

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

Young Friends' Review.

"Neglect Not the Gift that is in Thee."

VOL. XIV.

LONDON, ONT., CANADA, THIRD MONTH, 1898.

No. 3

PRIDE AND WORTH.

A weed and a rose and a violet grew
In a garden, side by side.
As the rose looked down on the lowlier two
She blushed in her queenly pride.

And once, as her red lips drank the dew,
The rose, in a whisper, said:
"If I were as worthless, as each of you
I'd rather that I were dead."

But the weed that night make a cooling
cup,
For the lips of a fevered child;
And one who had mourned for years
looked up
And, kissing the violet, smiled.

FRANK S. PIXLEY.

INSPIRATION.

"With each divine impulse the mind
rends the thin rind of the visible and
finite, and comes out into eternity, and
inspires and expires its air."

What better picture could Emerson
have given us of the developing soul ;
the law of whose existence is self-activity,
and the necessary condition of its
unfolding, a growing knowledge of its
divine and all-embracing nature.

Firmly rooted in the earth, with
leaves spread forth to the surrounding
air the plant receives its nourishment
through both and develops into forms
of usefulness and beauty. But soil and
moisture, sunshine and atmosphere are
powerless to explain the cause of its
being, and give no clue to those self-
active processes through which the
plant idea finds expression, and the soul
of nature is made manifest.

Struggling upward through the soil
of its heredity, and the atmosphere of
its environment, the human plant is con-
scious of a force which is not alone
of these; a something which amid life's
changeable forms is essential and abiding.

This abiding element which is mani-
fested in the stone and flower, which
sings in the bird, and inspires the young
lamb's gambols; which is recognized
in the words and deeds of our compan-
ions and is unfolded in each human
soul we know as God, the Creator, the
Divine Essence and Soul of the Uni-
verse or the Eternal Unity.

All things are manifestations of the
Eternal Principle, and in each is
stamped an image of the Divine Ideal;
hence numberless are the inspirations
which the waiting soul receives out of
the heart of nature. Each new fact
added to the sum of knowledge
broadens the vista and opens other
avenues to truth, and every thought
that lifts us above the petty and the
finite into realms of the eternal truth
is an inspiration from the Infinite.

Not alone in the sanctuary of the
soul may God be sought and found.
He greets us in the mysteries of his
creation; he walks our streets to day;
he breathes upon the scientist, the
artist, the musician, and from their
great creations the breath divine goes
forth, filling man's heart with love, his
thoughts with reverence, and revealing
hidden links in the endless chain of
life. In the wealth of accumulated
wisdom, which is our heritage from ages
past, in the reformer's earnest plea, the
minister's appeal, and the decisions of
the people may be heard the voice of
God.

"Earth's crammed with heaven,
And every common bush afire with God."

Thus is the soul embosomed in the
Infinite and, like the plant, from its
environment gains nourishment for its
unfolding. With the in-breathing of
the life of God, it expands to a new
knowledge of its kinship with creation,

and at each inspiration it knows a closer union with the soul of souls.

Jesus, Zoroaster, Luther, Swedenborg, Fox, Emerson and Agassiz, gaining daily inspirations from nature and from man, and referring all things to the divine within them, grew great in soul; and, enabled to transcend the narrow limits of his own personality, each found his interest centered more and more in the universal life. Standing on their heights of revelation they hold the curtain back that mankind, led upward by the truths revealed to them, may climb into a freer and purer atmosphere. The soul goes forth to find itself that it may compare and recognize, and only thus can it attain self knowledge; therefore the inspirations, which come to us through nature, and through humanity, are necessary supplements to the inner and primary teaching to the soul.

The individual has been spoken of as three men in one, the man as the world sees him, with his inconsistencies, his successes, his failures, his mistakes; the man as he knows himself, with his bright but unrealized ideal, and God's man, the Divine ideal which is humanity's far off goal, and constitutes the inner link twixt man and man.

This third and greater self we hold in common, and glimpses of it constitute our inspiration.

Although the soul is one, the form of its manifestation, and the manner of its unfolding is nowhere duplicated. It is not for nought that the forces which play upon our spirits find slight response in our brother's, and that his lofty inspirations fail to exalt our mood; not for nought that from earth and sea and sky come countless voices which are the same, yet different. The end of all life is to image God in his infinity; and each soul, nourished by this environment and expanding by the law of its own being, catches and reflects a different phase of the universal truth.

Every new and beautiful thought which the Eternal Spirit has entrusted

to our care is not ours alone, but has become a part of the possessions of humanity, and was given that through its fruition in our words or deeds mankind might gain new glimpses of that Divine Ideal into which it is developing.

It is in the silence that nature's mightiest labors are perfected. In silence is performed the miracle of each spring's resurrection, and silent forces bid the earth prepare herself for rest. No voice, no sound is heard as the plant develops into its Divine Ideal; and the human soul could not attain its measure of unfolding without the power of silence.

In the sanctuary of the soul the ideal and the real stand face to face, and over all presides that third something, the greater self, from which our inspirations flow. By this our thoughts of God, of life and duty, are daily re-adjusted, if we are daily in communion with the Divine Ideal; and as we grow into the greater self, our points of contact with nature and with the members of our race will constantly increase.

What is the meaning of this new note of brotherhood, which finds expression in social settlements, in work among the poor and outcast, in Audubon societies and Agassiz associations? Does it not declare that man, no longer circumscribed by the narrow limits of his own personality, is finding the center of his interests in the greater self, for every thought is a potential deed? The self-active soul must find expression, and actions but betray the tenor of man's thought.

Though the universe is full of a Divine unspoken message, each alone is fitted to receive his inspiration—his in trust for all mankind, that through these rays from that eternal source, man's thought may root more deeply in the Infinite, to blossom forth in God-like words and deeds; hence, "Mind the light," the oft quoted admonition of George Fox, has become the watch-word of our Society, and it finds renewed expression in these

words of one of the greatest religious teachers of this century.

"A man should learn to detect and watch that gleam of light which flashes across his mind from within, more than the lustre of the firmament of bards and sages," for "we lie in the lap of immense intelligence, which makes us receivers of its truth, and organs of its activity"; organs whose growth and very life depend upon their use.

CORNELIA J. SHOEMAKER.

THE GOSPELS.

