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Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. III.

LONDON, ONT., FOURTH MONTH, 1888.

NO. 4

THE UNSEEN.

As feel the flowers the sun in heaven,
But sun and sunlight never see ;
So feel I Thee, O God, my God,
Thy dateless noontide hid from me.

As touch the buds the blessed rain,
But rain and rainbow never see ;
So touch I Thee in bliss or pain,
Thy far vast Rainbow veiled from me.

Orion, moon and sun and low,
Amaze a sky unseen by me ;
God's wheeling heaven is there I know,
Although its arch I cannot see.

In low estate, I, as the flower,
Have nerves to feel, not eyes to see ;
The subtlest in the Conscience is
Thyself and that which toucheth Thee.

Forever it may be that I
More yet shall feel and shall not see ;
Above my soul thy Wholeness roll,
Not visibly, but tangibly.

But flaming heart to Rain and Ray,
Turn I in meekest loyalty ;
I breathe and move and live in Thee,
And drink the Ray I cannot see.

—[Joseph Cook.

WOMAN'S MISSION.

When I mention the subject which I have chosen, I trust that no one may believe I feel myself capable of developing to the full depth of its meaning, but at most to express in simple language my feeble estimate of women's influence and the work she may achieve if she will but work and pray, trusting to the Giver of all good for the bountiful harvest vouchsafed unto the faithful sower.

"What ye sow that shall ye also reap."

We may very suitably enquire, "What is a mission?" and no one in this enlightened age can mistake the meaning—"A duty on which one is sent with certain powers." Each and every duty in our daily life is a mission which God bids us perform and with the loving kindness of an all wise Father offers unto His obedient children the strength, aye the cheer to go forth in life's early morning and gladly and willingly labor on, that when the shades of evening fall we may return laden with precious sheaves ready to receive and enjoy the reward of "well done!"

No one can truly say "I have no mission." God's call goes forth to all and needs but a listening ear to hear the loving voice, "Go ye and labor in my vineyard." Language has ne'er been able to furnish words which can describe the value of the mother's mission, it is a duty, an errand of love which can never be portrayed by tongue or pen.

The depths of a mother's love, a mother's mission in her family circle are unfathomable.

This portion of her mission has been performed nobly by the good women of all ages, and nought but words and feelings of approval have been offered, but it is a sad fact that we should find those who are ever ready to censure, when woman in her boundless love for the welfare of other's loved ones with her own, ventures fearlessly, with her unselfish care to raise the fallen one, care for the suffering, and guide the wanderer, who perhaps from want of a mother's care has strayed from the path of virtue, and to whom the voice of an earnest messenger of God is as music to the ear.

Women have some duties in common with man and among those they owe

to society none greater than that which leads them to take an active, personal and abiding interest in all great moral reforms.

Where, I ask, must these reforms begin? At home—gradually to assume a popular sentiment which in time must be crystallized in law.

And may the time hasten on when woman may wield the ballot with the same privilege as her brothers, so many of whom in their tender sympathy for woman's frail nature would save her the fatigue, the exhaustion of polling a vote which would bring to us laws carrying in their train countless blessings to many poor and weary souls.

But no! these honorable sages with wonderful power of discernment feel that woman's efforts should cease with the bounds of her own household and this narrow view we might pardon if these men were those who seek to lighten the burden of home cares, but instead, they are in many cases the very men who treat the mother as one who should love, honor and obey without any real return of that duty.

But while the sterner sex are some in fault we cannot dispute the fact that woman has it in her own power if she will to overcome the difficulty which could not but yield before the united effort of christian endeavor. Good women throughout our fair land are every day doing noble service for God and right by deeds of charity, kind advice, and christian influence, all vastly important, none more so, but it seems that the time is at hand when circumstances demand that their mission be extended.

Great moral reforms, long hoped for, are in agitation. What is needed to accomplish the end? The *combined* power of woman's influence with legislators, their good examples to their brothers and sisters and earnest prayerful hearts towards God that in His wisdom He will sweep from our midst those gigantic evils which have so long brought misery and death to humanity.

Of these reforms the temperance

movement at present engages our attention, and can anyone fail to see the advantage of union in this work over that of individual effort.

While we seek to rescue those near at hand let us together feel the mighty evil until none may be tempted by its alluring influence, on to sad and certain destruction.

Room for work the world affords us

While the field the laborers few,
Shall we enter with the gleaners,
Follow still the tried and true.

Well we know the Master calleth,
Hear we now His sacred voice;
Save the erring, shield the tempted,
Bid the burthened heart rejoice.

Now the censure, then the welcome,
Now the toil, the pain, the strife;
There the sheaves of souls immortal,
Garnered for eternal life.

B. WILSON.

HOW SHALL WE BEST RETAIN THE YOUNGER MEMBERS IN OUR SOCIETY?

By living the principles of our Society. Love them into what you would have them to be. Fear degrades; but *perfect love* casteth out all fear. If then we have no fear, we shall have freedom of expression, charity, and good will.

Do not seek to chain them, but rather to guide them. Our principles are broad; let us not make them narrow by our practices. Look around us: our Heavenly Father has not limited our action in any direction that is wrong. He allows ample room and opportunity for the exercise of all our powers. Why not, then, deal similarly with the younger members of our Society?

There is greater safety with knowledge than ignorance; and there is no reason why truth need fear investigation. Let us, then, be not satisfied with merely the name, a particular style

of dress or speech, or following in some one's footsteps just because they walked so, but examine for ourselves, hold fast only to that which is good—right for us; *let* the light shine in our hearts, and reflect in our countenance and actions. Seek to know God's will and do it, and leave the results with Him; He will take care of them.

