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Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOLUME I.

LONDON, SEVENTH MONTH, 1886.

NUMBER 2

UNBELIEF.

SELECTED.

There is no unbelief :

Whoever plants a seed beneath the sod,
And waits to see it push away the clod,
He trusts in God.

Whoever says, when clouds are in the sky,
"Be patient, heart ; light breaketh by and
by,"
Trusts the Most High.

Whoever sees, 'neath Winter's field of snow,
The silent harvest of the future grow,
God's power must know.

Whoever lies down on his couch to sleep,
Content to lock each sense in slumber deep,
Knows God will keep.

Whoever says, "To-morrow," "The Un-
known,"
"The future," trusts that Power alone,
He dares disown.

The heart that looks on when the eyelids
close,
And dares to live when life has only woes,
God's comfort knows.

There is no unbelief :
And day by day, and night, unconsciously,
The heart lives by that faith, the lips deny—
God knows why.

The volunteers of Canada are in Camp, yet few of them seem to be thirsting for glory. On the 1st of July, Dominion Day, the corner stone of a new military college at London, Ont., was laid by the Minister of Militia. The ordinary citizen would probably have been as well pleased had it been the corner stone for a baseball club that would encounter Chicago and Detroit.

THE MISSION OF THE MIRACLES.*

As our First-day School lessons have, in the recent past, been principally concerning the miracles performed by Christ, in the person of Jesus of Nazareth, allow me to lead your minds back to them, in a sort of a review. Those of us who are teachers, if there is any individuality and originality in us, have our own methods in dealing with the lessons chosen. The explanations on the lesson leaves, however excellent and however copious, though they may fill a volume, and we learn that volume by heart, are yet of themselves utterly insufficient. We must know, we must feel that the comments bear the stamp of truth upon them—stamped by the unerring Spirit of Truth within our own souls. Man is *not* a ship turned adrift on the wide, wild ocean of life, destitute of chart and compass. God has given him reason for a chart, and the "Inner Light" for compass.

The teacher must take all questions and doubts to this silent but all-supreme tribunal established in his own heart. Let us, individually, go there now with the mystery of the miracles, and silently, prayerfully, earnestly ask what a miracle is. Man's intellect is at variance on this question. I believe it is the popular belief that a miracle "is an event or effect contrary to the established constitution and course of things, or a deviation from the laws of nature." Others think that miracles were performed in strict *obœiance* to the natural law. Let us carry the doubtful point into this higher, this supreme court. I have endeavored, honestly and earnestly, to carry it there in my own heart and as a result I have been led to cast my lot with the few. Stop! I think I hear some timid minds say, "If there are conflicting opinions let it alone." I do not think so. I would not wonder much

but that was the chief reason why I chose this subject, because there were various opinions about it. There is little good in trying to teach what everybody knows and what everybody believes. It is well, I admit, to have those thoughts firmly established in our minds that we already know and believe. But it is *better* to have *new* thoughts created, and errors, if any there be, crossed out and rectified. If I do not say something new, or something that you may at first perhaps doubt, then I will consider this essay not only slightly but almost a failure.

Did then Jesus Christ perform the recorded miracles in violation to, or in harmony with, natural law. If you have done your duty, you who are teachers and you who are scholars, you must have thought over, you must have talked over this important question glaring out in all our recent lessons. I have more sympathy for those who think something, an earnest, honest, though an erroneous something, than for those who do not think, and do not care.

Let us see the object and force that Jesus would have in reverting natural law. Did he do it, as a great many say, to show his super-human and supernatural power, proving himself a being above the possibility of ordinary man, and equal with the Omnipotent Himself—a position that the man Jesus, I fancy, never claimed? Are we to trust in him, and put our faith in him because he was so far above what we are or can be? Is *this* the mission of the miracles? Not, at least, to me. A miracle as I understand it, is in the *strictest* harmony with the laws of nature. Christ did not come to revert or annul the eternal decrees of God. The Almighty, in the beginning, gave the universe and all nature, laws by which it is to move. If Christ is *one* with the Father, He will not revert the decrees of the Father. "If a house be divided against itself that house cannot stand." Think you the obedient, devoted son will bring discord and anarchy into the Father's kingdom? He will set aside the laws of nature to show his power, you say, and instil me with confidence in him. Is it a sign of power when the child disobeys the laws laid down by its parents, and does the violation of parental command increase our confidence in it? I think not. It is rather a trait

of weakness, and raises in our minds doubt and suspicion. To throw more light upon the miracles, we have, in our best though imperfect way, endeavored to find out the position that Jesus held with God; let us now turn and endeavor to find out the position that he held with man.