III.—SYNOPSIS OF DIFFERENCES IN NARRATIVES

Instead of attending *one* Passover at Jerusalem, and (inferentially) spending *one* year in the ministry, as Matthew, Mark and Luke portray, John clearly indicates that Jesus attended *three* Passovers there, making the period of His ministry *three* years. Instead of passing most of His time in Galilee, as the synoptics indicate, John gives us to understand that almost all of the time of His ministry was spent in and around Jerusalem. We miss in John, from the story told by the first three Gospels,—the temptation in the beginning and the agony at the close of the career of the Master. We have only one distinct allusion to His teaching in the synagogues, to which so many references are made in the synoptics. The Scribes and Sadducees, with whom Jesus came so frequently in contact in the first three Gospels, are not alluded to at all in the fourth. There is scarce a parable in John, the favorite method of Jesus' teaching according to the other Gospels. We miss also the short and pithy narratives, and find, instead, in John, long discourses and dissertations. In the synoptics we note the frequent accounts of miracles; Matthew has at least a score, John has but seven. We note also the difference in character of the miracles. In the synoptics they are generally acts of sympathy and helpfulness—healing the

sick, restoring sight to the blind, raising the dead, casting out devils; in John they are exemplifications of His authority and power—He turns water into wine, heals the nobleman's son at a distance and without seeing him, heals the man that had been in infirmity thirty and eight years, raises Lazarus, who not only was dead, but "had been in the tomb four days," &c. There is a marked difference also in the doctrine; in the synoptics *conduct* is the key to heaven, in John *belief*. Thus, John omits the Sermon on the Mount, the description of the Kingdom of God as a condition of this life, and the parables illustrative of the development of Divine nature in human character. Says Prof Carpenter, "The problems of life which arise so unexpectedly, 'Who is my neighbor?' 'Speak to my brother that he divide his inheritance with me,' 'How oft shall my brother sin against me and I forgive him?' 'What shall I do to inherit eternal life?' the Sabbath questions, the great themes of self-denial, of service, of saving the lost, of the coming of the Kingdom—these either lose their prominence, or disappear."

John substitutes for these the Living Water, the Bread of Life, the True Vine, symbols whose meaning appeals to the intellect rather than to the feelings. Chadwick says: "The transition from the synoptic Gospels to the fourth is a transition from one world of thought and feeling to another."

THE TRIPLE TRADITION.

Obvious as is the similarity of the first three Gospels, as to the manner and matter of their presentation of the career of the Master, a study of the synoptics develops a far greater resemblance in them than is noticed by the casual reader. Everyone has noticed that the Gospel of Mark is shorter than the others, having only sixteen chapters. But not many general readers have noted how almost in its entirety Mark seems to have been incorporated in Matthew and Luke. Only twenty-

four verses of Mark are not found in the others. The very words used by Mark in his narrative are used by Matthew or Luke in their descriptions of the same events. Dr. E. A. Abbott, in the article on the Gospels (Encyclopædia Britannica, 9th Edition), sets down, from the first two chapters of Mark, all the words contained therein that are common to Matthew and Luke, omitting every word not in the other two, and the words so used make an understandable narrative. Herewith is the narrative, the words in italics being the only ones added :

"Esaias, the prophet; the voice of one crying in the wilderness, Prepare the way of the Lord, make His paths straight. John in the wilderness preaching repen(t). All wen(t) forth to be baptiz(ed) by him. There cometh One stronger than I, whose shoe latchet (Matt., shoes) I am not worthy to loose (Matt., bear) I baptize you with water, He shall baptize you with the Holy Spirit. Jesus was baptized. The heaven and the Spirit as a dove descend(ing) on Him. And a Voic(e) from heaven, My beloved Son, in Thee (Matt., whom) I am well pleased. The Spirit *drives Him* into the wild-ern(ess) forty days tempt(ed) by Satan (Luke, devil.) *He came* into Galilee. Cometh into the house of Simon (Matt., Peter.) Step-mother *sick* of a fever. And the feve(r) left her: she ministered to them, etc."

This verbal similarity, (including all the material part of Mark,) in the three Gospels cannot be a mere coincidence, No two independent writers can possibly use the same language in describing the same event. The inference to be drawn from this verbal identity, is one of two suppositions.—(1) Mark's Gospel was the first written, and formed the basis of the Gospels of Matthew and Luke, who added such matter as they personally possessed. (2) All three are copied from an older narrative than any now in existence. Prof. Abbott adopts the latter theory. Rev.

S L Calthrop, in a pamphlet entitled "The Primitive Gospel," compares with great scrutiny the narratives of Mark with those describing the same events of Matthew and Luke, and draws the conclusion that Matthew and Luke used the Gospel of Mark as a basis for their own narratives and states that "the reason why the tradition is triple is simply that two writers use the third" I append a few of his illustrations (1) In the calling of Peter and Andrew, James and John, Mark i., 16-19, has just sixty-seven words and Matthew uses fifty seven of these.*

(2) In Mark i., 29 34,—Healing of Peter's Wife's Mother, eleven words are common to all three, twelve are common to Mark and Matthew, twenty to Mark and Luke

(3) In Mark ii., 23-28,—Fasting—forty nine words are common to all three

(4) In Mark ii. 23 28. — Disciples Gathering Corn—forty complete words are common to all, while Mark and Matthew have fifty-one words in common, Mark and Luke sixty-four, Matthew and Luke have only five in common that are not found in Mark, and four of these are "and," "but" "he said," "they said" Mr Calthrop says of this "It is thousands of chances to one, (in the calculus of probabilities,) that Matthew copied the whole paragraph from Mark, many *ten* thousands to one that Luke did"

(5) In paragraph Mark iii., 1-6—The Man with the Withered Hand,—there are fifteen words common to all three, twenty-four common to Mark and Matthew and 25 common to Mark and Luke, while Matthew and Luke have only three other words in common, viz. "the," "but," and "he said." Here says the writer the probability that the paragraph of the Primitive Gospel that both Matthew and Luke copied, was the paragraph which we actually have intact in Mark certainly amounts up to millions to one. Here again, if all three

*He uses the King James' Version for his illustrations.

copied a lost Primitive Gospel. it would be perfectly natural that Matthew, Mark and Luke shou'd have fifteen complete words in common and it is also perfectly natural that Matthew and Luke, when left to their own diction should happen to use only three other insignificant words in common, ('tne," "but " and ' he said .') but it is out of the question as we say immensely improbable, as the calculus of probabilities says, that Matthew should in six verses use twenty-four other complete words exactly the same, and in the same position, as those used in Mark, and that Luke shou'd use twenty five other complete words and those entirely different ones. The improbability is millions to one "

The reader interested in this subject. beginning at Matthew xiv. 1, and reading to the end of the Gospel, will find a very striking coincidence of wording with Mark iv. beginning with the 14th verse and thence forward. Matthew xxiv. 15 and Mark xiii, 14, have even the same parenthesis as have also Matthew ix, 6 Mark ii, 10 and Luke v, 24. For verbal similarity of Luke and Mark note the close resemblance of Mark i. 21, to iii. 6 (inclusive) and Luke iv., 31 to vi. 11. Note also the identity of Luke's account of the woman who touched the hem of Jesus' garment, (Luke viii., 43-48,) with Mark's narrative (v., 25-34)

On the proposition that the language which is common to all three of the Gospels is the language of a Primitive Gospel used by Matthew, Mark and Luke as a basis of their narratives. Westcott thus sets forth the relation of each of the present Gospels to the original.

Mark has 93% of coincidences and 7% of differences.

Matthew has 58% of coincidences and 42% of differences.

Luke has 41% of coincidences and 59% of differences.

John has 8% of coincidences and 92% of differences.

New York City. WM. M. JACKSON.

RELIGIOUS AND ETHICAL CULTURE.