A. B.

RETAINING OUR YOUNG PEOPLE.

An eminent minister of New York, whose parents belonged to different denominations, was once asked how it was he had followed his mother and became attached to the Society to which she belonged. His answer was in substance: "When I was a boy I sometimes went with my father and at other times with my mother, and when I accompanied my mother I always had the satisfaction of having some cakes to eat during service, but when my father I had none, and I soon found I had much rather go with my mother, and I did so, and that is the reason, I presume, I became attached to my mother's church." In the great majority of cases, I believe, the members of the different churches become so by mere accident of birth or by some trivial circumstance. All denominations have their peculiar excellencies as well as their peculiar weaknesses. I do not believe that merely belonging to any church makes any one a Christian in the true sense. Neither do I consider it a necessity for all to become members of any church in order to walk in the Truth. Yet I am convinced that all may be benefitted by having a religious home within the fold of some denomination. Each church should have a certain care over its children and over the children of others, who, by circumstances or by choice, come within its particular influence. We would suppose that these children when they grew to manhood

or womanhood, would naturally and rightfully attach themselves to the church which had thus cared for them. It has often been acknowledged, I think, that our Society was not receiving its legitimate share of these. The question is: Why not? and how shall we secure these?

There is another class outside of the present influence of any church with which it is perhaps our duty to have to do. Of these I may say something in a future article. Recent writers in the REVIEW have covered some very important points on the subject of retaining our younger members. For the sake of emphasis I shall repeat a few of these, but I more especially wish to bring out one or two more which have not been dwelt upon. I am persuaded that above all the influence which we can bring to bear for the retention of our young people is that of the *home*. Were the example and precepts of home ever in the right, and due encouragement given our children to become interested in our Society and its principles, we would hear but little of this scattering. Religious excitement outside, the results of which in so many cases are but temporary, would have no effect. The First-day School, too, is a powerful influence for holding the young, if only followed up by a proper encouragement by the church. We have placed too little confidence in our young members. We have in too many cases given too little work to them in our church affairs, and they have gone where they can find work to do. I once heard an aged and much respected Friend say that he had been clerk of their Preparative and Monthly Meetings for the past 25 or 30 years. Well, I thought to myself, it may be a credit to him, but it is certainly not to the meetings which made the appointments. While the work had become, I had no doubt, a burden to him, the young members of these meetings were becoming indifferent for lack of such work. I am happy to see that in the recent past in many meetings a change

in the right direction has been made in this matter, and I am sure the result will be only good.

Now, if it is desirable to perpetuate our religious organization, it is a necessity to add to its membership, and if we expect to add to its membership we must *work* for it. Other societies do and succeed. I would not advocate adopting many of their methods or even endorse much of their zeal in that direction, for I know they allow it to overshadow, quite often, much more important work. But we must be more aggressive than has been our practice. The founders of our Society were. We have a right to those young people whom we have educated up to an age and religious standing when they should become members of some religious organization. With a proper zeal we can hold them. That zeal may manifest itself in many ways. We can organize and sustain social societies for literary advancement. We can get them interested in F. D. School work and in religious endeavor. We can show them that we are interested in their spiritual growth—in all that is best for them. We can even let them know that they would be welcome members of our religious society, and become one of us in the great work of the Society. We can point out to them the important work our Society is doing and has done, and the immense influence it has exerted in all the great moral reforms, and even in promoting the more liberal views held by almost all denominations of to-day. For our Society has been in a marked degree the pioneer in moral reforms, and in the advocacy of religious toleration, liberality and growth. A man, not of our Society, but of much intelligence and religious experience, recently told me that within his memory the views of the different sects had changed much, and almost every change was towards Quakerism. Every close observer of the times can bear testimony to the same. Those of us who have followed the course of the Andover controversy look on with feelings of

gratitude as the great bodies of Christians embraced in that controversy are leaving their old moorings of utter darkness and condemnation for the heathen, for first a probation after death, and then for the old Quaker doctrine of *universal light and a fair chance for all*.

I fully believe that if our views, reasonable and rational as they are, are only rightly and promptly placed before our intelligent young people, if due encouragement is given them in the many ways within our reach, we will hear no more of their leaving us and the light which we can offer for any light that may be gained elsewhere.

S. P. Z.

THE BARD'S PERPLEXITY.

To write a poem. But on what subject pray?
 Shall it be Spring or Summer, Night or Day?
 Shall I with Milton mount the upper skies,
 And lay my lofty theme in Paradise?
 Or shall I go with Dante into Hell,
 And tell the world how fallen spirits dwell?
 Shall I with Homer tell how armies strove?
 Or sing with Moore the pleasing songs of love?
 Shall I like Pope write down what others think,
 Their meagre ideas into couplets link?
 May I like Shakespeare in the centre stand,
 And grasp all subjects with a master's hand?
 With merry Chaucer tell a pleasing tale
 Of Knight and Priest, and Prioress with veil?
 Shall I proclaim the love that makes men free,
 Then die an exile in a foreign sea;
 My tender infants from my bosom torn,
 My name reproached with infamy and scorn?
 Or shall I sing my sorrows to the world,
 And have them back in cold derision hurled?
 Or like the wonderous Wizard of the North
 From the bleak mountains call wild beauty forth,
 Then with firm hand strike the resounding lyre,
 And stir the inmost soul with martial fire?
 With gentle Wordsworth count the flowers of
 Spring?
 With youthful Keats immortal beauty sing?
 With pious Cowper sing of grave divine?
 Or lay my gift in Freedom's sacred shrine?

