

Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. V.

LONDON, ONT., FIRST MONTH, 1890.

NO. 1

MY AMBITION

BY REV. J. FREDERIC DUTTON.

I would rule but by obeying ;
I would master be, but servan' ;
I would be above my fellows
But by being more beneath them,
Raising them to higher levels,
So myself forever climbing.
Thus I never shall sit lonely ;
Thus my life, so full of duty,
Shall be full of inspiration ;
And thus wider I shall scatter
All the blessings which I gather.
—Christian Regi-ter.

A SERMON

PREACHED AT RACE STREET MEETING-
HOUSE, FIRST-DAY MORNING, 9TH
MO., 24TH, 1876, BY DR.
GEORGE TRUMAN.

From the Journal of 1876. Published by request.

I have perceived many here to-day that are not accustomed to be with us, and perhaps there are those who have not been frequently at all, meeting with Friends. I may say that I have been comforted in sitting with you to-day, and I felt that I might be permitted to express to you my gratitude. To those of our city who know us, we would not expect to express words in this way, but to those who are not of our city, we may do it. We profess to be simple in our methods, simple in coming and sitting quietly together. We believe our religion to be individual. You will know there is an individuality of purpose, and that we must use this in our daily work. We cannot get other

people, however worthy, to be religious for us, or to worship for us. We cannot place it on the preacher, nor on a good man or woman, but every man and woman, we believe, must do their own work. And we hold to the social order, coming together as families in order that we may present ourselves before Him we honor as the Father of us all. And we profess to come together on the basis of a divine sympathy that may be felt for each other, seeing that there is a great deal in the world that calls for the sympathy of men and women who are under influences of the right kind. This sympathy grows out of love and brotherly and sisterly kindness, and all that belongs to the higher spirit of religion. We don't speak of each other in these meetings, as it is not necessary it should be so. Our Heavenly Father often comes in to us in the silent meeting. It is a silent work for all. Nature is working in silence ; the planets revolve in silence ; grass grows in silence ; flowers grow in silence : it is God speaking to us, and if God can speak outwardly he can speak inwardly.

The old lesson is : Ye are the temple of the living God ; as God hath said, I will dwell in them and walk in them : and I will be their God and they shall be my people. And our testimony to the world is, that we believe in that divine life and power as made manifest to the soul, by which it can be made to comprehend eternal things, and enter into communion with the Father of lights. We have no outward symbols, for there is no need of these. We have no bread or wine, because the wine of God is furnished in the home of the soul. For if we are the temples

of the living God, it is there where the influence is to be relished, and it is there where the lessons of his eternal truth are administered in such a manner that we cannot mistake them.

The family that is governed in this way, manifests what the name Friends means. Parents comprehending this, the husband, wife and children make one building, (speaking in a figure,) and their light will sparkle out in the neighborhood. And when we go out to the world to do business, for we have bodies which need providing for; when the merchant and manufacturer, and all connected with the transactions of business life are engaged, they who buy and sell—if they are under the influence of this divine gift and power, they will be able to show in their conversation and manner the excellency of that which belongs only to a real member of the Church of God. No doubt about it, for the eternal light shines in on every mind. It shines into the human soul when we obey, and we become children of the light. Jesus said, I must work while it is day. People cannot work in the darkness. We have the shadow as well as the light, but thanks be to God, his light is continually coming down to us. The path of the just you know, it is said, is a shining light which shines brighter and brighter unto the perfect day. We are going on and on, but there are stones we can tread on, which have been planted there for the purpose by the loving hands of God. Would he not care for his children? He has brought down hills, lifted valleys, divided waters and made a highway for all his children. It has always been so. It has never been different to this from the foundations of the world. The pathway of the just, the pathway of God's holy children has always been lighted by the divine countenance, and it is all the time becoming clearer and clearer. The star is before us and we follow, and if we continue to follow it will lead on and on until we shall arrive finally at the Golden Gate, where we shall be known

and the door will be open and admit us to that place where all will be eternal peace. My brother has said there was a romance in religion; but there is a true religion. We own a true religion which has its life in the eternal mind of God. It is the law that he writes in the soul, and when we listen and obey that law, it is well with us. Jesus says: "He that heareth these sayings of mine and doeth them, I will liken unto a wise man which built his house upon a rock, and the rains descended, and the floods came, and the winds blew and beat upon that house, and it fell not, for it was founded upon a rock." When the storms came, and all the elements combined beat upon it, it fell not, because it was founded upon the rock of obedience, of love, of purity and everything pertaining to the perfections of the divine nature. Hence obedience thereunto is his religion, and it is mine.

There is no romance about it at all. It stands firm under all circumstances, and I have known it from the time when I was three years of age; for my father led me out with it and told me what I should do, and the power has ever since been calling me to come up higher. There is no reason why we should not know this divine science and be brought under the influence of this divine power. When we live in obedience to it, we are building on a rock that the elements can never disturb. You know that no one can take from you that truth nor mar the purity of your inner being; no man can meddle with you. I know no man can enter into my soul and take away my garment and place it upon others. I know it is from my Heavenly Father, and I wear it according to the measure and proportion of the faith which is measured out to me. And you may be able to do the same thing, for there is no difference between us. God is not a power that will forsake, but he will lead on higher and higher. We are on the journey of life, and it is upward and onward, going on and on,

and the cry is, come up higher. O, young men, mind your calling. Young women, mind your calling. Who hath called you? I am not calling you. The minister of your church hath not called you. But the God of all power, he hath called you to come to the Christ within you, and not without, to the Christ that never could die. He calls you to the life power of God, the unknown power; and we are to come and permit that holy and divine influence to spread over us, from the crown of the head to the soles of the feet, as oil poured on the beard, even Aaron's beard. This makes your religion an eternal power that can never fail.