Jesus is termed the great Exemplar, the perfect model for all humanity. A model is for imitation. A *perfect* model is capable of being imitated in *every* particular. I could not accuse God of being so unjust as to give to Jesus, the model, the Exemplar, powers and possibilities that he does not as freely grant to us, the imitators. Such a model would not be perfect. Hence, if miracles are as some say, every human being has the power and privilege of perverting the laws of nature. The reign of order would then be at an end, *cosmos* would be again dethroned, and eternal night would sweep over the chaotic world.

It seems to me that the burden of Christ's work was and is to bring the erring and lost humanity back again into harmony with God and his inviolable laws. His earnest life-work was to show how this was possible. Hence he made the way plain and positive. He began, in all respects, on a level with humanity. He was no undeserving favorite. He had access to no power that is denied the rest of humanity. He had no secret avenue, now closed to us, by which he could approach the Father; he went by the common way of gloom and sorrow, implicit obedience, complete self-denial, unflinching faith and trust, and fervent, earnest, exhaustive prayer. This is the way of all humanity. The miracles that Jesus did are nothing else than the effects of the laws of nature played upon by the *inspired* human soul. And the same harp is ready for even us if we choose. O Friends! there is a power in the world with which we are too slightly acquainted. May you and I, and all bring to bear upon the laws of nature that God breathed into the universe in the beginning, the spiritual laws and power that He breathed into our souls now. The spirit world must have supremacy over the world of nature, and when nature's laws work in obedience and harmony to this higher power, then will effects be wrought that seem miracles to the natural understanding.

E. M. Z.

*An essay read at the First-day School As-

sociation of Genesee Yearly Meeting at Farmington, N.Y., in Sixth Mo., 1886. Owing to the length of the essay we publish only a part of it in this issue.

FORM.

Friends, more than those of most religious bodies, are opposed to "forms and ceremonies." Yet we may become formal in attempting to be informal. For one simple instance, a friend for reasons best known to himself, will always keep his head covered when entering the meeting-house, and until after taking his seat. The idea intended to be shown may be that which is opposed to the necessity which some people of other churches attach to this as a mark of reverential respect. As a rule it is considered only becoming to one entering either a house of worship or a dwelling. What there is of virtue in either way we shall not discuss. It is sufficient to note that whatever becomes a practice becomes a custom, and consequently a form or ceremony.

This leads us to observe that form of some kind is a necessity if any truth or idea is to be illustrated and promoted. And instead of it being a hindrance to true religion, it in guarded form may serve a very valuable part. "Order is the first Law of Heaven" has oft been repeated. We know that great achievements have been due largely, in the pursuit of every vocation, to form, order, system. This applied to our Society will scarcely have the opposite effect.

There are just two things to which I would call the attention of the reader in connection with this subject. *Attendance at meeting and manner of being seated.*

As to the former, there has been on the part of many parents perhaps a disposition to over-indulge their children by not requiring them to attend meetings regularly because they the children did not wish to attend. This feeling of the children indicates another fact, namely that the meeting does not enlist their sympathy, does not make an attendance attractive. I do not think it necessary either, that meetings must always be made attractive for the entertainment of those who are expected to attend. It may possess in fact some qualities of self-denial to advantage; but still a reasonable

amount of interest should attach to the years and conditions of the young. In the meantime I believe a parent's will should be asserted in a firm though gentle manner. A child has respect and even admiration for this kind of authority, and a parent gains every time instead of losing. Insisting upon attendance, habituates them to a practice they come to look upon as a duty, and as a matter of course. But a parent's duty does not stop here,—this is not all that is to be accomplished. A boy like anyone else would not like to be habitually sent to jail without knowing what he is to be sent for, and even though he knew, a bare contemplation of his situation would scarcely afford him very much relief. In the same way he would be as desolate, and not enjoy a social gathering were no one to show him any attention. Is it not too often the case that parents are slow to show their sympathy for the children, and only apparently interest themselves enough to know that the children are seated somewhere at the back while they are at the front? This simply indicates the gulph, and to my mind much of its origin, between the young and the old that so many have deplored. This is one reason, I think, why the Church did not at one time get that support from the young which the older members desired. Let parents adopt more generally than they do, the appearance of sympathy and interest in this particular, and I doubt not but that a good result will be acknowledged.