Or with America's loved poet tell
 How woman's love surviveth fates most fell?
 May I collect a people's ancient lore,
 And forth in strains of sweetest music pour
 The legends old, that in its early dawn
 The fancies of the people fed upon?
 Each bard has struck so well the tuneful lyre
 Touched with a spark of the celestial fire,
 That now there seems no vacancy to fill
 For one who boasteth but of trifling skill.
 Surely each subject is exhausted quite
 On which a simple, bayless bard may write.

EDWARD N. HARNED.

Chappaqua, 1888.

SELECTED.

No thought that ever dwelt honestly
 as true in the heart of man but *was* an
 honest insight into God's truth on
 man's part, and *has* an essential truth
 in it which endures through all changes,
 an everlasting possession for us all.
 And, on the other hand, what a mel-
 ancholy notion is that which has to
 represent all men, in all countries and
 times except our own, as having spent
 their life in blind condemnable error,
 mere lost Pagans, Scandinavians, Ma-
 hometans, only that we might have the
 true ultimate knowledge! All genera-
 tions of men were lost and wrong, only
 that this present little section of a
 generation might be saved and right.
 They all march forward there, all
 generations since the beginning of the
 world, like the Russian soldiers in the
 ditch of Schweidnitz Fort, only to fill
 up the ditch with their dead bodies,
 that we might march over and take the
 place! It is an incredible hypothesis.

Such incredible hypothesis we have
 seen maintained with fierce emphasis;
 and this or the other poor individual
 man, with his sect of individual men,
 marching as over the dead bodies of all
 men, towards sure victory, but when he
 too, with his hypothesis and ultimate
 infallible credo, sank into the ditch,
 and became a dead body. What was
 to be said? Withal it is an important

fact in the nature of man, but he tends
 to reckon his own insight as final, and
 goes upon it as such. He will always
 do it, I suppose, in one or the other
 way; but it must be in some wider,
 wiser way than this. Are not all true
 men that live, or that ever lived, soldiers
 of the same army, enlisted, under
 Heaven's captaincy, to do battle against
 the same enemy, the empire of Dark-
 ness and Wrong? Why should we
 misknow one another, fight not against
 the enemy but against ourselves, from
 mere difference of uniform? All uni-
 forms shall be good, so they hold in
 them true and valiant men. All fash-
 ions of arms, the Arab turban and swift
 scimitar, Thor's strong hammer smiting
 down Jötuns, shall be welcome.
 Luther's battle-voice, Dante's march-
 melody. *All* genuine things are with
 us, not against us. We are all under
 one captain, soldiers of the same host.

THOMAS CARLYLE.

PROHIBITION OF IMMIGRA- TION.

The importance of some restrictive
 measure has doubtless impressed itself
 upon the mind of every thoughtful
 young man and woman. Efforts to
 successfully restrict it will, however,
 prove as fruitless as were the efforts to
 restrict Chinese immigration and slavery,
 since it is a thing that cannot be re-
 stricted short of absolute prohibition.
 Daniel Webster said less than fifty
 years ago that United America could
 never be explored much less thickly
 settled, but if the present rate of immi-
 gration, added to our own increase,
 continues those of us who live fifty years
 hence will find this country more
 thickly populated than they are in
 Europe at the present time. We have
 no such extensive parks reserved as
 they have in England and on the Con-
 tinent.

If parents are under any obligation to make provision for their children, is not a government, which is but a collection of families, likewise duty bound towards her own inevitable increase.

Since those who are shaping our country's policy are so recreant in this matter, it behooves the coming generation to look out for themselves. Certainly efforts should be made to defer as long as possible the day when it will be necessary for an American to leave his native land and be himself an emigrant in a foreign land.

I cannot see how temperance people and others who are interested in the future of America can utter no warning against immigration. Prohibition was defeated in Texas by the vote of 60,000 Germans, but the foreign vote has been felt in many other states. The Personal Liberty League, of Philadelphia, is composed of 20,000 liquor-loving foreigners; and they also have the "Anti-Frohibitionist" working hard for free rum and plenty of it. Ninety-three per cent. of the saloonkeepers of New York City are of foreign birth. Our prisons, almshouses, and hospitals are largely filled with immigrants of foreign birth. Immigration has been some pecuniary benefit to this country, but it has not been so morally, which is of far more importance. To avert the evils of over-population for as long a time as possible, we should work for the prohibition of immigration, and so prevent our fair land from becoming the home of the pauper—the land of the knave.

R. HAINES.

Don't waste life in doubts and fears; spend yourself on the work before you, well assured that the right performance of this hour's duties will be but the preparation for the hours or the ages that follow it.—[Emerson.

You must measure the strength of a man by the power of the feelings he subdues; not by the power of those which subdue him.—[F. W. Robertson.

SWEET COMMUNION.

NOTES AND THOUGHTS ON A SERMON BY
ISAAC WILSON, DELIVERED AT YAR-
MOUTH ON FIRST-DAY, 3RD
MO., 11TH, '88.

The blessing of having sweet communion with our Father is the greatest of all blessings, for through it all others come. We can cultivate and learn to love these meetings with Him in the silence of all assembled.

We should feel that this is a privilege that all may know if they will. It is a personal work for each to cultivate and keep clean the garden of the heart, and so make our lives pure and upright.

It is God speaking to us when we realise that there is something wrong within us; in fact our revelation, as truly as in the days of old. It always speaks one language, "Cease to do evil, love to do well."