(A paper read before the Young Friends' Association of New York and Brooklyn, First day night, 12th mo. 12, 1897, at Schermerhorn Street Meeting, Brooklyn, by Daniel Gibbons.)

The skeptic, or, as he is variously styled, the "unbeliever," the "infidel," the "heretic," the what not. is a familiar figure in history. In deed, for aught we know, he probab y ante-dated written records, and may have been an object of greater horror or detestation to the savage ancestors of the refined nations of modern times than his successor has been to their descendants. Judging by analogy, it is not unfair to assume that some pre-historic thinker may have suffered discomfort, or may be death for daring to suggest to the forefathers of the English speaking race that Thor was a myth, that there was no such person as Friga, the goddess of love, and that he did not believe the thunder was the voice of an angry deity. Among the Hebrews, there does not appear to have been a very militant type of unbeliever at any time in their history; but among the Greeks and Romans, disbelief was very common and has left ample evidences in their literature. The most distinguished of the heretics of the old mythology was the famous Lucian of Samosata, who, though born in humble circumstances, arose to the first rank among the thinkers of his day, and has left works which are not without a great deal of interest in this day. In his famous "Dialogues," he satirized the theology of the Greek and Roman world in many ways, and also the affectations of the philosophers of his own and earlier times. That he was possessed of keen judgment and a great deal of the spirit of true humor, would seem to be amply proven by one or two things, which I shall digress far and long enough to mention:

In one of his works, for instance, he treats of an imaginary "Sale of the Philosophers" Socrates, who, with the good emperor, Marcus Aurelius,

would have adorned the annals of any faith, is auctioned off for about \$2,300, or two talents. Pythagoras brings \$160, whilst Diogenes, the cynic, the father of the snarling school, with dirt, rags, growls and all complete, sells for six cents. Surely, one must conclude that Lucian had some fair notion of the value of the real philosophic spirit, and a very proper detestation of bad manners and silliness, even if it did pose as a school of thought and philosophy, and produce a man with courage enough to order the conqueror of Asia to get out of his sunshine!

Another illustration from Lucian is contained in the "Banquet," or "Lapithæ." Here, the author represents the philosophers as having given a feast. The unlettered portion of the guests behaves most becomingly; but the learned men get into a discussion and afterwards into a free fight.— This, to my mind, looks strikingly as though Lucian did not think that the learning of his day always carried common sense or even humane manners with it, and that it, without some other guidance, was a very poor leading for men to follow; a conclusion with which we, as members of this Society, would have little difficulty in uniting.

The skeptics and "unbelievers" of the Christian world are too many to be enumerated. It may be even too much for our patience to enumerate their classes. Those who lived and taught something "uncanonical" in the early church were legion, and they can be found described in any book of reference. It is with the disbelief of modern times, that since the Protestant Reformation, or even since the beginning of the last century, that I have made up my mind to deal in this paper. My text shall be the famous saying of Leibnitz:

"Every affirmation is true, every contradiction false."

The disbelief, that is to say, the dissent from generally accepted standards, of the last century, such as was repre-

sented by Voltaire, Rousseau and their school in France, and Thomas Paine in this country, was born before the advent of modern scholarship and before the days of the real philosophic spirit which it brings with it. To such men, the destructive spirit was the only one, and it is very doubtful if any good was really done, either in church or state by their presence. To them, the condemnation of Leibnitz properly belongs: they were the ones who simply "denied," and were in that sense, false. With them, or their intemperate followers, the current doctrines as to literal Biblical inspiration, as to the "faith" and to most of the tenets of the evangelical Christians of their times, were simply so much error, and their energy so completely evaporated before they had got through with contradictions and denials that they had none left for constructive work. In the earlier years and up to the middle of this century, this iconoclastic spirit, though recognized as in part a mistake, yet received a strong impulse from the manifest proofs furnished by science grown stronger, that the old Mo-ic books, as well as the other portions of the Bible, could not possibly have had the origin or character attributed to them of old; the consequence of which was that with many persons, the mere negative position was greatly strengthened. The term "faith," as a necessary portion of the religious language of the people, was pretty well dropped for a time; and "righteousness," that good, old-fashioned, hearty word of the prophets and the fathers, tended to give place to the less expressive one of "morality." Throughout all these changes, it was graciously allowed by the denying brethren, in a patronizing sort of way, that the morality taught by the men of old, who like John, came from the deserts telling men to repent and seek the kingdom of God, was all very good in its way, very sensible, don't you know, quite necessary to keep order in the community and to

teach the proletariat their proper place in the world, but that beyond this, it had no special significance, and that a man who was merely regardful of self would find it to his interest to observe it, altogether aside from the element of superstition which had clung to it from olden times. Indeed, they were willing to go further than this and to grant that Moses did know something after all, that there must have been some great wisdom possessed by him which was lost to us, and that to observe this morality, founded by the Hebrew prophets, developed in Jewish history and vivified by the life and example of Jesus, was in itself an object worthy of our most earnest endeavors, forgetting that the veriest selfishness would lead to the same conclusions. This thought, as I understand it, is the underlying principle of the so-called ethical school, a school which has existed in all countries, in some form or other, under a great variety of names, and whose adherents have been able to point with considerable satisfaction to some texts in the Christian and Hebrew scriptures for much of their authority. Aphorisms without number have been invented by this school; such, for instance, as:

"The world is my country, to do right, my religion."

"There is no religion so great as the truth."

"Count me as one who loves his fellow-men."

and a host of others.

The new unbelief, if I may call it such, the form of unbelief which calls itself "ethical" culture or something of that sort is not, therefore, that of the last century, which rudely thrusts aside the whole Christian canon and scriptures, because they have been misunderstood and therefore wrongly taught by the organizations of the Christian church; it is not the unbelief, the immediate successor of this cut-and-slash school, which, a little more learned than its predecessor, sought to deny all that was not proven, the "demonstrationist"

school, as I might call it; it is not the vaguely styled "agnostic" school of still a later time, which, realizing the very narrow limits of what they have chosen to call "demonstration," and knowing the utter hopelessness of denying all that was not proven according to this theory, have contented themselves with the more modest declaration that they "do not know" that which lies beyond the borders of the "demonstrable." No; the "ethical" school is content to take the mere morality which may be proven to be but another name for a portion of the culture of the race, and, erecting it into an object of veneration, declare that they are satisfied with that as the ultimate good, that that is a sufficient ambition, that to live uprightly is to fulfill the whole law of the development of the race, and that all that lies beyond can and may "take care of itself"—In short, "ethical" culture, as I understand it, is the attempt to make a religion of the human part of faith only, the part which can be perceived to be good and of uplifting tendency; or as some one has said, "ethical culture is religion with the spirit left out of it." To recapitulate, therefore, we would have something like this:

The unbelief of the last century was merely iconoclasm, a reckless denial, a destruction without the substitution of anything whatsoever in its place, a "denial" which, according to Leibnitz, is "wrong."

The so-called "scientific" unbelief of the next age was a denial merely, like the preceding, but rendered more strong by its appearance of greater learning.