Has it not been the case that children have felt themselves of no value in a meeting, but there as on-lookers to see their parents engaged in a worship that they the children could not well comprehend? In speaking of interest in children, I am reminded of what a lady friend the other day said to me. "Do Friends take any interest in the religious welfare of their children?" "I have never," she said, "in my experience with Friends and those in their employ heard a father or mother explain or say anything touching their religious nature; never saw them in their homes read and explain anything in the Bible." To say nothing as to the difference of opinion on these matters, it may be too true that parents are distant and reserved when they should be free to talk about our Heavenly Father and our relation to

Him. I answered her by saying, "The best evidence we have that attention is paid children and others lies, in results." "How do their daily lives as children and as grown-up men and women compare with the correct living of those you know to have had special attention?" Though gratified with the answer to this question, I somehow felt that a finer spirituality would exist in the home circle if its members were more free to express their concern, their sympathy and affections. To return to the meeting: Why not have the father and the boys seated together, likewise the mother and the girls; or say the whole family together, instead of the scattered, careless, indifferent way that it seems to the writer to now largely prevail? To me the sacred influences that would hover round those groups, would bind all hearts closer together, would strengthen the sympathy between old and young, and leave in the after days a sacred remembrance of those early meeting times. Are these points not worth considering? Our hope and permanency lie in the youth. Upon the orderly training and the influences thrown around them shall our fate as a Society largely rest. This matter is in the hands of older friends to do or not to do. The writer would like to see a general expression of members in the future numbers of the Review. W. G.

SONNET.

How bright and pure is all the world below,
 Waving in the light and warmth of day.
 Filled with the joy of living! Ear away
 Along the sky the water flashes low;
 A fragrant air the sea-winds hither blow,
 And woods and fields in light and beauty
 sway,
 Pleasing the sight with visions that allay
 An aching sorrow and the memory of woe
 Bedim with tears. In yonder quiet shade
 The gentle breezes whisper cheer
 To hearts bent low and verging to despair.
 O happy Spring! thy bloom will never fade
 That gladdens now, tho' with the changing
 year

The winds are bleak and field and forest bare.

A. M. B., Pickering.

WORK.

(FOR YOUNG FRIENDS' REVIEW.)

Work while the sun is shining,
 Scatter the seed broadcast;
 Work, for the darkness cometh.
 When time for work is past.
 Work with the bee and linnet;
 Work with the flowrets fair;
 Work in the busy harvest;
 Work with purpose and prayer.

Work ere the night falls round thee,
 Time for slumber and rest;
 Work, with heart ne'er failing, for
 That which is noblest, best.
 Work, for labor is holy;
 Work, for the crown is love;
 Work in the Father's vineyards;
 Work for the home above.

Work while the Master calls thee,
 Ever He knows his own,
 Ever his hand will lead thee
 Safe, all safe to His throne;
 He will be near to guide thee,
 To help, if aught distress.
 Fear not the pathway rugged,
 He thy efforts will bless.
 Then work, for darkness cometh;
 Work ere the harvest's o'er;
 Work for the glorious resting
 That waits on the everblest shore.

L. M. T.

Philadelphia, 6th mo., 1886.

Purchase First Day School opened for its summer session on the 6th of 6th month, 1886, with 25 scholars, 3 teachers, a superintendent, secretary, treasurer and librarian. Quite an addition has been made to the library, which gives an added interest to the children. An adult class of about 20 occupy the time while the children are in their classes, by listening to selections read by persons appointed from week to week.

E. H. B.

The fishery question is not likely to involve United States and Canada in a protracted, sanguinary conflict. A few armed vessels from Portland would probably subjugate the Dominion?

"AM I MY BROTHER'S KEEPER?"