At the first there is self-denial, but all must know self-denial as to the flesh, and after a time there comes a higher and sweeter knowledge that brings us in full accord with God.

And we henceforth can no more be under the dominion of self, but of the spirit.

In the sunshine of health, strength and prosperity we too often forget, for a time, the only true source of strength, and begin trusting only in our own selves; but in adversity and affliction how clearly we see our error, and we return gladly—seek again an abiding trust in the only One Help

Thus how easy to look backward in our lives, and how clearly we now see how the Spirit has ever been with us. When we stepped aside, now here, now there, we have felt His restraining hand that has led us back. How often this has occurred in our past experiences; in truth, we have been guarded all through our lives. So in the future, notwithstanding the natural tendencies of our lower natures to outward ex-

cesses, we shall yet be constrained to overcome ourselves, for the Spirit is always with us. The fact always is: We cannot voluntarily go wrong and yet feel comfortable. When there is condemnation within us, the trouble is within and not elsewhere, and the only cure is from within.

We should every day be about our Father's business. Doing right constitutes righteousness. It is a simple, plain doctrine, stripped of all formality and display, encumbered by no dogma or system; indeed human words are not always needed, for it is beyond the tongue to fully express; it is a feeling, an experience that springs up between ourselves and our God.

When our will is right, the narrow but always straight road is always near by when we come seeking to .now.

God permits many things that he never designed. We fall and rise again many times in life. It is our school, our life-word. This re-establishing our feet is the directing voice within and revelation to us; it is God working within, and we grow in this capacity of understanding and receiving until at last we not only believe but we *know* that He is our Father, and is always with us to direct and to guard. What a beautiful ending to a life like this, when the soul will go no more out, but will abide with the Father for ever more.

W.

A PLEA FOR MUSIC.

My attention has recently been called to the subject of music with greater ardor than ever before. I feel that there are two sides to be presented, both for and against. The hurtful tendencies that accompany music are the direct results of its abuse. There is a distinct line to be drawn between its evil and its good. In the home circle, where it draws the young people of the family together and in a gentle manner tends to refine their feelings,

it certainly has its mission for good. Music of the highest order, such as the classical, often soothes by its quiet symphonics, and could never lead to any demoralizing effects. In our asylums many a poor distracted mind has been calmed into perfect repose by the gentle and touching melodies.

I think that Friends of the past had just cause to reject music, as they beheld naught but its *ill* effect. Now everything has undergone a change, and we must keep pace with the present and be willing to receive whatever is good at this time.

Music, if it belongs anywhere, belongs in the home circle. I heard an eminent Friend, of Philadelphia, say she thought that music was truly necessary to every fireside; it had a refining influence, if properly used, that would act as a sort of uplifting and a rest. I trust that no one misunderstands me in my assertions, because I desire it distinctly understood that I draw a positive line between music and its evils. We do not want our Young Friends to enter ballrooms or places of a hurtful tendency, neither do we desire to combine music and religion; they are, in my opinion, to be kept in separate grounds.

As the poet seems born with power of rhyme in his brain, so have the great composers of music made living poems of their compositions. And it seems to me, while giving the subject due reflection, that the *good* effects of music must counterbalance the *evil* if rightly regulated. As a wrong indulgence in an appetite of any kind proves disastrous, let us remember this in connection with the harmony of sound, and so use it, if we use it at all, that its results may not reproach us for any unreasonable abuse.

ELLA WEEKS.

All that I have seen teaches me to trust the Creator for all I have not seen.—[Emerson

Under all speech that is good for anything there lies a silence that is better.—[Carlyle.

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To write or not to write, that is the question. Whether it is better to take up my pen and strive (alas, too often useless striving) to win some thought worth calling such from the mental chaos of an all too empty brain, or "Letters for you" interrupts my soliloquy, and among these letters I find subject matter for an article directly addressed to our young people. From pens which the very suggestion of essay writing would paralyze, I have letters full of pleasant words and bright sayings; moreover, the owners of lips vehement in declaring inability to write on certain interesting topics, I find in correspondence, as in conversation expressing their opinions on said topics with both emphasis and originality.

Meanwhile, the "Thoughts" column in a certain little paper intended to be published for young people and written by young people—a column which should have been its most interesting and popular feature—has, from want of contributions, almost ceased to exist.

Now, although the world seems on the whole pretty evenly divided between people who think they can do everything and people who think they can do nothing, with perhaps a sprinkling who belong in turn to both classes, I think I am safe in taking it for granted that certain Young Friends who read this paper might write for it if they would, would write if they believed they could and could do so if they set about it; and I want to say to them: "Please do set about it, for your own sake and ours. Write, write, write! Put your thoughts on paper and find out what a stranger you are to yourself. Believe me, there is no better means of making your own acquaintance than through your pen, whether you ever get a word printed or not. But "knowledge unused for the good of others," runs a C. L. S. C. class motto, "is vain as unused gold," and the most precious currency in our mental treasury is our own thoughts, which, however, like coin of the realm, are valueless to ourselves or the world, unless brought out and put in circulation. Thoughts are every man's heritage, but to think noble thoughts one must train the will to the selection and development of those germs of ideas which flit like shadows of summer clouds across one's mental vision or spectre-like haunt the inmost recesses of our chaotic minds. Illusive as the floating mists or the prismatic play of color on the surface of water seem these half-formed thoughts—intangible as the air about us; but even the air is made subject to our will in that we have weighed it, measured it, and set it to do our bidding, to grind our grain or draw our water. In like manner must we gauge our own mental powers and set them working. Hours—yes weeks, or even months of pains-

taking effort it means before we can feel ourselves master of thoughts which may have been striving within us for utterance longer than we can remember. For only to genius is known the meteoric flashing of full-ledged thoughts. The majority of us must fain trace threads; work out our ideas, and then perhaps with laborous painstaking find them fitting garb of words. But genius and perseverance have known sharp tilting, and knights of both crest have worn the golden arrow.