FAITH.

Some people attempt to draw a line of distinction between faith and believing; but our Saviour said: "Verily, verily, I say unto you, he that believeth on Me hath everlasting life." Now, if he that believeth be saved, and if faith is the condition of our salvation, why we must admit that faith and believing are synonymous. If we search in the English language for the definition of these two words we will find that the active verb "believe," signifies "to credit," "trust," or "think true;" and the substantive "faith" signifies about the same, for it implies "belief," "confidence," etc.; therefore if we have faith we are believers. Now the question arises, is faith the gift of God, or the act of the creature? I conceive that it is both. It has been the burden of the prayers of the righteous ever since the world was made, for the Lord to give an increase of faith, and our Saviour declared: "He that believeth not shall be damned." From this it appears evident that a lack of faith, or unbelief, is a sin; if so, it must be the act of the creature.

Faith I conceive to be a saving grace wrought in the soul by the spirit of God. It is the means through which grace is communicated to the

heart. What is necessary to constitute this faith? I answer: First a revelation is necessary. Before we can exercise our mind or judge in a case it is necessary that the circumstances be revealed to us. He has not only given us His revealed will, but He has also given us a capacity to understand all that is necessary to make us wise unto salvation, useful in our day, and happy in life and death. And in His infinite mercy He inclines us to believe His truth. But faith is not yet complete; thus far God has done His part, we must do ours. "Faith without works is dead"; therefore that faith may be complete we are to be co-workers with God. He has given us everything to make us useful and secure our own happiness, and if we neglect to improve that grace we remain useless and miserable. He has given us the organs of sight—but if we choose to walk in darkness He will permit us, by an act of our mind, to close our eyes and keep them closed. Therefore faith is the gift of God and the act of the creature. He has given us the materials, and we use them according to the ability and power He has given us, and the work is complete.

LOTTIE TALCOTT.

Bloomfield, 12th mo., 2nd, 1889.

THE HOME-LIFE.

There's something we need in the home-life

Aside from its striving and toil,
 Aside from its labors, though loving,
 Aside from the delving and toil.

There's something we need in the home-life

Aside from the getting of gain;
 A something to brighten each duty,
 And balance the struggle and pain.

How often, regretfully often,

Do kindred hearts struggle along,
 Each striving to do their best, daily,
 And trying to sing life's glad song.

Yet secretly, in their hearts, sighing

And hiding a smouldering pain,
 Because all their living and loving,
 Seems proving their heart-wishes vain.

They are longing for kinder words spoken,
 For sympathy's tenderer tone,
 For the nearness of spirit that echoes
 Each unspoken thought of their own ;
 Yet these truly do love one another,
 And think they are faithful and kind—
 Wife, husband, or sister, or brother,
 Oh, why will ye sometimes be blind ?
 Do ye sordidly take it for granted
 That they know all your deep throbbing
 heart,
 When those thoughtless words, pretty and
 selfish,
 Form too oft of home language a part ?

Say, does it not rest you, when weary,
 If some one can quick understand
 How aching and throbbing your brain is,
 How weary your unswerving hand ?

But O, how the torture increases
 If your loved ones seem all unawares !
 It is worse than from weariness fainting,
 If you're thinking that nobody cares.

A fond word or tone, O, how soothing !
 'Twill lighten the weariest pain ;
 You will think of it hours when you're busy,
 Yes, over and over again.

As ye wish to receive, then be giving ;
 The true kindness of life do not spurn ;
 For of that which ye mete out to others
 Shall be meted to you in return.

Ye may live your life darkly in anguish,
 Or live it in light and in bliss ;
 As ye seek a true heaven in the next life,
 Ye must make a true heaven in this.

A Sabbath we need in the home-life
 For keeping us healthy and whole ;
 Not merely a day in the week time,
 But a sweet time of rest to the soul ;

A season of holy communion
 With all that is noble and true,
 When we think of our love to our near ones,
 And our love to our God* in one view.

Wait not for the coming of "Sunday,"
 To breathe in a holy accord,
 But gather a blest season often
 That each day be a day of our Lord*.

[* "God" means "Good," and when we are in accord
 with all goodness, we are in accord with our God.]

JULIA M. DUTTON.

Waterloo, N.Y., Nov. 27th, 1885.

PEACE PRINCIPLES.

Argument made in a debate of the
 Ihtonga Society, Brooklyn, N. Y.,
 Eleventh mo., 26th, 1889.

"Resolved—That a system of naval
 militia should be established in New
 York State."

Negative—The first idea that arises
 in connection with this proposition is
 in regard to the objects to be attained
 by the establishment of the militia. If
 they be worthy in all respects, if they
 are of advantage to the State and
 community, if they will promote the
 general welfare without injury to that
 of others then the purpose is good,
 and proper measures to reach that end
 should be encouraged. On the other
 hand, if the object be either to disturb
 our own peace and happiness or to in-
 flict injury on others then the purpose
 is not a fitting one for encouragement.
 Also if the object be praiseworthy, but
 the means ineffective, or not the most
 direct and practical, then the proposed
 plan for the attainment of the desired
 ends should be discarded for a better
 one.

In this debate then, my colleague
 and myself will attempt to prove that
 the object is bad, the means impracti-
 cal, both together worse than useless,
 and that therefore a naval militia
 should not be established by the State.

The idea in view in this proposition
 is to increase our ability to defend our
 selves against attack from foreign
 nations, and to better prepare ourselves
 for the emergency of war. This
 assumes as a postulate that armed con-
 flict between the United States and
 other powers may become a necessity
 for the best settlement of questions in
 dispute. If we can show that this is a
 fallacy the idea of spending time and
 money in forming a naval militia or
 making other preparations for war will
 be rendered absurd.