The next to be considered was the "agnostic" form, which less bold than the last, but equally a contradiction or denial, rested upon the "demonstration" theory, and whilst not in form denying, was in reality still only a negation. . . This might be called religion with heart and spirit left out

Last, we have the case under con-

sideration, the so-called "ethical" school, which is constructive in slight degree, in that it *affirms* something, but still retains some of the old and outclassed "demonstration" theory, and which must, for this reason be classed among the *negationary* schools, though not so in outward form or seeming.

. . . It is not a *religion* at all, though some have tried to give it the dignity of a school, being, as I have considered it, a thought based upon only the human side of religion, or upon one of the phenomena of religion, merely. . .

Many persons, I know, will object to my classification, as being crude and not satisfactory; but for the purposes of a short paper, it will, I think, be sufficient and not too misleading. It may be enough to answer these objecting friends that my purpose in this paper has been to show that all these schools of thought are misleading in that they have sought to compress the greatest blessing of God to man, religion, within the narrow compass or range of man's own intellectual perceptions. This is even true, I think, of some of the schools, like Unitarianism, which bearing the outward forms of Christian church organization, have made no room for the inner, higher meaning of God's greatest revelation, that which is so dear to the followers of George Fox, the Spirit.

Viewed in the light of the best, most reverent (and therefore most truthful) development of this age, the Christian virtue of *faith*, the great truth of the Indwelling Divine, both seem to assume a greater, grander, more blessed meaning. It is as though the Truth had been revealed from on high to the old prophets and teachers (for it surely could not have been revealed by any human agency) and that long afterward belated human intellect had come in in the rear of the train of progress and added its feeble confirmation to what was already very old and perfectly familiar. This has been the case with every great revelation, without excep-

tion; it was so with the old truth of the unity of God, revealed to the Hebrew prophets: the learning of men comes in after the lapse of ages and points out the fact that all it learns and knows points to the conclusion that the universe is one, and not an aggregation of separate pieces, that it seems to be dominated by a single thought and purpose. The thought of the brotherhood of man, taught by the blessed Jesus, is now seen, centuries after its promulgation, to be not only true in the moral world, but also a truth of the greatest efficacy in the material relations of men, a principle of the widest possible beneficence and utility. The great truth—the one which seems to cover and include all other truth, as the greater includes the less—the truth of religion, or, as Friends explain it, the immediate revelation of God in the souls of His children, proclaimed first in the long centuries ago, in many lands, by many inspired saints and prophets, is one before which the wisest of men stand in awe and say:

"Here we dare not deny; here we are in the presence of the Unknown; as far as we can see by our weak human means, this appears to be a truth which no learning can controvert, no sophistry even attempt to deny; as far as our learning can be said to go at all it seems to confirm it.

No! The aphorisms are greatly misleading; it is not true that "there is no religion greater than the truth" The converse is the case; there is no truth greater than religion. Even on the "demonstration" theory of which we have heard so much within the last fifty years, it seems as though no other conclusion can be arrived at. Religion is one of the greatest *facts* in the history of human development, and no one with eyes and intellect can deny it. Its impulse or motive is as surely divine, as anything can be; its greatest incentives are these other great facts, the emotions of men: love, fear, hope, faith, trust, veneration, and the whole

cycle whose collective result is seen in the higher view, the broader gaze of uplifted humanity; now, how can a culture be recognized as entitled to high rank whose very name, like that of the ethical school, so-called, is a denial in terms of those great, mighty facts which we denominate collectively as "religion?" All of these schools of lesser thought, if I may so call them, the secularist, the ethical and all the rest, seem to me to be an expression of the feeling which would prompt a man in search of food to go to a full table, ready set and stoop to content himself with a few crumbs which had fallen on the floor.

We are indeed bidden to the table of the Most High, as free and welcome guests, and the refreshment is always ready. All our best selves, love, gratitude, duty, faith, all, contribute to the privilege and the obligation of the acceptance of this invitation; and not the least of the obligations conferred by this sacred call is the fact that it is delivered to us in our own souls, that its greatest witness is the "Light which lighteth every man that cometh into the world."

FIRST-DAY SCHOOLS.

Dear Friends,—As First-day School workers let us consecrate ourselves more fully to the service. Let us enter on the duties of each day with prayerful earnestness. We must drink at the fountain of living water ourselves, if we would lead others to it. We must lay aside self-interest and work for the good of all. Individual opinions and theories should be examined by that "Light that lighteth every man," in order that we may know whether they are from God, or whether they are of human origin. If the former, let us treasure them as gifts from Him. If the latter, let us cast them from us like chaff before the wind or as shells having no kernels in them.

Be steadfast, but let us remember

true steadfastness of purpose is a firm reliance on the Divine arm—a full trust in God as our teacher and our guide.

The guiding of youthful feet in paths of virtue is a sacred duty, and shrinking from it will not relieve us of our responsibility. God requires nothing of us that he will not give us strength to perform. If we see the need of work in a certain direction, we may be the ones he is calling to that work. He knows better than we what station in life we are best fitted to fill, and what work we are able to perform. To doubt our ability is to doubt His wisdom or the all-sufficiency of his strength.

It is true many discouragements present themselves, but if we have faith as a grain of mustard seed and say to these mountains of difficulties which we see looming up in the distance before us, "be removed hence and cast into the sea," as it were, they will vanish as we advance persistently toward them. "But *faith* without *works* is dead." The two must go hand in hand. The reward is not to him that sayeth, "Lord, Lord," but him that "doeth the will."

If we withhold our service and say, "Pray thou have me excused," others will be bidden to the feast, and we will wonder why the door to true happiness seems closed to us, while it is open to others. Let us respond at once to the Master's bidding, even though we feel that we are lame, and halt, and blind. He wants us or he would not call us.

And now let the sincere prayer of each heart be a prayer for a closer walk with God; a more attentive ear to His voice; a more ready obedience to His call, and the reward will be that peace which passeth all human understanding. Then our next school year will be even more successful than the past one.

But we must not look for perfection at once. What we want is growth; "first, the blade, and then the ear, and after that the full corn in the ear" Let us be willing to plant and water, and trust to God for the increase. K.

Young Friends' Review

A MONTHLY MAGAZINE

Published in the interest of the Society
of Friends

BY S. P. & EDGAR M. ZAVITZ

AT

LONDON AND COLDSTREAM,
ONTARIO, CANADA.

EDITORIAL STAFF :

S. P. ZAVITZ, Coldstream, Ont.
EDGAR M. ZAVITZ, B. A., Coldstream, Ont.
ISAAC WILSON, Bloomfield, Ont.
SERENA MINARD, St. Thomas, Ont.

EDGAR M. ZAVITZ, *Managing Editor.*
S. P. ZAVITZ, *Treas. & Bus. Correspondent*

TERMS—Per Year, 75c.

Matter for publication should be addressed to Edgar M. Zavitz, Coldstream, Ont. Business letters to the Treasurer, Coldstream, Ont. The name of an author must accompany the article sent for publication, as a guarantee of good faith.