"Neglect not the gift that is in thee," but translate our motto in its broadest significance. Let your interpretation of it enjoin upon you the development of latent talents. Substitute for I would write if I could, I will write if I can, and let us hear from you. L. S.

WE HOPE to see a great advance in the First-day School work within the limits of Genesee Yearly Meeting this year. The very fact that the General Conference meets in our midst this summer should of itself inspire us to renewed activity and life—at once an encouragement to our present schools and an incentive to form new ones. "Eternal vigilance is the price of liberty." Upon eternal vigilance in this work depends its success, and to a much greater degree perhaps than we think, the very existence of our Society in the future. Are each one of us doing our whole duty in this matter? Genesee Association expects "every man to do his duty" this summer in this important work.

THE "Olio" held its last meeting at the residence of Daniel Zavitz, on the 23rd ult. As is our custom to close before the busy work of spring comes upon us, it was our final meeting for this the 12th winter of its existence. We feel very grateful to it for bringing us, young and old and children, all together so frequently for the worthy objects of social converse and intellectual culture, and as time drifts us on farther and farther from it a sense of

loneliness comes over us as when we bid a long farewell to loving friends. But the consolation comes that it is only for a season, and another winter will renew and repeat the joys.

READERS of the REVIEW will be pleased to find in this issue an article from the formerly familiar pen of our talented Friend and co-worker, Lizzie Stover. Sickness in the family and the multiplicity of domestic cares which a large farm involves were the cause of the long silence.

ADAM STOVER, of Norwich, Ont., is rapidly recovering from a long and severe illness.

ERRATA—Last issue in the peice entitled: "The Gospet of Prohibition;" the first line of second stanza should read: "What have *we* done to stem the tide of liquor's power?" and the first line of the iast stanza should read: "Then onward to the goal of total prohibition."

MARRIED.

RICHARDSON-BROWN.—On the 28th of 12th mo, 1887. A number of friends gathered at the residence of S. C. Brown to witness the marriage of their daughter, S. Luella Brown, to Geo. F. Richardson.

A very pleasant evening was spent, and the young couple took their departure for their new home amid the hearty congratulations and good wishes, for their future prosperity and welfare, of all their friends.

SUSAN ROBERTS.

I first became familia with the writings of Susan Roberts when, a number of years ago, she was giving us through the *Intelligencer* those interesting and able letters on travel through Europe and parts of Asia and Africa. These letters at once established her reputation as a writer of superior merit, and did credit to the pages of the *Intelligencer*. I remember well with what in-

terest I followed her through the cities and varied scenes of her course to within the very gates Jerusalem, and with what exultant joy she exclaimed after months of toil and travel: "And I stand within thy walls, O Jerusalem!" I have since followed her, by her writings, through the varied scenes of life, and when news of her death came, and I knew that she was at her journey's end, I fancied I could hear her exclaim with those exultant feelings, intensified after years of toil and travel: "And I stand within thy walls, O thou New Jerusalem!"

In her death, which occurred in Philadelphia on the evening of the 17th inst., aged 54 years, our Society loses one of its ablest writers and most devoted members. S. P. Z.

Coldstream, 3rd mo., 26th.

DIED, of consumption, on the 3rd of 3rd mo., 1888, Sarah Zavitz, wife of Noble J. Zavitz, the latter a member of Lobo Preparative Meeting of Friends. The deceased was a member of the Disciple Church. The funeral services were held in the Baptist meeting house, being more convenient, and were engaged in, at her request, by Sinclair, a Disciple minister; Davis, a Baptist minister, and Serena Minard, a minister of the Society of Friends. A presence other than human seemed to come over the meeting and baptize all with a true baptism of the Holy Spirit. Vital principles of religion were dwelt upon, and people wondered to see so much unity where they fancied so much variance. Verily it was a little, after—Pentecost when chosen ones were filled with the Holy Ghost and spake divers languages as the Spirit gave them utterance, so that each one received it in his own meaning.

Any principle which secures the safety of the individual without personal effort or the vital exercise of faculty is disastrous to moral character. —[Henry Drummond.

ONE BY ONE.

One by one the beloved Friends in our earthly pilgrimage are leaving us for their eternal home in the mansions of the blest, and as each one takes their departure, leaving behind the saddened hearts and long comes the thought: Who may be the next? Is it I? We know not, the messenger of death may come after long weeks and months of suffering, or it may be with scarcely a warning, as was the case of a dear Friend whose death occurred within the past two weeks. Surely it is well for us to be awake to the consciousness that each day, each hour, brings us nearer to the time when for us will come the summons to appear before the righteous Judge to give account of the deeds done in the body. It need not darken our life to know that we are each moment nearer the eternal life beyond when, with our spirits purified, we will find an entrance into the realms of endless bliss; but with joy, and not with sorrow, let us journey on, trusting that the dear Father will ever lend His hand to lead through all unto Himself. In this age of hurry and turmoil we seem too often to forget that His presence is ever with us in all our daily tasks; that He will lighten every burden and shed a brightness all around our pathway, and that it is not alone in seasons of retirement that He condescends to be with His depending children, but at all times, in any place, we may hold sweet communion with Him.