The United States occupy a unique
 and favored position among the nations
 of the world. On account of traditional
 jealousies and mutual acts of injustice

and aggression the peoples of the Old World have an uneasy distrust of each other, and, what is more to the point, it best suits the purposes and ambitions of the rulers to foster this distrust, and maintain large armies in order to keep peace at home, to increase their empires, and to retain some of their possessions which have been obtained by conquest from other nations or by partition of their territories. France would like to recover Alsace-Lorraine; Germany will keep it at any cost. When discontent gathers in Russia it will be diverted by war, and rumors of war, and the people will forget their grievances in their devotion to the mission of Holy Russia. She looks with covetous eyes on Constantinople and the wealth of India, and England must stand ready to defend her own. Austria with her scanty coast line seeks to add to her Danubian domains and make a clear way to the Euxine. When the division comes, Italy wants to be in a position to demand a share, and so indulges in a little preliminary practice on the African barbarians. In all this snarling and teeth-showing, in all this preparation for human misery, pain and death, what part have the United States? The whole principle and aim of our nation's existence is as different from that of the great European powers as is our system of Government unlike theirs. With us it is the peace and happiness of the people; there it is the security of the institution, the governing class. We believe in equality before the law, and that each man has an inalienable right to life, liberty and the pursuit of happiness. To secure these rights our government was avowedly instituted. Over the Atlantic a different spirit animates their acts. Ancient class privilege must be protected, stolen possessions must be guarded or recovered, and boundaries must be kept inviolate or extended. Under which government the inhabitants of a disputed territory desire to live is of no consequence whatever, except as it offers opportunities for secret

intrigue. Against this *we* have a country whose boundaries are defined and respected, a people who are devoted and loyal, not through force, but from conviction. Our relations with foreign powers are peaceful because we do not envy them nor do we present either a check or a temptation to their ambitions. Our infrequent differences with them are settled amicably not because they fear assault from a mighty army and navy, for we have none, but partially for the reason that they fear each other so much that there would be nothing to gain and much to lose by attacking us, and also because there is no implied threat in our demands, but simply a reliance in their equity, which suggests an equal confidence that the other side also will deal fairly. The ambitions and hatreds that lead to war there are wanting to us here. The tendencies to peace and good will are more firmly rooted here than they are there. What need then have we for increased preparation for war? But the gentlemen of the other side may claim that differences could arise. Suppose they do, will the arbitrament of the sword offer the best solution of the difficulty? Will it offer any solution? Wars are generally followed by a treaty in which the differences are arranged. If it were not for its horror how comical it would appear for a civilized nation to spend years and treasure in making engines of hellish ingenuity for purposes of destruction to life and property in an emergency entirely unforeseen and improbable. Then when the opportunity offers, men who, in private life, were gentle and kind hearted, turn themselves into such emissaries of the devil as hisimps might envy, and send death in its most hideous forms, fire, rapine, desecration of all human sympathies, and desolation of homes, into what might, but for them, be a peaceful and happy land. Then after a space of time an armistice is declared, destruction ceases, and certain of the great men of the respective nations meet and

settle the differences as they should have done before the clash of arms. As they should have done? No, not so well. One side perhaps lies prostrate at the feet of the conqueror, and with its people depressed, its cities burned, its productive fields laid waste or abandoned, its factories in ruins, and all its industries paralyzed, must from its enfeebled resources pay whatever indemnity the forbearance of the more powerful nation may accept. And who then will comfort the weeping of those who have remained at home awaiting the return of sons, husbands, fathers, who come not, the unknown dead of the field of battle, or the depths of the sea? In the bitterness of their anguish may they not hear a voice whispering, questioning whether war be the surest way of preserving the peace and happiness of a people? Can we not imagine the perplexed wonder with which a guest from a more peaceful planet would view this absurd horror?

"Does this race consider itself intelligent he might ask," that it will expend billions of dollars in an affair of millions, intentionally sacrifice thousands of its bravest and best, and bring lamentation and heartache to multitudes of women and children? Instead of going to all the expense and trouble of preparing for this barbarity why do they not try to arrange beforehand by treaty for an amicable settlement of all difficulties that may occur?

What could be answered is beyond my comprehension. "But," you may say "suppose we are attacked without cause?" "That is so improbable as to be practically impossible. It is only an excuse. We know that we would attack no other nation without cause, and it is hardly fair to presume that we differ greatly from our foreign friends in virtue and magnanimity.

If as a flight of fancy we should imagine that with or without provocation a foreign fleet, knowing that we have no State naval militia to protect us, and also, if it be not irrelevant,

supposing we had no other navy, nor forts, nor brave national guard, should steam into our harbor and knock down our Goddess of Liberty, our City Halls, and the New York Custom House, and drop a few bombs on our breakfast tables, then land troops into our streets and take possession, would it not then, you may ask, be our right and duty to resent the injury and drive out the invader by bloody war? The case is so improbable that it is difficult to say what should be done, but that war would be the proper expedient would certainly not occur to the negative of this debate. War would be but to agument the trouble. A presentation of the facts of the case to the foreign power and a sincere offer to do the amende honorable, if the assault had been provoked by our own citizens, would go far to smooth the difficulty. Our territory is greater than that of Europe; our numerous population is as intelligent, prosperous, and upright, and the moral force of such a nation appealing not to arms, but to the better sense, the honor, and the justice of another country should not be underestimated. But even supposing the hard-hearted enemy should refuse to withdraw, and we were equipped for war, would the offering of our land for devastation, or the devastating of our foe's fair fields make the matter better? Would it not be better to suffer the wrong for a time and trust that in the course of events the inevitable justice must prevail? We live in an age when the people think and act and rule. By peaceful agitation the most despotic governments are induced to bow to the will of their subjects and grant their desires. A president may seat himself on a throne by armed force, but an emperor is deposed by the wish of the people without the sound of a gun or the gleam of a sabre when the fitting time has arrived. Why then should we prepare for war? It is the sum of horrors, a preparation for disasters greater than that of the Conemaugh, a license to

the vicious, and a defilement of the good. If there were less belief in war, there would be less warlike spirit and fewer wars.