Please make all remittances by Post Office Order, or Express Order, drawn payable at London, Ont.; or by mail, which comes at our risk *if registered*. Postage stamps (American or Canadian) are accepted for change.

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

We wish to call particular attention to our SPECIAL OFFER to introduce the YOUNG FRIENDS' REVIEW into the homes of Friends and Friendly people, where there is a lack of Friends' Papers.

The elections in Ontario, the Klondike gold fever, and the plebiscite vote for Prohibition, are uppermost in Canadian minds at present. All temperance people here are warming to the work of carrying a Dominion campaign for Prohibition to a successful issue. The governing party in the Dominion Parliament, now in session, is pledged to pass a bill at this session to submit a vote for Prohibition to the electorate of the Dominion, and both sides are marshalling their forces for the struggle. Rev. Dr. Grant, of Knox College, Kingston, stirred up the yet peaceful waters a few weeks

ago by coming out bluntly against the passage of a Prohibitory law. What effect this will have in the end, and against prohibition, is yet to be seen. But it has already stirred temperance workers to action, and spirited replies have been made to his contentions.

We shall miss the inspiration of Frances Willard in this noble crusade, but not of her life work. Canadians have now the opportunity of raising to her memory a truly befitting monument by passing a law to prohibit the sale and manufacture of spirituous liquors, within our broad domain.

The death of Frances E. Willard, the greatest reformer of the age, in New York city, 2nd mo 18th, is truly a great loss to the world. She was born in the village of Churchville, near Rochester, N. Y., 9th mo. 28th, 1839. When very young her parents removed to Wisconsin, and her girlhood was spent in "Forest Home," mostly in out-door sports and western freedom. In 1858 the family moved to Evanston, Ill., where her education was completed and her active life work began. As President of the W. C. T. U., both National and World's, her name and genius has become a household word. Her abilities have been thus pointed out: "One of her most remarkable faculties was her ability to recognize and use talent in others. Frances Willard had the insight that saw in a flash the latent possibilities, the best in each. With the skill of a born general she marshalled them all in the one army—each strong individual working out her own specialty, as only a strong nature could, but all marshalled with consummate skill into one mighty force marching on to one end. And she seemed equally great in administration, pen and voice. As a speaker, with her rare combination of eloquence, pathos and humor, there have been none just like her." In religious views she was broad and liberal. Her formula was: "No sectarianism in

religion, no sectionalism in politics, no sex in citizenship." She was the uncrowned Queen of America. Her love for Lady Henry Somerset, Vice-President of the World's W. C. T. U., is well known. Lady Henry said of her once: "She is distinctly a woman of the future. She is not a prophetess, but a prophesy, and one of the types of the larger and diviner womanhood which our land shall yet produce and which all lands shall call the fittest."

The loss of Frances Willard brings to the front, in the estimation, we believe, of the mass of W. C. T. U. workers, the scarcely less talented and earnest advocate of reform, Lady Henry Somerset. No woman in England has done, within the last ten years, so much for the cause of temperance as she has; and certainly no woman in the world has sacrificed so much for the cause. The uncalled for bitterness shown her a few months ago, by the coarser element, has lost its force, and her true greatness is more apparent than ever. No one can doubt Frances Willard's love and faith in her. Here is Miss Willard's estimate of her character and abilities: "Lady Henry Somerset has given twelve years of constant activity to the temperance reform. I do not believe that any other woman ever laid so many gifts upon its shrine. She is the daughter of an earl, the inheritor of wealth, the possessor of beauty and charm. She has a voice sweet as a flute and of a compass capable of easily reaching 10,000 persons, with an enunciation that has hardly been excelled upon the stage; a gift of eloquence in speaking that has made her the foremost woman orator of her time, and a gift of writing that has been characterized in terms of highest commendation by literary experts; to crown all these she has a tender faith and spirituality radiating all her daily life, and a humor and bonhomie so rare that they are perhaps the first

qualities noted on meeting her. I am more grieved than I can tell that she could not continue in the work to which she brought a devotion that knew no metes or bounds. The misfortune of losing her through overwork from the white-ribbon army in England is greater than any other that we have yet sustained. In closing her letter of resignation to the 'British Women,' Lady Henry quotes the pathetic couplet:

"My half day's work is done,
And this is all my part,
To give a patient God
My patient heart."

"But we will not permit ourselves to think that she will be no more among us; other and better days may dawn, and meanwhile it comforts me to know that I but express the loyalty of her American comrades in writing this little characterization which they will accept as richly deserved by one whom they have learned to love so warmly."

No human force, we believe, would do so much towards the success of the vote for prohibition in Canada as a series of meetings throughout the Provinces addressed by Lady Henry Somerset.

All who are interested in the welfare and growth of our religious society, and we know many of us are, cannot, we think, but recognize the importance of a good Friends' paper in every friendly home. There are many such homes within the limits of each of our Yearly Meetings without a Friends' paper. We have made an effort to fill this void, so far as the REVIEW can do it, but have not succeeded so fully as we have wished for. We now purpose making an offer which we think should inspire success. It is this: The publishers of the YOUNG FRIENDS' REVIEW will bear one-half the cost of the paper in sending it for one year into these homes—in this way: *Any Individual, Young Friends' Association, or group of Associations, or any*

Yearly Meeting sending us 100 such names and addresses with \$25.00, we shall send a copy to each for one year. If more than 100 be sent in one lot the same rate will be charged. Each lot should be confined to the one Yearly Meeting as far as possible. We hope all will recognize the advantages of this offer, and that many homes will be benefitted by it. What more worthy work can a Young Friends' Association engage in?

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

BORN.

COOK.—Near Grandview, Iowa, 20th of first mo., 1898, to J. Russell and Florence Cook, a son, who is named Edward Donald.

HAMACHER—At Poplar Hill, Ontario, first mo. 25th, 1898, to Isaac and Libbie Hamacher, a son, who is named Norman Zavitz.

WASHBURN—At Quaker St., New York, twelfth mo. 19th, 1897, to Charles E. and Elizabeth C. Washburn, a daughter, who is named Miriam Margaret.

OBITUARY.

WILLSON.—Ezra Willson, member of East Hamburg Monthly Meeting, departed this life on the morning of the sixth of second mo., 1898, at the age of seventy-eight years ten months and nine days.

His last illness was valvular heart trouble with other complications. He was confined to his bed nearly three weeks before his death.

He leaves a widow and seven children living, as follows: Mariette Willson, Ridgeville, Ont.; Edward A. Willson, Boston, N. Y.; Sarah M. Dixon, Buffalo, N. Y.; Amos L. Emily A. and Lora E. Willson, of Springbrook, N. Y.; and Alfred B. Willson of San Jose, California. One son, Elisha A. Willson, passed away twenty years ago.

E. E. W.

MORE KIND WORDS.

From Chappaqua, N. Y.—“The new department in the YOUNG FRIENDS' REVIEW bids fair to be of special interest to Friends living near New York and Brooklyn. We think the little paper is struggling bravely toward a position of great value in the near future. It is certainly improving in interest, which should be an encouragement to those who have stood at the helm through critical times.”