L. M. TEST.

Camden, N. J., 3rd mo., 19th, 1888.

He who is ashamed of his poverty would be equally proud of his wealth.—
[Uncle Esek.

"We are the self same coal."

The diamond made reply:

"Our difference is the whole
Weight of the world did lie

On me for ages. The differing grade
Is differing pressure on us laid."

—[Wm. Baker.

To the Editors of the *Young Friends' Review*.

DEAR FRIENDS,—I have long felt I should express my feelings of interest in and approval of the YOUNG FRIENDS' REVIEW, and how I find in my recent visit among Friends in the different parts of the heritage not only the necessity but the appreciation of just such an organ or medium, through which the young may feel free to express the feelings of interest they have in societies welfare; and I urge strongly upon them to use the ability given them in that direction, believing that it will not only be profitable to those who may read, but also be promotive of a growth in those who write, as it is only by the right use of the little that more is given.

I feel that our American Friends (as we are wont to call them) deserve a vote of thanks for the very liberal support, both by subscription and contribution, that serves much to encourage in the work; and the many homes in which I find it is a sufficient evidence of the interest manifested in its success. One thought expressed by a writer some months ago, if carried out, would add much to the enjoyment of many, if not all, its readers: that is, that all writers would give the name instead of initials.

I have felt for some time that had I the pen of a ready writer and educational ability, I would willingly express some thoughts in relation to the query under consideration, viz.: *How shall we best retain our young members.* But I feel that I could not do better than endorse the article from the pen of our friend J. W. Plummer, of Chicago, with which I so fully unite that my heart rejoiced in reading it. I have long felt the need of more social mingling of a religious character, allowing the same freedom and honesty of expression in regard to our religious life and experience, with which we are characterized in all other duties and pleasures. And while the First-day School has served a good purpose, I find the house (or parlor) meetings an

excellent channel or medium through which to cultivate that freedom; and while many, through the force of habit and the timidity of nature, have waited and longed for something of that character are only too glad when such opportunities are offered by others. But I will leave the discussion of such matters (through the press) for abler minds, and in the meantime hope to do, in my small way, what the great Father points out as my part of the work, but ever wish to be preserved from mourning over what may be charitably considered mistakes of the past, and inasmuch as the present is only ours, let us adopt the wise resolution of Paul, when he said: This one thing will I do; I will leave the things that are behind and press on for the mark of the praise of the high calling, as it is in Christ Jesus.

No longer forward or behind
I look with doubt or fear,
But gratefully take the good I find—
The best of now and here.

I. WILSON.

Bloomfield, 3rd mo., 26th.

SIGNING THE PLEDGE.*

“Does signing the pledge interfere with personal freedom?” is that part of the temperance work I wish to present this evening. Is it in serving that great demon intemperance or our Heavenly Father? If it is our greatest desire to serve the latter, we can sign the temperance pledge, and keep it, and have all the personal freedom we desire. We see the cause of temperance has been advanced, and the weak made stronger by pledge signing.

It is of the utmost importance to the character of a person to keep his credit good, and in order to do this he must be very careful to perform that which he has given his word to do. Let us show by our actions and

* Prepared and read by Robert Barnes at the Christian Temperance Union, of Purchase, N. Y., 3rd mo., 10th, 1888.

influence that we are desirous of expelling this great evil—the rum traffic from our land, which is the cause of desolating what might be happy homes and dragging their victims into everything but personal freedom.

Partaking of intoxicants not only affects the physical man, but blights the immortal spark that is implanted in each one of us, and would direct us right if heeded. Then this great enemy gets possession of us. In order to free ourselves from its grasp we must form firm resolutions to leave it; and just here is where signing the pledge is a great help. It acts as a hedge around our every day life, and do we not need something to help us? We cannot go into our neighboring towns and villages without seeing many places where the poison is sold, and I am sorry to say our government sanctions this traffic and makes it a legitimate business for the person paying a license fee. The rum-seller, by paying this, has the right to sell that which will drag his fellow man into degradation and ruin.

Is it not time, then, that every sober-minded citizen was aroused to his responsibility to implore best wisdom to enable him, by his influence and at the *ballot box*, to rid our beloved country of this great scourge, so that not only individuals but this great nation might know what is meant by personal freedom from the rum traffic.

Soon after New Years several families residing in the northern part of Friend's neighborhood (Yarmouth) decided to form a Literary Society, to meet once a week alternately at four houses, which has been kept up by seven families and occasional visitors, numbering in all from twenty to thirty-five persons. Our arrangement was that the family at whose house we met made out the programme and selected the chairman, who was then voted for. The exercises were participated in by the gray-haired fathers to the wee little ones, the latter often reciting some suggestive temper-

ance piece, and occasionally a very amusing little verse, the older Friends giving some profitable reading or remarks, the middle-aged and young people readings or recitations and singing. We followed them up for several weeks, found them very interesting, but, the roads getting bad, we decided to close with an oyster supper at the residence of Edward G. Schooley. Folding doors were opened, and a table laid for thirty-six persons.

At 9 o'clock we assembled in the parlor for the last exercises, Alfred Baker occupying the chair. We had the company of Jonah Zavitz and wife from Lobo. At the close an essay was read by Jennie Zavitz, which brought the feeling forcibly to mind that this was our last evening together, and many expressed a regret and a hope we might be permitted to meet again next winter

R. S.

The following is the essay read by Jennie Zavitz :

In our efforts to combine sociability with instruction, we have been abundantly rewarded and I am so thankful for the interest manifested by all the members of our reading circle that I am willing to express it on this occasion which closes these opportunities for the winter of 1888.