While travelling the journey of life from the cradle to the grave, it is but little we can do for each other; but that which is presented with clearness to our minds, as due another, should not be withheld, for we are in a measure our brother's keeper. We may be overtaken by the shadow of adversity when all things of a worldly nature are obscured by darkness. The tide of public sentiment, in our imagination is rolling up against us. In this hour of deep depression of mind, when a brother approaches us in a truly Christ-like feeling, for He said "By this shall all men know that ye are my disciples if ye shall have love one for another," our drooping spirits are raised above the things of this world, and the glory of the heavenly kingdom is shown us; and instead of dwelling upon the dark side of the picture, we praise the Lord for His many mercies. Let none of us lose one of these golden opportunities of rescuing the fallen, for when we are clothed upon by the Holy Spirit to administer "balm of Gilead," we are ourselves partakers of its healing qualities. Upon perusing the first issue of THE YOUNG FRIENDS' REVIEW, my feelings were enlisted for those who were hungering and thirsting after the bread and water of eternal life; who were not satisfied with feeding upon husks, but had longing desires for the kernel. There remains to be but one way whereby we can attain this condition,—it is by giving heed to impressions, which is the voice of God clearly manifesting to our minds duties which are required of us. By following this "light within the hope of glory," we not only guide our little craft over the billows of life in safety, but are helpers to those with whom our lot is cast. During the sittings of the late yearly meeting of Genesee, so much harmony and good feeling prevailed that the saying is indeed true, "How good and beautiful it is for brothers and sisters to dwell together in unity."

E. H. B.

Purchase, N. Y., 6th mo, 29th, '36.

There has been severe fighting in Burmah. Several British officers were killed and wounded.

NORWICH MONTHLY MEETING.

Norwich monthly meeting held at Sparta, Yarmouth, Ont., the 9th of 6th month.

The meeting gathered into a deep, solemn and impressive silence, which enabled each one to communicate with the Father in that spiritual worship which we believe to be acceptable in His sight. The quiet was broken by our beloved friend Serena Minard, whose words were felt to be very acceptable. She was soon followed by William Cornell, who quoted that portion of Scripture alluding to the person made whole by touching the hem of Jesus' garment; and he said that he believed there were those present who had the same faith, and he desired them to press forward and they should receive the crown.

In the business of the monthly meeting the reading of the minutes of last month showed that the Committee appointed to inform the young man whose request had been forwarded to a former monthly meeting by way of Arkona Preparative, that we were united in receiving him as a member with us, reported the appointment attended to. There was forwarded to this monthly meeting, by way of Lobo Preparative, two requests for membership by young women. A Committee was appointed to visit them, and report next month.

Before the meeting closed a friend expressed his gratification on reviewing the amount of business that had claimed our attention during the past year. Whole families had joined with us. Last month a young man came forward and is now acknowledged as a member, and to-day we have the requests of two women desiring to be taken into our household of faith. Four marriages have been accomplished within a year under our care—the only ones within ten years. Births and deaths have been recorded. Some of our members have moved from our country, and though distance may separate us, yet in spirit they are with us, and the same good Father's care is over them. Reviewing all the business that has claimed our attention, and the harmony with which it was transacted, it was felt that we had great cause for encouragement and rejoicing.

E. H.

Sparta, 6th month 17th, 1886.

Young Friends' Review.

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

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

Our publication has been delayed a little owing to alterations made in the printing establishment. We trust that it will not occur again.

Two interesting contributions are kept over for the next number, as they were not received in time for the present one.

We wish to convey our thanks to the *Intelligencer and Journal* for its kindly notice of THE YOUNG FRIENDS' REVIEW, and for the valuable space given in its columns to our prospectus.

Our first number has passed through the fire. We are grateful for the many kind expressions from those who were inclined to encourage rather than criticise. We also wish to acknowledge the value of those pointing out a few of our faults, coming from those equally interested in our success. We cannot hope, of course, to please all, either by the suggestions of our own minds or by those of others; and this, perhaps, we are not expected to do. It

has been thought by some that we should secure for our publication writers of recognized ability. While we may not lose sight of this suggestion, and while we hope to be favored with productions from such a source, still we would repeat what was implied in our first number, that one of our main objects is not so much to furnish our readers with articles especially erudite and of high literary merit, as to draw out the talents and ability we believe to be possessed in a considerable degree by our members who have publicly given but limited expression to their powers. While we desire, and extend the invitation for productions of the high order many of our readers are capable of appreciating, still we are bound also to give a chance to those who have never had an opportunity; and we trust that they will "feel at home" enough to take advantage of it. And perhaps ere long there will be other writers of recognized ability, and our paper will grow to general acceptance. The YOUNG FRIENDS' REVIEW, however, is not so much our object as young Friends.