From Pelham, Ont.—“I would be much pleased to see our valuable little paper have a broader circulation, for pure literature is, I am sorry to say, a thing very much needed in the majority of homes. I wish you every success in your pure and noble work.”

COLDSTREAM Y. F. A.

For the Young Friends' Review.

The Coldstream Young Friends' Association met 2nd mo. 23.

The History Section (on the subject of prison reform, with Elizabeth Fry as the central figure) gave the programme of the evening.

Seven new members were reported.

Among others was the report of the Current Topic Section, in which was mentioned the death of Frances E. Willard, which was regretted very sincerely. Samuel P. Zavitz then gave a reading, entitled, “Friends' as Pioneers in Philanthropic Labors,” which was followed by a paper, “Sketches from the Life of Elizabeth Fry,” by Ethel Zavitz. It was remarked how well Mrs. Fry followed the dictates of the Inner Light. Vincent Zavitz read a verse which was written in the fly-leaf of a book presented to Elizabeth Fry by Hannah More. Noble J. Zavitz gave a reading bearing on the subject of “Prison Reforms by Early Friends.” Georgia Zavitz read a paper on “Elizabeth Fry's Reforms in Newgate.” Lewis Morris' poem

on "Elizabeth Fry" was read by Beulah Muma and Ida H. Zavitz.

After the closing silence the meeting adjourned to the 11th of 3rd mo., 1898.

ETHEL ZAVITZ,
Cor. Secretary.

SWARTHMORE NOTES.

For the YOUNG FRIENDS' REVIEW.

This has been a very busy month at Swarthmore. Examinations came the first week, and on the twelfth the seniors gave their annual "Shakespeare evening," during which scenes from several of Shakespeare's plays were given by the members of the class. The entertainment was very successful, doing justice to the college and the class.

On the seventeenth Josiah Strong gave a lecture under the auspices of the Swarthmore Philanthropic Society, on "The New Patriotism." He spoke of the change wrought in the civilization of the world by the introduction of machinery. This, he said, caused the growth of large cities, in which a patriotism is needed of a very different kind from that of the past.

On the twenty-third the contest for college orator took place. The winner of this is sent to an inter-state contest which students from seven of the Pennsylvania colleges take part in. Arthur Smedley gained the first place and Charles Brown the second. We are hoping our champion to win honor for us at the final contest, as has usually been the case before.

L. BANCROFT.

FISHING CREEK.

Fishing Creek Half Year Meeting 12 mo. 23, 1897, and other meetings held near that time.

Our Semi Annual Meetings have just passed and we have settled again into our everyday life, but we hope that we are on a higher spiritual level than we were before.

Do we realize as these seasons of Spiritual uplifting come and go that we are builders in God's employ? The pattern has been shown us 'on the mount' as it were. Are we building according to that pattern?

We had with us at this time Isaac Wilson and Margaret Howard, of Philadelphia, as vocal messengers, besides others whose ministry was silent or social.

The spoken word flowed full and free, and many heart searching, or we may say soul searching queries were placed before us.

Sins of omission and sins of commission were classed together. Leaving undone that which should be done is often as harmful as doing that which should not be done. Obey and thy soul shall live.

Undue humility or a distrust in our powers to do the work that God has assigned to us is doubting his judgment in the choice of workers and placing our judgment above His own.

We must get up where the Master can see that we are interested and are willing to be His co-workers if we expect him to dine with us.

Conversion was represented as a growth. One cannot expect to become full grown at once without opportunity for further advancement. We cannot stand still long. We either go forward or backward.

Christ in the heart was shown to be the saving power, and is able to save even to the uttermost.

Each must be faithful to his duty whatsoever it is, if we are to advance as we should. It requires earnest faithfulness on the part of all to promote a healthful growth. Prompt action on the part of some is necessary to arrest a downward tendency.

All the meetings were favored opportunities. We felt that our Father had sent these Friends with messages to us, which they faithfully delivered, and now it rests with us to apply them to our daily lives.

Margaret Howard felt a concern to visit the Friends of Roaring Creek Monthly Meeting. Way seemed to open and she with several Friends from Millville visited that section. Meetings were appointed at Catawissa and Roaring Creek, and they attended the midweek meeting at Bear Gap.

Much satisfaction was expressed with these meetings, and no doubt good seed was sown which will bear fruit in the future. K.

THE MESSENGER HOURS.

AMY PARKINSON, TORONTO.

Of the following verses Professor Goldwin Smith has this to say:

They are written from a bed of sickness and misfortune. If my taste does not deceive me, they are as good as anything that has come from a Canadian pen.

I.

I thought, as I watched in the dawning dim
The hours of the coming day,
That each shadowy form was surely robed
In the selfsame hue of grey;
And that sad was each half-averted face,
Unlit by a cheering ray.

But as one by one they drew near to me,
And I saw them true and clear,
I found that the hours were all messengers,
Sent forth by a friend most dear,
To bring me whatever I needed most—
Of chastening or of cheer;

And though some of them, truly, were
grave and sad,
And moved with reluctant feet,
There were others came gladly with smiling eyes,
And footsteps by joy made fleet;
But whether with gladness or sorrow fraught,
The message each bore was sweet.

For even the saddest, and weighted most
With trial and pain for me,
Yet breathed in my ear, ere it passed
from sight,
'This cross I have brought to thee
Comes straight from the Friend, Who, of
all thy friends,
Doth love thee most tenderly;

'He would rather have sent thee a joyous
hour,
And fraught with some happy thing,
But He saw that naught else could so
meet thy need
As this strange, sad gift I bring;
And He loved thee too well to withhold the
gift,
Though it causes thee suffering.'

II.

So, now, as I watch in the dawning dim
The hours of each coming day,
I remember that golden threads of love
Run all through their garments grey,
And I know that each face as it turns to me,
Will be lit with a friendly ray.

And, whether they most be sombre or glad,
No hour of all the band
But will bring me a greeting from Him I
love,
And reach out a helping hand
To hasten my steps, as I traverse the road
That leads to the better land.

For the Lord of that land is the Friend I
love,
And I know He keeps for me
A home of delight in His kingdom fair,
That I greatly long to see;
And the hours that shall speed me on my
way
I must welcome gratefully.

III.

And soon I shall trace through the dawn-
ing dim
'Mid the hours of some coming day,
A figure unlike to its sister forms,
With garments more gold than grey;
And the face of that one, when it meets
my gaze,
Will send forth a wondrous ray.

So I watch for that latest and brightest
hour
Which my Lord will send to me;
I know that its voice will be low and
sweet,
And thus shall its message be:
'Come quickly and enter thy Home of joy,
For the King is calling thee.'

I shall go to Him soon! I have waited
long
To behold His beauty rare;
But I surely shall see Him and hear His
voice,
And a part of His glory share,
When I answer the summons, solemn yet
glad,
Which the last sweet hour shall bear.

—*Montreal Witness.*

Friendly Interests in New York & Brooklyn

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

MEETINGS FOR WORSHIP.