Believing we have reason to be encouraged by the evidence received that even the little ones are interested and that these minglings, where each has been willing to contribute to the pleasure of the whole, have been profitable as well as entertaining.

The truth has been plainly presented—that intellectual pleasures are more full of enjoyment than the mere physical, and few who partake of them go unimproved away.

Let the experience serve as a beautiful lesson for all our future lives and endeavor to store up in our minds those gems of prose and poetry that so continually drift within our reach, remembering that character is largely found by the selection we chose and the senti-

ments we cherish and that if we seek for wise direction we may gain knowledge which will afford a source of constant pleasure while the journey of life shall last.

May every one of us be careful to choose best thoughts for our portion, and may they take deep root and spring up in flowers of beauty and fruits of gladness, and after years our be crowned with the well done of satisfied endeavor.

Trusting the success which has attended our first endeavors in this direction will be an incentive to continued efforts in the future, and appreciating the kindness of those beneath whose roof our feast is spread, we disperse cherishing bright memories of these enjoyments and feeling a desire to take up the work again when the snows of another winter cover the earth and the cheerful fireside is so alluring. Solomon says: "How much better is it to get wisdom than gold, and to get understanding rather to be chosen than silver." Prov. xvi., 16.

EGOTISM.

What is egotism? Is it not love of self-commendation, vanity, which too often causes seed of discord to be sown in our social gatherings, neighborhoods, and even homes? Is it for us to say to our friends: "Stand thou there, I am more holy than thou?" Who of us is without fault?

Egotism is a venomous character, and should be dealt with cautiously. Surely those of such dispositions can not be really happy; they are constantly watching where they can get an opportunity to praise themselves

I believe there is a seed of egotism abounding in every individual; but does every individual allow it to mature? It is one of the ill weeds of the mind, and should be kept in subjection and the seed of "self-denial" sown in its place. My determination is to subdue such feelings and to "scatter seeds of kindness" in the path of life. B. A. Z.

Stepping stones found in the Rock, n'er was made by man,
 Wisdom hath her matchless work, and never changed her plan.
 Foundation not of books or men, lo here's or lo there's,
 But God, our Father, is our all, by birth we're made his heirs.
 And he who finds the stepping stone and builds upon the Rock,
 Obtains the Key in wisdom that books can not unlock.
 To the multitude our brother spake, the will of God do ye;
 Then ye are my brothers—from sin ye are set free.
 Seeking wisdom, pure, divine, resort unto the Fountain,
 Quenches thirst by better far than at the foot of the mountain.
 Gathering foreign substances while running through the passes,
 Like instruction from a book that's filtered through the masses.
 But humbly pray and look unto the Head who holds the power,
 Receiving from them daily bread—the interest of our dower. H. G. M.

ESSAY.*

The following essay is from one who wishes to promote an interest in the above organization and is willing to

"Let charity divine
 Spread wide its branches
 O'er the *motives* of our fellows,
 Howe'er unwise their *deeds*."

What is life? It is the beginning of eternity; it is immortal, neverdying; it is a realization which exists in every soul upon the earth; it is that with which every tree, bird, and insect has been endowed, and all proclaim in glowing language the idea of *life*.

What is *our* life? A condition to prepare for that eternity, of which this is the beginning. It is by living in

* Essay read by R. L. Collins at the Purchase Literary Society held 3rd mo., 3rd, '88.

obedience to God's laws that we will realize that harmony which flows from the principles and constitution of the Divine mind, and will form a glorious chapter in the everlasting volume of truth. Look upon the extended field of nature; there we behold the grandeur of its works; in the accomplishment thereof each alone has its part to fulfill; each bird has its song to sing; each flower its gentle mission, and shall *man* fall short of *his* mission and duty? He who has such force of thought and power of intellect and an immortal soul. Ah, and *woman*, too, has a mind deep and immortal which should be cultivated and improved. Though she aim not to be *great*, she should seek to be *good*. Her influence is felt in the social circle and with all whom she mingles. She may raise her voice in behalf of the poor and destitute; she may employ her pen to send forth her thrilling thoughts of injustice and *man's* inhumanity to *man*; she can extend her influence to raise the inebriate from his fallen condition; she may lift up her heart in prayer that the desolating spirit of war may be banished from the face of the earth; yes, and she can inspire the *husband*, the *father*, the *son* and the *brother* with noble feelings of peace and good will to all. As the educator of the youthful mind, she can point it to the precepts and examples of Jesus, thus turning their thoughts in the right direction, and when obedient to the requirements of God's holy law the reward received will be greater than the treasures of earth can bestow.

Let us strive to entertain more expansive views of the works of God, then we will feel that life is indeed a blessing.

The one doctrine in which all religions agree is that a new light is added to the mind in proportion as it uses that which it has.—[Emerson.

Difficulty is a severe instructor set over us by the supreme instructor of a parental guardian and legislator who knows no better than we know ourselves.—[Burke.

NORWICH MONTHLY MEETING.

Norwich Monthly Meeting of Friends convened at Yarmouth the 14th of 3rd mo., which was a season of unusual travel of spirit.

All seemed to be united in the cementing bond of love which ever characterises a good meeting.

The faces of many of the older members gave grace to the assembly, and rich food from the Father's table was partaken of.

The business which claimed our attention was of an important and solemnizing nature, in which each seemed to participate and feel their individual responsibility.