"Mr. President, I have endeavored to show that war is unnecessary and impolite, and an alternative not to be thought of by intelligent men, that even if it were, the United States are not likely to experience it, and that therefore there need be no preparation for it, and a naval militia should not be established in this State."

H. M. H.

EDUCATIONAL CONFERENCE OF NEW YORK.

Seventh day, 10.30 a.m., 12th mo., 7th, 1889 our Educational Conference of N. Y. held its first session in the Friends' library room, 16th street and Rutherford Place. William Jackson, the clerk of our Executive Committee, acted as chairman on this occasion. In his opening remarks he spoke of the many and efficient educators, members of our Society. He said that Friends' schools were ever in demand and greatly favored by those outside our own religious body. After these well-timed introductory remarks by our chairman, George L. Maris stepped forward and ably presented "The Educational Needs of Friends." He spoke at some length extemporaneously, and presented very clearly and concisely his idea of the greater educational advancement necessary to our growth as *Friends*. The speaker went on to say that "literature may not *bring* bread and butter, but it always *sweetens* the bread and butter after you get it." He further stated that the great heart culture was a very distinctive feature of our Society. Although we have to some extent omitted the higher intellectual needs, we have above all others educated the deeper feelings of the heart. I have only given you a

very little from the great *mine* of wealth which our Friend, George L. Maris, laid open before us. I must now omit the bright discussion which followed, and pass on to the next paper which was read by Elizabeth S. Stover. In this paper, the subject of which was "The Distinctive Mission of Friends' Schools," we found careful thought and a nicety of discrimination. She spoke of Friends as always having been particular in educating the individualisms of children, instead of following any stoical form of instruction. I think that every one fully enjoyed this article, so that after she had finished, we hungered for more of the same kind. Another brief discussion, and then we were all invited to adjourn to the dining-room of the meeting-house, where a bountiful repast was prepared. After dinner Friends spent the time in social converse until two o'clock, when our afternoon session commenced.

James E. Russell, of Chappaqua Mountain Institute, read a very interesting paper on "The Physical Limitation of the Student as a Factor in Education." He cited the examples of three different schools where the students were taxed beyond all endurance. The pupils would learn some lessons well, but always at the expense of others which were of great importance. Friend Russell had taken much care to ascertain these facts from schools of standing that he might present the same to us. The next paper, and the last of the session, was read by John S. Lyon, of Friends' Seminary, N.Y. His subject was "The Relation of the Teacher's Work to the Individuality of the Pupil." I regret exceedingly that I was called out before this paper was read, but I understood from others that it was equally as good as any that had preceded it.

This conference was an intellectual feast, which I trust may oftentimes be repeated, that our minds may be strengthened to meet more ably the geometrical problems of life.

ELLA WEEKS.

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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.

We prefer that remittances be made by post-office order or by registered letters. If bank drafts are sent from the United States they should be made payable at New York or Chicago. Postage stamps (American or Canadian) are accepted for change.

1889—Farewell! We are lothe to part with thee; but thou must go the way of thy predecessors. Time and fate are inexorable. They mantle thee in the cold, dark fall of night, and seal the coffin! While the life of roseate day seems still to warm thee, and the light of thine eye—the sun—is too recently vanished. Lo! thou art as fresh, and as green, and as lifelike as thou art wont to be in the spring time. Surely thou art not as near thine end! We have seen other years pass away, but their time, we felt, had come. They were old and stiff with the chill of death, hoary with the snows of whiteness. But not so thou. Thou art like one taken away in the bloom-

ing period of life! and we are lothe to part with thee as with a cherished friend or loved one. We would linger over, aye, delay if we could the farewell, but the inexorable wheels of time and fate roll on, and thou art gone. Gone, did I say? Not wholly so, for thee wilt live in us eternally in the good thou gavest us opportunities to do. As for the evil, both of commission and omission; done in thy time, after atoning for it by being more faithful in the future, may God blot it out forever.

1890 Welcome! Though thou art full of secret, mysterious, untried experience, yet we greet thee. We do not ask a prevision of all thou hast for us lest we might be discouraged. We will live each day, each hour, each minute by itself as it comes, living only in the present, trusting in the future. If we put our trust in that power that foresees all things, and prepares every coming event, we have an assurance gained from past experience that we will somehow be made equal to every emergency. O for that trust! O for that confidence that will place the directing of our lives in the hand of a Pilot that will guide us far better and wiser than we can guide ourselves.

In closing we send New Year greetings to our many friends and readers.

Pelham Half-Yearly Meeting will be held in Pelham on the 1st of 2nd mo., 1890.

KIND WORDS.

From Plainfield, N. J.—“As the REVIEW gets better known among Friends I find less difficulty securing subscribers. More than one has come to me unsolicited.”

From Newmarket, Ont.—“Enclosed find ten dollars for renewal of subscriptions for the YOUNG FRIENDS' REVIEW to the enclosed list of names. They all express themselves well pleased with the paper and would not like to do without it.”

From Flora Dale, Penn.—“Enclosed please find two dollars to renew subscription for YOUNG FRIENDS' REVIEW, and to send to others for whom I wish to subscribe. One subscription is for—in the interest of her young daughter, who thinks it an excellent little paper, and merits an extended circulation, to which I can also add my testimony.”