"Rus Ruris," of Padua, Ill., in a communication dated 6th month 8th, says: "I have been quite gratified with the receipt of a paper under the above heading; and, considering such a paper much needed, hope that it will carry out all that is therein promised, of being a medium through its columns for a fair interchange of thought and feeling—religious and social—for the young members of our Society; and that they may thereby be so interested and encouraged as to be largely instrumental in building up and sustaining the walls of our Zion; and that the editorial staff will, to the utmost of their power, sustain them therein." This lady also refers to the utility of the public press, her intention to try and have our paper introduced into the First Day School, the revision of the discipline of Illinois and Genesee yearly meetings as commendable, and to the advantage of "joint sessions."

A lady, not now a member, writing from Kansas, says: "This morning I was handed the first copy of YOUNG FRIENDS' REVIEW, and, before commencing my day's duties, have spent a profitable and pleasant hour over its pages; and from our western home send you greetings and cheer and wishes for success. I think I can send you some names soon of

friends of the enterprise, who forget not the teaching and training of the Society of Friends. And though many of us in our new fields of labor have united with other societies, and have other church-homes, we revere the memory of the dear ones whose lives were a constant sermon, the influence of which has made us, through God's blessing, able to live nearer Him who promises to guide us all every day if willing to be led.

The reading of the first number of THE YOUNG FRIENDS' REVIEW has been very pleasant to my best feelings. Surely much good will result from your efforts. How nice that all young Friends are invited to contribute and stand on the same footing. May each look to the true light in this work. A.S.H.

To the Editors of YOUNG FRIENDS' REVIEW.

Yours, no! I feel I can say our first number of THE YOUNG FRIENDS' REVIEW has been carefully read by me, and I felt very thankful that there has been life enough among our young members to organize and start a work that I trust will prove a great strength to our Society and a help to the cause of truth in the world. I say, I was filled with gladness while reading it, but was made to doubly rejoice at the manifested interest of Friends in the vicinity, especially of the younger ones. We are told "To prove all things and hold fast that which is good," and I think this very applicable to us, in our beloved Society, at its present day and age. Let us not look for the fault, or try to remember anything that has not been exemplary so much, as to hold fast all that is good, all that has been for the promotion of truth and righteousness. E. H.

HOME CULTURE AND THE FIRST-DAY SCHOOL.

In taking up the pen to note the result of the harvest which has been ripening the past month, we were reminded of the "Tree of Life, which bears twelve manner of fruits and yielded her fruit every month; and the leaves of the tree were for the healing of nations;" and although we could hardly presume to make the comparison, yet the aspiration arose that our paper yielding its fruit every month might have life-giving qualities, and its leaves contain words of healing and incentives to a higher walk in life.

The First-Day School Association belonging to Genesee yearly meeting held its annual meeting at Farmington, N.Y., having two sessions, one on second day afternoon, the other on 4th day afternoon, of yearly meeting week. Both were interesting. In the former Samuel P. Zavitz and Mary T. Freeman were appointed clerks: Reports from Yarmouth Union, Pickering, Norwich and Lobo, Ontario; and East Hamburg and Boston, N.Y., were read, showing on the whole a healthy growth in the work since our last reports. Epistles from four sister associations were read, giving encouragement and citing to renewed faithfulness in the cause. To essay an epistle to these and to the other Associations with which we correspond, a committee was appointed, to report at next session.

At the second session, after the opening minute was read, the committee appointed to essay an epistle, produced one, which, with slight changes, was adopted and directed to be sent to each of the Associations with which we correspond.

The report from Yarmouth, Ont., contained an invitation to the General Conference to meet there at half-yearly meeting time, in 8th month, 1888. The course was approved and the clerks directed to forward the invitation to the General Conference to be held in Philadelphia this fall.

It was proposed, and united with, to raise forty dollars as a grant to the General Conference, to help defray expenses of printed matter which for some time we have had benefit of in our schools.

Mary J. Freeman and Edgar M. Zavitz were appointed delegates from the Association to the ensuing General Conference.

Two essays were read, one on "the promotion of First-Day Schools," the other on the "Mission of the Miracles."—(the first part of the latter will be found in this paper.)

Space will not permit our giving even a synopsis of the exercises, many of which showed deep interest in the promotion of the work. The growth of interest in the cause was manifested by the expressed experience of many who were converts to the efficiency and need of the work in our religious society.