Our esteemed friend, Serena A. Minard, said she had a prospect of attending the approaching Philadelphia and New York Yearly Meetings, with which full unity was expressed and a minute granted. She was encouraged to persevere her way as truth opened.

Caroline V. Cutler also asked for and obtained a minute of unity to accompany her.

From the Half-yearly Meeting of ministers and elders we had forwarded to us the names of three members of this Meeting which they had united in approving as ministers and had forwarded for our further consideration, in which case, according to our discipline, a committee was appointed.

Our friend Isaac Wilson was present, and handed forth that which was good, and we trust may prove lasting to many hearts. He also attended our meeting on First-day previous, and held a meeting in the Methodist meeting-house in the evening.

On Second-day evening he had a meeting at Union.

Third-day he attended a parlor meeting at the residence of Samuel Haight, all meetings being well attended and proving very satisfactory seasons.

E. AND A. S. H.

Every right act and true thought sets the seal of its beauty on person and fact.—[Ruskin.

While we have looked upon the REVIEW as a happy medium of hearing from Friends in different localities, we in Yarmouth have been very diffident in forwarding any news concerning ourselves. We, perhaps, with others, may think nothing transpires in our midst worthy of recording, yet I believe by adding our mite to the news the REVIEW often contains it might awaken a feeling of affection for us in the hearts of our distant Friends. In my young days we had a large meeting of both old and young Friends, but by the passing away of the older ones and the removal to the West of many of the younger, we have become quite a small gathering, occupying both sides of a large house.

I have read with interest the discussion "How we can best retain our young members," and though I have united with some of the sentiments I fail to see any remedy suggested that will fully meet the want. I will add a few thoughts of my own that we need more zeal and activity. I do not believe any religious society was strengthened by sitting down with folded hands, having a fear of going ahead of the Master, or moving in a different path from that some one might approve of. If the founders of our Society had held to the doctrines and traditions of their forefathers where would the Society now be? They were faithful in their day: shall we not be in ours? doing willingly the duties made known to us.

During the past week we were favored with the company of Isaac Wilson, of Bloomfield. He attended our First-day meeting, and was at the Methodist Church, Sparta, in the evening, they kindly giving up their service to him and their minister seated by his side. At both places we felt it was good for us to be there. On Second-day evening he, with Serena Minard, held a meeting in the Methodist house, Union, where several Friends families, or part of families, reside. Third-day evening a parlor meeting at Samuel Haight's; the intervals filled with social visiting.

At one house several families were invited in to share the good words he was favored to speak to us.

On Fourth-day our Monthly Meeting, Friends from Lobo and Arkona attending. We felt we had a favored meeting. May we not forget those refreshing seasons.

REBECCA SCHOOLEY.

Sparta, 3rd mo., 17th.

FRIENDLY NOTES.

Pickering Executive Meeting, held four times a year, has been found sufficient to meet the requirements of the business of the Society.

We look forward to those meetings as one would to the society of a beloved friend whose company was not so often enjoyed as formerly, but with greater expectations of love and joy in mingling with loved ones. Had not so many of the meetings been dropped it probably would have been better for the meetings in maintaining love and fellowship in our borders.

It is beyond expectation that some of our older Friends are so persevering in their labors in the First-day School. May they receive their reward. Could the younger members follow their example, how thankful concerned Friends would be to the author of their being. There has been some reason for encouragement of late in manifested interest.

If the correspondents of the YOUNG FRIENDS' REVIEW would consider the subject of "Why does grown-up boys or young men absent themselves from the First-day School and Sabbath Schools in general?" they probably would solve a difficult problem.

Cook.

We do ourselves wrong and too meanly estimate the Holiness above us when we deem that any act or enjoyment good in itself is not good to do religiously.—[Hawthorne.]

THOUGHTS.

As with the flower root or bulb, when the season for growth and bloom is over, we need not look for more until it has by the lapse of time been brought to another spring time. So with man's life, when he has finished one task the Master has assigned he must not fold his hands and conclude his work is finished, but, as the plant, wait, hold himself in readiness, and when bidden arise, go forth—in humility—and, as the Master directs, permit his light to shine—the beauty of holiness—with which the Master will clothe him according to his need, to be seen and felt by them around him, that they may be cheered and refreshed by the fragrance of his good works. Some of us may feel that our light is so small it will never be noticed, but we should remember the servant with the one talent and rest assured that the Master—the loving Father—has need for just that little service, or he would not ask it. Then, when we have yielded, comes the blessed assurance of well done, in which we see the good Husbandman's ever-watchful care.

ATTRACTIVE HOMES.

The question very properly occurs: What is the main object of all the labor of the farm? Is it merely to see how many dollars can be put at interest, leaving the privileges and enjoyments of home out of sight? Which of the two men has been most successful when they have reached advanced age, the man who has made everything yield to the accumulation of money, who has half-starved his family, allow them no privileges and comforts, or the man who has not grown rich in gold, but has brought up a useful and intelligent family of children, and given them all the substantial advantages which his position has allowed him? Is it not too often the case that farmers make

the accumulation of money too much the sole object of their lives? It is proper to keep it in view and to devote labor to this object, but it should not include everything else. Having succeeded in establishing a home, the owner should proceed to gather around it simple objects of permanent attraction. His children may be easily taught to appreciate the beauties of the country. Gardening and fruit raising afford perpetual charms. The culture of flowers, and ornamental planting in general, may receive attention without interfering with good farm management.

Fear is the child of disobedience, and the father of falsehood.—[Mozoomdar.

"Right principles are stronger than great names."—[Lucretia Mott.

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