From Boonesville, Iowa. “Enclosed please find subscription for the YOUNG FRIENDS' REVIEW for another year; we like the little paper very much.”

From Avondale, Penn.—“My granddaughter has been having the YOUNG FRIENDS' REVIEW this year, and I do enjoy to hear the reading of it so much that I thought to send for it the coming year for her. I think its contents are well calculated to awaken an interest in the youthful mind of the principles of Friends, with many other subjects of interest both for old and young. In addition will add another name.”

DEATHS.

WILLETS.—At his residence, in Purchase, Westchester County, N. Y., 11th mo., 17th, 1889, Edward Willets, in the 68th year of his age, an esteemed elder of Purchase Monthly Meeting.

His declining health was obvious to his family and friends for several years. Until about two years ago he continued active in business, and regular in the attendance of meetings when able. Since then he has been mostly confined to the house. His disease has been of such a character, that great sufferings of the physical frame was his to endure. Through all these dispensations he evinced faith and confidence in his Heavenly Father's love to sustain him. He made a happy, peaceful close. What can we say of such a life? Surely eulogistic words would be as dew before the morning sun. The lives of such speak louder sermons, and erect nobler monuments than tongue could speak or hand of sculptor build. He leaves a wife and three children,

who have been untiring in their devotion to alleviate his sufferings.

'Tis hard to break the tender cord
Where love has bound the heart;
'Tis hard, so hard to speak the word,
We must forever part.

Purchase.

E. H. B.

HILBORN.—At her home near Arkona on the 17th of 12th mo., 1889, of heart failure, Dorothy Hilborn, a member of Norwich Monthly Meeting of Friends, aged 72 years and 6 days.

Her husband, Levi Hilborn, died six months and six days previous, which undoubtedly hastened her death.

FIELD.—At Plainfield, N. J., on Sixth-day morning, 12th mo., 6th, of typhoid pneumonia, Mary Jane Field, in the 83rd year of her age.

In writing of the departure of this worthy Friend, a young Friend and member of the same meeting says: “In the death of Mary Jane Field our meeting has lost a dearly loved mother, one to whom we looked, and not in vain, for counsel and encouragement. Those of us who are left can scarcely realize the full extent of our loss, or the great responsibility that rests with us to uphold our meeting to the high spiritual standard to which she, with her thoroughly pure, consistent Christian life and example, held it. It seems almost impossible to me, when I think of it, that our meeting can ever seem quite the same again. Our First-day School, too, misses her sadly, for she was always at her post among the children.”

From Intelligencer and Journal :

It was with a deep sense of personal loss and bereavement that, after a brief absence, I attended here this morning our Friends' meeting, and realized that in the interim death had made vacant the accustomed place therein of our beloved friend, Mary Jane Field. To me and to mine she has been not only a tenderly loving friend, but in a certain sense, as a mother. This she has been indeed to many. Especially has she sustained relations of closest sympathy with the young. Early in its inaugura-

tion among Friends she engaged heartily and earnestly in the work of the First-day school. For many years, in connection with George Nathan Harper, assisted by others, she has contributed by her personal service very largely to the continuance and usefulness of the Plainfield First-day School. Though few of the children have been from the families of Friends, all have loved her devotedly, and her personal presence and loving ministrations have been as a benediction to all. The First-day School anniversaries, sometimes commemorated at the meeting-house, and sometimes at her own home, have been occasions of much happiness, and to none more than to herself.

In explanation of her deep interest in, and devotion to, First-day School work she once told me how she was led to engage in it. There came to her the great sorrow of the death of her beloved companion in life. In that hour of great need the early lessons of her own childhood concerning the indwelling Divine Spirit as an unfailling source of strength and support afforded her great comfort. It happened that about the same time an intimate personal friend, not of the Society of Friends, was called upon to pass through a bereavement kindred to her own. But this friend, whose education concerning spiritual things had been of a more outward type, suffered greatly, without consolation. Human sympathy, however grateful, was inadequate to her sore need, and the Divine arm, looking outward, seemed beyond her reach. In grateful memory, Mary Jane said, of the great blessing of her own early education among Friends had been to her in that season of bereavement, and in view of the unconsolable suffering of her friend, she felt it to be her duty to do all she could henceforth to teach the children of others the simple spiritual faith which in her own experience she had found to be of such priceless value.

She was a Friend in the true representative sense. Through her many

years of acceptable service in the Yearly Meeting as clerk, and through frequent visits with travelling Friends in her own and in other yearly meetings, as well as through the bountiful hospitality of her own delightful home, she had become widely known, and as generally beloved. Many indeed will mourn her loss. She was an active and useful member of our Quarterly Meeting Temperance Committee, and a wise counsellor in the general affairs of our religious body.

By the death of this dear Friend I am afresh reminded of the significance of this inscription, which not long ago I read upon one of the historical memorial tablets in Westminster Abbey: "God removes His workers, but He continues His work." Another beloved worker has been removed from our vineyard, but the work must be continued. While our own opportunity lasts may we who survive realize the responsibility which it confers, and each in our own way render the best service of which we are capable in the field from which she has been called.

Though suffering much pain during her comparatively brief illness, her mental consciousness continued till near the close, and her death was peaceful and serenely triumphant. Her funeral was largely attended, and by many not of Friends, in the old meeting-house, on the 9th instant. Tenderly sympathetic and impressive testimonies were borne upon the occasion by Samuel B. Haines, Robert S. Haviland, and Elizabeth Thistlethwait.

AARON M. POWEL
Plainfield, N.J., 12th mo., 15.

"INASMUCH."