The Association adjourned to meet in Yarmouth, Ont., on Second day afternoon, at four

o'clock, during half-yearly meeting week, 1887.

E. P. Z.

GENESEE YEARLY MEETING.

The select meeting was held on Seventh-day Sixth month, 12th. A number of strangers were in attendance.

The public meetings on First-day at 11 o'clock a.m. and 4 p.m. were large, orderly and interesting. George H. Kille, Daniel H. Griffin, and Isaac Wilson, occupied the greater portion of the time in speaking to the edification of those assembled in the former; in the latter John J. Cornell, Esther Barnes, and Samuel F. Dickenson.

On Second-day, Friends met in joint session. After the reading of the opening minute, the representatives were called. Fourteen were absent, for the non-attendance of five of whom reasonable excuses were offered. Minutes from Friends from other yearly meetings were read, as follows: One for Daniel H. Griffin and his wife, Amy W. Griffin, from Amawalk monthly meeting, N.Y.; one for Robert and Esther H. Barnes, from Purchase monthly meeting, N.Y.; one for Joseph S. Cohn, N.Y. monthly meeting; and one for George H. Kille, Green street monthly meeting, Philadelphia; to all of whom cordial welcome was extended, as well as to Levi K. Brown, of Baltimore yearly meeting, and others without minutes.

Six of the epistles from other yearly meetings were read, being deeply interesting, full of encouragement, and profitable, and many testimonials were borne to their spiritual power and practical nature.

The old books were closed. On account of the women's book being full, it was decided to record the minutes of this and future meetings in men's book. The former clerk of the women's meeting said "To me it is quite a coincidence that as the two bodies of the Society are merged into one, the book that has recorded our exercises through so many years is filled, though the book is closed our mouths are not closed and our hearts are as full as ever."

On Third-day, after the opening minute was read, the representatives chose Jonathan D. Noxon and Mary T. Freeman for clerks, who were united with. Daniel H. Griffin, in antic-

ipating the reading and answering of the queries, said "We are now to look after the affairs of the Church and the state of Society, but it is more important to look after our own deficiencies and how we stand with the Heavenly Father. Let each one ask, when any deficiencies are mentioned, is it I? is it I? If we are the cause of any deficiency, let us resolve that when another year rolls around we can report more clear. If we are to receive benefit by the reading and answering of the queries, it must be by individual application."

The reading of the remaining six epistles from other yearly meetings brought the meeting in sympathetic measures to our distant brethren and sisters. The same practical tenor prevailed the whole, noting the hand of sympathy our Society was reaching out to the down-trodden and oppressed, the weak and the unfortunate everywhere.

In the answers to the queries, though deficiencies are apparent in some respects, it was noted that there should not be a cause for discouragement. They are not unusual. We do not expect, in the formation of our organization, that all its members shall be perfect. If so, there would be no room for growth, and no need for organization.

Sunderland P. Gardner said, in substance, "I have been carried back in memory for 71 years. During the first 35 our monthly meeting was not clear of using or manufacturing spirituous liquors, but now clear over all our yearly meeting. This is encouragement to me, and should be to all Friends. We have been 50 years ridding ourselves of this great evil—we cannot expect to drive it from the world at once. The stand we have taken in regard to intemperance, slavery and war, is operating as a leaven among the people, influencing others to take up the same subjects. Friends were the first to acknowledge the proper right of women in society, and it is now the only society which fully gives it. The work is going on."

At public meeting on Fourth-day, Samuel F. Dickenson addressed the meeting a short time, and was followed by Joseph S. Cohn and Sunderland P. Gardner in his usual clear, lucid, and eloquent manner, from the text, "In my Father's house there are many mansions," &c., portraying the nature of man and the different

stages of development through which he passes in fulfilling the place in life which he was designed to fill by his Divine Creator.

At the last session of the yearly meeting, being Fifth-day, committees on temperance, to propose a treasurer, and to propose names on Indian affairs reported. The committee on epistle produced three, two of which were adopted and directed to be sent to the women's meetings of the several yearly meetings with which we correspond; for the men's meetings the minute of exercise, together with such parts of the epistle produced, as the clerks thought best, was adopted.

Much satisfaction was expressed in the new departure of meeting in joint session. Much benefit was believed to be derived by such a course in yearly meetings of the size of Genesee. Farewells were said, and the spirit of supplication rested upon the meeting, when the adjournment minute was read.