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

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

FIRST-DAY SCHOOLS.

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

BROOKLYN—First-days, 10 a. m.

YOUNG FRIENDS' ASSOCIATION.

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

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

CALENDAR.

Third-Month:

- 5th. New York Monthly, 2 p. m., Supper at Meeting House, 6 p. m., Philanthropic Meeting in Library Room, 8 p. m.
- 6th. Friends' Temperance Union, at the Issac T. Hopper Home, Second Ave., 8 p. m.
- 4th. Friends' Social at 53 Eighth Avenue, Brooklyn, at 8 p. m.
- 13th. Friendly Hand, Brooklyn Meeting House, at 12 o'clock.
- 12th. Entertainment for benefit of Mission Kindergarten, Library Room, New York, 8 p. m.
- 19th. Entertainment for benefit of Mission Kindergarten, 67 Willow St., Brooklyn, 8 p. m.

The Conference Committee of the Young Friends' Association is co-operating with the Yearly Meetings' Visiting Committee by stirring up the young people to accompany the older Friends on their visits. No work for the Meeting is more productive than this in mutual helpfulness

At a recent meeting in Brooklyn the thought was suggested that the word "eternity" is misapprehended by many people. Eternity applies as much to past and present as to future time. We know but little of the eternity past, still less of that to come. The present is all with which we need concern ourselves, for we shall never have more of eternity than we have at the present moment.

We were somewhat amused recently by hearing that "Friends are preparing to grow." And how many more years, pray, are we to spend in a state of preparation merely. This is as preposterous as to talk of a brain's preparing to develop, or an apple preparing to ripen. Either we are dying out or we are growing at this present moment. Let us talk no more of preparing to be influential, preparing to live up to our traditions, preparing to grow. If we are true to our Society, we are even now growing in strength and vitality, and nobody ever increased in these qualities without eventually growing in numbers also.

Two more performances of the play entitled "Mr. Bob" presented by some young Friends in Brook'yn during Christmas week, in aid of the mission kindergarten, are to be given in Third month. One will be held in the library room of the New York Meeting House on the 12th, the other at 67 Willow street, Brooklyn, on the 19th. Tickets sell for 35 and 50 cents. It is hoped that the interest which the kindergarten cause has aroused will induce many Friends to purchase tickets or contribute money. Everyone's help is needed.

The recently Quarterly Meeting, supplemented as it was by a meeting of the Central Committee of the General Conference and an afternoon session of the Philanthropic Committee, was an occasion of more than usual interest.

A stranger present throughout the day might have gathered a very good idea of the nature and extent of the Friends' Society and its work.

Members from Philadelphia, Baltimore and Genesee Yearly Meetings were present, and the social meeting

in the evening was enjoyable and by no means the least profitable feature of the day.

At the meeting for worship the words, "Thou hast need of us," uttered in prayer for Divine blessing on organized and individual effort, seemed to express the central thought of the occasion. In the afternoon Anna Rice Powell's paper on "Purity" was followed by remarks from O Edw Janney (Balt) and Mary Travilla (Phila.)

The Central Committee followed and spent two hours considering various questions relative to the prospective General Conference at Richmond, Md. Luncheon and supper were served as usual in the basement, and afforded opportunity for pleasant intercourse.

At the Social Meeting in the evening Hannah Clother (Phila.) read a paper on "The Scarborough Summer School." Dr Chas. McDowell also gave some interesting reminiscences of his visit to Scarborough.

That a need for some such institution as the Scarborough Summer School is felt by many friends in America is apparent whenever the English school is discussed. It is also apparent that there is danger of our expecting our General Conference, which was designed for an entirely different purpose, to furnish us what the Scarborough School affords.

We go to the school for instruction in certain branches, and we expect the lecturers to be masters of their subjects; whether they be Friends or not is a secondary question. We go to the Conference to confer, one with another, to get and to give the benefits of experience in the lines of work considered. If we need both school and Conference let us have both; but let us not confuse the purposes of the two and expect either to do the work of the other.

In these days, when "of the making of books there is no end," and the daily paper consumes a goodly portion

of one's time for reading, we are too apt to spend time on books of but temporary value, and keep our volumes of Milton and Pope, and even Shakespeare, on a top shelf of our libraries as souvenirs of college days

But when, by some chance, they are brought to our notice again, we wonder why we have neglected them so long, and a fresh perusal impresses us with an appreciation of their real value as compared with much of that which passes current as literature.

A motive for the renewing of old acquaintance was furnished by Dr. Wm. Hyde Appleton's lecture on "Some Homes and Haunts of British Poets," given in New York a short time ago, under the direction of the New York Swarthmore College Association.

Those who had had the good fortune to attend Dr. Appleton's class room lectures at the college felt their old enthusiasm for English literature quickened again into life, as he told of the lakeports and described the region which knew them in their daily walks, and talked of Scott and Burns, of Dryden and Keats, and finally of Shakespeare and Milton. He described to us the now ruined castle of Ludlow, at which "Comus" was given before the Earl of Bridgewater, reading selections from the poem, and appropriately closing with the last lines, which he characterized as the lesson of the great poet's life:

"Mortal, that would follow me,
Love virtue, she alone is free;
She can teach ye how to climb
Higher than the spherie chime;
Or, if virtue feeble were,
Heaven itself would stoop to her."

In March, another lecture will be given, under the direction of the Association, by Dean Bond, her subject being "College Life."

Milton's poetry could not have been written but for the taking of Constantinople by the Turks in 1453. The crest of the way of classical learning

started westward by the scholars who fled from their unappreciative and barbarous conquerors, reached England in the 17th century. It is difficult to see how this wave could have gathered the strength it did had not printing been invented at just the right time. None but the most superficial reader of history can fail to notice the interdependence of great steps in the world's progress. And the student of sociology must see that the way for any reform must be prepared by others; that none is in itself an end, but that each leads to and helps some other. It is not a scattering of force when the W. C. T. U. organize over forty departments of work. It is a recognition of the dependence of temperance upon other reforms. This thought, suggested by the address of Dr. Laura M. Wright before the Friends' Temperance Union in New York was reviewed by Dr. Hull, of Swarthmore, who spoke at the Philanthropic Meeting in Brooklyn.

The public meeting of the Philanthropic Committee, at which Dr. Hull spoke upon "Temperance in its Relation to Prison Reform," was the first of such meetings to be held in Brooklyn this season. The attendance was larger than it sometimes is at the New York Meetings, held on the evenings of Monthly Meeting days.

Whether imprisonment for crimes should be for the punishment or for the reformation of the criminal is a strange question for people professing to be Christians to discuss with each other. For a follower of one who taught that love should be the actuating motive in all our dealings with each other, to be moved by feelings of resentment or of hate towards criminals is hardly consistent. That law-breakers should be confined we must all agree. That the purpose of the confinement should be to make them better, not merely to make them uncomfortable and to leave them the

same as or worse than they were before, must be admitted by all who have the good of society at heart. To cut off dangerous members for the protection of society is a temporary expedient, weakening to the body and fatal to the member. To reform the member is the best way to protect society; it is strengthening, it is also rational and Christian. If it be impossible, that is another matter. But if we have the least ray of love for a brother we will not conclude that he is irreclaimable until we have made some efforts to save him.