A white settler, welcoming a roving Indian to his home, turned and kicked his brute companion; this act the red man resented, saying, 'love me, love my dog,' which was his test of goodness. To bring it closer, those who have had children

befriended, cared for in many ways by others, have made ties not to be loosened. Again, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." All this is acceptable to the Father, and reward is abundantly bestowed upon the loving ministering servant. A true neighbor dwelleth in peace, and his counsel often produces amicable settlements between parties who would otherwise be at variance, and many times it unites in lasting friendship those who have been enemies. The peacemaker hath many friends whose cordial reception among his friends is thoroughly appreciated. Love should be cherished and courted by all, for it is an attribute of God, and in its cultivation our spiritual estates are enriched and multiplied

H. G. M.

MY FATHER'S PICTURE.

How many silent tears I've wept for thee
My parent gone? How I have longed to hear
A father's benediction! My infant memory
Fails to recall

Thy mes-ages of love since thou did'st leave
Us, ere I had walked from my mother's knee,
They tell me that thy ways were gentle, and
That thou did'st oft encircle me with thy
Great arm of love, which love is now my richest
Legacy, that, like the softest carpet,
Yields a better footing.

Thy counsel oft has been desired in times
Of choice, and I have always felt that counsel
Greatly mis-sed; I thought that death had coldly
Shut the door between myself and thee;
But deep reflection turned the channel thus:
In yearning after thee I did but reach
More nearly unto God.

When this thy picture first came home to us,
Already framed it stood upon the stand,
They say that quick as flash my baby hand
Stole round behind the frame to see if thou
In person were not there; and all those
Standing near were so impressed by this, that
Tears streamed down from eyes that seldom
wept before.

E. W.

BALTIMORE YEARLY MEETING.

WOMEN'S MEETING—MINUTES OF EXERCISES.

As we entered upon the work of our first Yearly Meeting, held in the new house on Park Avenue, the feeling that covered our spirits was: "Take the shoes from off thy feet, for the ground on which thou standest is holy ground," and as one body, visitors, and members of our own meeting, our prayers went forth that each and all of us should attend to that voice of Divine inspiration which comes to every one who places himself in an attitude of acceptance. We were forcibly cited to the high position now occupied, by woman, and which was first accorded to her by our Society.

We were feelingly exhorted to let nothin. alienate us from the love of our Heavenly Father, but to endeavor daily to develop the forces which He has given us, and when the gates are open work according to the ability given.

In our deliberations on the state of Society, fitting words of counsel were extended in sisterly affection, encouraging us to greater faithfulness in the attendance of our mid-week meetings, and we were reminded of the saying: "Can ye not wait with me one hour?" If there were manifested more religious vitality, there would be a greater faithfulness and a fuller mingling for Divine worship, also that if promptness in gathering at the appointed hour was more closely observed, it would not only add dignity and a greater solemnity to our meetings, but would prevent the disturbing effects which were occasioned by this neglect. Mothers were counseled not to dwell too much on the faults of their children, or become over anxious and discouraged, thus debarring them from the useful service they might otherwise perform, by shedding a halo of cheerfulness around their home life. To those who were mourning over the decline of the

Society, the word of encouragement was, for each to do what he could in the service of the Master as light is given, and leave the rest to the Father's care. We were the grateful recipients of a tender, loving message from one in sympathy with us, and in that love of the Heavenly Father which cements us together as one body into one household of faith, a hope was feelingly expressed, that all whose personal adornments consisted in the sacrifice of life, beautiful to the eye, they may be, but painful to the heart, might think of it and see if such were in consonance with their best feelings.

The various reports of First-Day School, Subordinate Meetings, Philanthropic and others, were thoughtfully considered, and the importance of concerted action on much therein contained was clearly evidenced.

The subject of pernicious literature, introduced by the answering of the Third Query, awakened much suggestive thought, and earnest testimony was borne against the debasing and demoralizing influence of much of the literature which reaches our homes through the daily papers and other channels.

The deep exercise into which the meeting was introduced, resulted in the appointment of a committee to prepare a paper, to be presented to the representatives of the press, expressive of our conviction, that the growing sentiment of a Christian community demands a purer literature, and we trustfully hope to receive from them an upward impulse in this direction. Believing, as we do, that the inspired words were not spoken in vain, "Speak to my people that they go forward," then let us prayerfully and unitedly labor, trusting that the Divine Father's blessing will go with and rest upon us.

MEN'S MEETING—MINUTE OF EXERCISES.

In assembling in our Annual Meeting for the first time in the new meeting-house, with an appreciation of the

comfort and convenience it affords, we trust our hearts were turned with thankful feelings to our Heavenly Father, from whom all our blessings come, and who alone is able to rightly direct in all labors for the advancement of truth and help of humanity.

We have been favored with the company of ministers from other Yearly Meetings, together with those of our own, whose salutary and encouraging messages of Gospel Love were grateful to many hearts.

The exhortation to be ever watchful to the opening and unfolding to our spiritual understanding of our Father's voice was feelingly presented to us and with the loving admonition and practical counsel handed forth have been as a refreshing shower. The exercises that have been laid before us in great harmony and concord, breathing the same loving spirit, are calculated to strengthen our oftimes drooping and almost desponding spirits.

The importance of our frequent reading the Scriptures of truth was brought to our attention, and a caution expressed that we do not fall into a formal, lifeless habit of reading them, but with a prayerful desire to understand them, which alone be derived from the source from whence all true Scripture is given.

It is the exercise of a brother, that there are times when the Scriptures are sealed, and for two years after he felt called to speak in the assemblies of the people, he did not feel at liberty to quote from them, but as he was attentive to the voice of God in his own soul, the seal was broken and they became a source of instruction and help. A message was given to meet a condition introduced by the Scripture language, "who shall roll away the stone," and the fervent exhortation to that condition which had buried its Saviour, and bitterly mourned in secret at the door of the sepulchre, that it should realize the spiritual fulfilment of the outward event, and know the angel of purity, white and sinless to roll away

the stone, and give it again to see the beauty of Holiness in the face of the risen Lord.