It is very easy, after an event, to see how it might have been anticipated. That a certain subject should be prolific in discussion is easy to see—after the discussion. That another should fail to provoke much expression of thought might have been foreseen—if the reasons had only been as apparent before as after. The selection of topics for discussion at the Young Friends' Association is something of a lottery. The uncertainty, however, is not whether there will be a prize or a blank, but merely as to the value of the prize. Discussion there always is.

Perhaps there is no other element in a man's character that is so necessary to his success in life, as self-control. Where one is associated with other people—and where is it that he is not—it is indispensable to the smooth running of the wheels of existence. We probably all know families where one member has to be considered to a much greater extent than the others, because he doesn't know how to control his temper or his nerves. Sometimes it is the father whose presence in the house makes it necessary for the children to cease their play or change it to one more quiet; or the mother who forgets herself at trying moments and speaks in harsh, unjust language to her little ones; or it may be a spoiled child who rules the family in this unpleasant way.

Unfortunately, this lack of self-control is found among all people, of all kinds of occupations, but wherever it is, it is a great hindrance to serenity and good work.

The business man who has employees under him, the teacher, the parent, any person who has to control other people, will fail to do it well if he cannot control himself.

If one finds that he is losing hold of himself, he may be sure that either his health or his morals need a doctor.

One very simple way of cultivating self control is never to allow ourselves to worry over little things. Then one can meet the greater mishaps with much more serenity. Life is too short for little worries, and our friends too dear to be subject to them.

Friends have ever been noted for their serenity, a characteristic fostered, I believe, by our peculiar mode of worship, based upon the direct communion of the soul with the infinite. The habit of sitting quietly in meeting and endeavoring to put himself into communication with the great oversoul, as every true Friend must, undoubtedly gives the strength that makes serenity—self control—possible. Let us see to it that the rush of modern life does not rob us of this priceless inheritance, and let us welcome as golden opportunities for gaining this strength the hour or two a week of quiet worship which our connection, with the Society of Friends, affords us.

There must have been a hundred men in the orchestra; a hundred instruments played in perfect time, each doing its part in the grand symphony, each perfectly tuned and so played as to make the most perfect tones. The result was music so thrilling and uplifting that one felt as if he had seen one more of the perfect manifestations of God's greatness and goodness.

Fine music, beautiful pictures and scenery, perfect work of any kind, is an inspiration to righteousness and

holiness when the heart is tuned to a true appreciation of it.

The universe is a grand concert hall, and we are the performers in the universal orchestra. When each feels the responsibility of the whole so that he tunes his human instrument to make the purest tones, the most perfect harmony, then will the music of life be true and fine and pure, and righteousness will be the key-note that governs all the instruments. But there is a lack of harmony and sweetness when some are careless in their playing and the music of life is marred.

Celia Thaxter, that sweet singer of the Isles of Shoals, wrote:

"Into thy calm eyes, O nature I
Look and rejoice;
Prayerful, I add my one note to
The Infinite voice.

As shining and singing and
Sparkling glides on the glad day,
And eastward the swirl-rolling
Planet wheels into the gray."

It is when we try to add to the infinite harmony that life becomes fuller and richer and sweeter; when we feel that our true note, our pure, sweet tones are necessary to the perfection of life that we reach the plane where we can recognize the divinity in living and life becomes for us "one grand sweet song."

THE THOUGHTS OF GOD.

What thoughts of God break forth from the melodies of this CXXXIX psalm! How sublimely is the grand truth stated, that we cannot get away from God. Above, beneath, about, beyond, everywhere, God! An eternally surrounding, all-encompassing presence! If we soar on the wings of the morning to the uttermost reaches of infinite space, He is there! From star to star, from planet to planet, from orb to orb, we press our way only to find God, everywhere! If we reach the heaven of heavens, He is there! If we make our bed in hell, He is there!

Who shall be afraid even of hell any more? The sting has gone from "death" and "hell." Hell has lost half its horrors, for if I make my bed in hell, behold, He is there! We cannot get away from God. How sweetly Whittier sings:

"I know not where His islands lift
There fronded palms in air,
But this I know, I cannot go
Beyond His love and care."

But there is another thought of God within this psalm. God knows all about us. There is comfort and courage in that thought for every soul. Nobody else does, and so they misjudge and misinterpret. But God knows every thought as well as every word, every desire as well as every act, and therein there is rest. God knows all; remembers that we are dust. To His just, because righteous judgment, we appeal. The Lord is my light and my life; He is my father and my judge. Of whom shall I be afraid?

I know not who wrote the above save "Whittier's immortal verse," but it seems so true that we are at all times in God's divine immediate ever-living presence, and that life to us is so full of glittering possibilities that we should be very careful to try not to live beneath our privileges. Oh! for an inspiration that would arouse us like giants from slumber, and quicken, and awaken, and illuminate the soul with a joyous consciousness and a praiseworthy zeal "to keep the eye single to mind the light," that we may look for and expect a crown of rejoicing such as is soul satisfying, for what shall it profit a man to find everything that earth can offer if it save not his own soul.

DAVID WILSON.

Nothing pays a poorer interest on the investment than wearing a long face.

If there were less quarrelling among the ninety and nine, the shepherd would have more time to find what sheep was lost.

THE VOICE.

BY J. K. LOMBARD.

"Write," said the Voice, "all the truths of thy vision,
That which is coming, and that which hath been";

"Nay," said the seer, "the meaning is hidden;
How shall sense fathom what spirit hath seen?"

"The spirit gives life, though the letter destroys;
Silence were sinful;—write," said the Voice.

"Speak," said the Voice, "if the word hath come to thee,
Go thou to Ninevah, utter the cry";

"Nay," said the prophet, "the message were fruitless;

Who will regard such a babbler as I?"

"He who hath called thee His chosen employs,
Silence were fatal;—speak," said the Voice.

"Sing," said the Voice, "if the harmonies in thee
Leap to thy lips and thrill on thy lyre";

"Nay," said the singer, "'twere needless presuming,

What is one strain in the many-voiced choir?"

"If it be given thee, venture no choice,
Silence were thankless;—sing," said the Voice.

"Shine," said the Voice, "let the light that is burning,
buried within thee, illumine thy way."

"Nay," said the Christian, "the light is uncertain,

What if it lead my weak brother astray?"

"Herald the dawning, and earth shall rejoice,
Darkness is danger;—shine," said the Voice.

List to the Voice that comes echoed from Eden,

Whispering soft, or in thunderous roll.

Say it not, "Nay," in thy proud self-distrusting,

Welcome the message that wakens thy soul.
What if brief failure thy triumph alloys?
Faithful thy service,—"Well done," saith the Voice.

"A thousand cases of cruelty can be prevented by kind words and humane education for every one that can be prevented by prosecution."