It was brought to our notice by one of the Epistles, the benefit and interest that had been derived in social gatherings at stated times, thus bringing the old and young together, and forming a more intimate acquaintance with each other; engaging both in works of an elevating character, thus keeping the youth from seeking associations and amusements that are harmful.

The subject of education claimed much attention, and a deep interest was felt that we extend our aid in this direction as far as the means at our disposal shall warrant.

The subject of Temperance is felt to be one of vital importance, and we regret very much that we cannot say the dark spots that have so long marred our records are not yet removed. We can say they are lessened since last year.

Our meeting has been larger than usual, and we are glad to note an increased attendance of our young men, and the unity, condescension and brotherly love manifested has enabled us to dispose of the many subjects that have come before us with satisfaction and comfort.

TEMPERANCE.

The work of the sub-committees on Temperance in most of the Monthly Meetings throughout the Yearly Meeting has, as usual, far exceeded that on other subjects in activity and earnestness.

The sale and use of alcoholic liquors is a matter in which a Society of Friends, together with other religious bodies, is greatly concerned. How to suppress their use in one of the most serious and important questions of the day. The method called high license is not in accord with the principles of our Society, since it allows an evil traffic to continue for a price, and is a compromise with wrong.

The opinion of those who have given

this subject the closest attention is that the only efficient method—a method which has been the most effectual wherever it has been given a fair trial—is the prohibition by law of the manufacture, sale, transportation and importation of alcoholic beverages and the proper enforcement of such laws. One Monthly Meeting reports that some of its members still continue the sale of intoxicants in connection with their grocery business.

LOVE.

For the REVIEW.

Love and faith seem to run so near the same, that if we have one we have both, but not so if we have not faith in God, for it is possible that one may have faith in outward things, and go on in his or her own way blindly, as it were, and yet not be saved.

Now the subject of Faith has been so well treated upon in the REVIEW by earnest, thoughtful minds that there seems to be no room left for enlargement, and as the little paper seems to be filled only with the deepest and purest thoughts it seems necessary for one to be guided by a bright light to launch out through such a medium; but by so doing it may open a channel through which Strength and Love may be tounc.

Love first, and strength shall be given through Love, for "God is Love," and if we allow God to reign over our hearts He will gladly do it. He will reign with Love, with a love that casteth out all fear; and our whole being shall be so filled with Love, as with a light, so that we can easily comply with the command: "Love thy neighbor as thyself," and also: "Love thine enemy," which is against human will, and many weaknesses may be overcome if we allow ourselves to be influenced by the spirit of Love. Let pure unselfish Love be the motive power of all we think and all we do.

A. G. F.

Avondale, Penn.

A REVERIE.

O thou most holy One, loving and just,
 Thou whom we never find slighting our trust,
 I need not ask Thee to come and be near us
 That Thou might'st hear us ;

For Thou art ever unceasingly knocking
 At the door of our inner heart for an unlocking.
 O may we greetingly open the portal,
 For the Immortal.

And a sweet presence, that once was a stranger,
 Will be born there like the Christ-Child in the
 manger ;
 Will grow and increase more and more, unti
 in it we
 See the Divinity.

May we not blindly reject it, and cry
 As the Jews did of old, "crucify, crucify !"
 Lest we find, when too late, we have put out
 the light,
 And are wandering in night.

"Learn of me," has no lesson for those who
 neglect it !
 "I'm the light," has no beaming for those who
 reject it !
 "I'll guide thee" will fail in its mission to
 guide
 If we turn aside.

O why do we suffer the truth overgrown
 With vain-theological schemes of our own ?
 The way is so simple that none need to err
 'In the world anywhere.

It is but to dwell in the silence, 'mid all
 Of earth's babble, and list to the Voice, still
 and small,
 Revealing God's will, and ineffable plan,
 To thy conscience, O man !

If thou feelest too well up within all the best ;
 And a love indescribably pure fill the breast ;
 'Tis the presence of God, O worship ! adore !
 Fall down and implore.

Coldstream, Ont. E. M. Z.

BOOKS.*

There are more books in the world
 to-day than ever before, and more
 readers, also. In the days of Solomon,
 that wise king said: "Of making many

books there is no end." The books in
 use at that time required much toil in
 preparation, as every copy had to be
 written. Nobody thought of printing,
 and nobody thought of books as we see
 them. The "books" that Solomon
 saw were simply rolls of manuscript,
 and though he thought there were
 many in his day, it is quite likely that
 all the books in the world at that time
 would not number as many as may now
 be found in some single library. Go
 where you will you may see books,
 and, in spite of the hard times, their
 number is on the increase. If they
 were only all good books we might be
 glad of this increase for the sake of the
 world, which might grow much better
 under the influence of such reading.
 It is not every good-looking book that
 is a good book. Some of the most
 beautiful in printing, in binding, and in
 pictures are among the worst, and they
 should be dreaded all the more because
 of their attractiveness. Bad books
 should be shunned as we would shun
 poison. The title of a book is often
 the great attraction. Very often a
 book that is merely called "travels"
 will be set aside as dry and uninterest-
 ing ; where if it was called the "Won-
 derful Adventures of Captain Jackson,"
 or "Robinson Crusoe," it would be
 sure to attract attention. A great
 many authors and publishers under-
 stand this, and they try to give attractive
 names to their books. It is not best to
 judge too hastily of the character of a
 book by its title. A fine title may be
 associated with an uninteresting book,
 or even with a bad one, just as a hand-
 some face may be on a man who has
 but little brains or a bad heart. On the
 other hand, a plain, unattractive title
 may introduce you to a delightful and
 useful book, just as some people with
 very plain faces have great intelligence
 and goodness of heart. Look, there-
 fore, beyond the title before you decide
 your choice of a book. The table of
 contents will often give a very good
 idea of the character of the book
 though some books, I regret to say, are

not provided with such a help. Many make a mistake in selecting a book according to its size. They imagine that the larger the book the better it is, and therefore they set aside a small book without examination. The fact is that some of the most delightful books printed are to be found among the little ones. Soon read they are easily remembered. I would say be as careful in choosing a book as you would be in selecting your companions. In fact, books are your companions while you are reading them, and you will find that they very often influence you for good or evil just as living companions do.

*Essay read by Josie Zavitz, at the "Olio," 11th mo., 3th, 1889.

As some clubs for the REVIEW are not completed as we go to press, we mail this month's number to all yearly subscribers. The names are coming in satisfactorily, though a little late in some cases, and we do not expect to be put to the painful necessity of crossing off many of the names of our present readers, but we urge upon our friends the desirability of an early completion of the lists, and hope those interested in sending clubs will see that all old subscribers will be asked to renew, and that those who are not taking it will get a kindly invitation to try it for a year.

BEAUTIES OF BROWNING.

SOME GEMS FROM THE POET'S WRITINGS—"FAILURE."

A great thinker has gone to rest in that place of which he said: "There, where law, life, joy, impulse are one thing." He was known as a Master-Poet, but also as a writer who could not, or did not, always successfully transfer his thoughts so clearly that the average reader could, even with study, interpret them. But that he was always to some extent obscure and unintelligible cannot be admitted. There are clear,

coherent passages, which attract immediately and are readily understood. Take the following from "A Lover's Quarrel":

Oh, what a dawn of day!
How the March sun feels like May!
All is blue again
After last night's rain,
And the South dries the hawthorn spray.
Only my love's away!
I'd as lief that the blue were gray.

And the joyous, confident notes of the first song in "Pippa Passes," too, appeal to every one:

The year's at the spring,
And day's at the morn;
Morning's at seven;
The hillside's dew-pearled;
The lark's on the wing;
The snail's on the thorn;
God's in His Heaven—
All's right with the world.

This is a perfect picture of existing situations, a song of nature without any unnatural verbiage. In "The Two Camels," a fable in "Ferishtah's Fancies," these beautiful lines are found. They are supposed to be the utterance of the Almighty on man's indifference to his benefits.

"Wherefore did I contrive for thee that ear
Hungry for music, and direct thine eye
To where I hold a seven stringed instrument,
Unless I meant thee to beseech me play?"

The whole essence of Browning's poetry may be found in the following passage from "Abt Vogler":

The high that proved too high, the heroic for
earth too hard,
The passion that left the ground to lose it-
self in the sky,
Are music sent up to God by the lover and the
bard;
Enough that he heard it once; we shall hear
it by-and-by.

This strain of thought is found all through the poet's work. He makes the dark seem bright by pointing out unthought-of conditions and shows honest failure to be triumph. For example, he says, in "Life in a Love":

But what if I fail of my purpose here?
It is but to keep the nerves at a strain,
To dry one's eyes and laugh at a fall,
And baffled, get up to begin again,
So the chase takes up one's life—that's all.

And again in "Apparent Failure":

It's wiser being good than bad,
It's safer being meek than fierce.
It's better being sane than mad.
My own hope is a sun will pierce
The thickest clouds earth ever stretched;
That, after Last, returns the First,
Though a wide compass round be fetched.
That what began best can't end worst,
Nor what God blessed once, prove accurst.

And in "Cleon":

I have not chanted verse like Homer, no—
Nor swept string like Terpander, no—no
carved
And painted men like Phidias and his friend;
I am not great as they are, point by point,
But I have entered into sympathy
With these four, running these into one soul,
Who, separate, ignored each other's arts.
Say, is it nothing that I know them all?

In "The Inn Album," he says:

Better have failed in the high aim, as I,
Than vulgarly in the low aim succeed,
As, God be thanked, I do not.

Indeed the beauties of Browning can only be hunted at in an article of this length. And now the prophet poet is dead, leaving a new book of poems behind him. What better requiem could he have than this from his own pen:

"Must death your daylight finish?
My sun sets to rise again."

It is a solemn moment when the slow-moving mind reaches at length the verge of its mental horizon, and, looking over, sees no more.—[Drummond.

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1890

We wish to greatly extend the circulation of the

Young Friends' Review

for next year, and again ask our readers to help us in the endeavor. The increase in our list of subscribers a year ago was highly satisfactory. We hope to make as great a percentage of increase for the coming year. We cannot afford to give premiums, even if we wish to, to our kind workers, other than the extra copy for every ten names. We must depend upon the worth of the publication, and the mutual interest which exists with our many readers and ourselves, to promote the truth, to advance the YOUNG PEOPLE of our society, and to increase their interest in its affairs and in its principles. Our terms are: single copy per year 50 cents, for each club of ten names \$5.00, with an extra copy to the reader of every such club.

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We prefer that remittances be made by Post Office Money Order, payable at London, Ontario, or by Registered Letter. For change send silver or postage stamps. Now is the time to work for the REVIEW. Nearly all our subscribers' time expires with 12th month issue. Remember our rule is to stop papers when time expires unless renewed. We want none to stop. How many can send just ONE new subscriber with their own renewal? In many neighborhoods where we have but one or two subscribers it would be an easy matter to form a club of ten. JUST TRY IT. We have faith in our OLD CLUB RAISERS to do for us as they have done, so kindly in the past. Let's make 1890 a memorable year in the growth of the YOUNG FRIENDS' REVIEW. Renewed activity has already manifested itself in the upward and onward progress of our work. Keep the stone rolling.

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