S. P. Z.

FRIENDLY NOTES.

Adam Stover and wife, of Norwich, have been visiting friends at Brockport, since Genesee yearly meeting.

Phoebe Haight, of Sparta, is still unable to be about except in her chair. Priscilla Teetzel, of Hamilton, and Phoebe Turnbull, of Chelsea, are with her.

Catharine Brown, of Picton, since yearly meeting, has been visiting at Buffalo, Whitby, Pickering and Newmarket. Last month Mrs. Rowland took a trip to the Falls and Buffalo.

Mary White and daughter, Mrs. Will Pope, of Belleville, Ont., are sojourning at Washington.

The editorial we had the pleasure of seeing at Detroit a few days ago W. W. Pope, assistant to the Solicitor G. T. R., on his way with a small company to Kentucky and the South, in search of recreation.

Maria Haight, of Sparta, is spending a few days in Strathroy.

Another Browne has done it. Edward, of Cleveland, has taken a lady from Yonkers, on the Hudson, and intends settling at Madison, Wis. Our best wishes.

S. L. Haight, of Sparta, returned home a few days ago from a visit to Napanee, Picton, Whitby, Toronto and Georgetown.

We have pleasure in recording the marriage of Carrie Beckett, daughter of Samuel Beckett, Pelham, with Ezra A. Brown, of Toronto. May years be light and long in the Queen City.

Daniel Zavitz and wife have just returned from an eight weeks trip in the States, and report "a delightful time."

Dr. Webster has been spending a few days at his father's, in Pickering. He intends practicing at York Mills, so we have been informed. Success to you, Harry.

Clarissa Clark, of Newmarket, we are sorry to learn, has been in poor health for some time.

Anna M. Leonard, of Girard, Kansas, is expected in Whitby about the 10th of this month.

Sanford L. Brown, mentioned in last issue of THE REVIEW, is from Wisconsin instead of Michigan.

The following are the names of graduates of Swarthmore College upon whom degrees were conferred, Sixth month 15th: Martha Magill Watson, Emma Stirling Bones, Arthur Stanley Cochran, Helen Gertrude Johnson, George Jacoby Freedley, Edgar Miller Smedley, Rowland Jesse Spencer, Charles Percy Wilcox, Ella Merrick.

Isaac Zavitz and family, of Lobo, have returned from their visit in N. Y. State.

Ada M. Brown, of Pickering, is visiting her brothers at London, and Miss Ross at Strathroy.

The first through train to British Columbia by the Canadian Pacific started from Montreal the 28th of last month. The trip of over 3,000 miles was made in 136 hours. It is expected that before long the time will be reduced to 92 hours. Atlantic and Pacific steamers will run in connection with this road, furnishing direct communication between England and India.

The Marquis of Lorne, late Governor-General of Canada, is reported anti-Gladstonian in the coming elections.

GENERAL ITEMS.

The Hon. G. W. Ross, Minister of Education, and Mrs. Ross, are in England.

The Colonial Exhibition held at London, England, is attracting a great many visitors from Canada and all over the world. The Canadian exhibit is said to be more than a surprise to Britishers and Europeans.

The distance between Yokohama, Japan, to Liverpool, via Canadian Pacific, is 10,953 miles, and shorter by 1,173 miles than by the Central Pacific. It in building is said to have presented greater difficulties than were ever before overcome.

Oxford has conferred upon John Bright the degree of D. C. L.

John Bright has been lately elected without opposition to his seat in the new Parliament, and shall go there opposed to Gladstone's policy re Irish affairs. While maintaining his deep regard for the Irish, desiring the removal of many disabilities that press upon that people, still he considers an independent parliament, such as proposed, and in the hands of Parnellites, unsafe to Ireland and disastrous to the union. He proposes a parliamentary committee at Westminster of Irish members exclusively, to whom every Irish bill must be submitted.

Henry Ward Beecher is the guest of Rev. Dr. Parker, London. The great congregation before whom he preached received him with cheers.

Gladstone is 76 years of age.

A new asteroid, making the 259th, is said to have been discovered by Dr. C. H. F. Peters, of Litchfield Observatory, N. S.

Ex Chief Joseph Delisle, one of the patriarchs of the Caughnawaga reserve, died on the 29th of last month, and was buried with the honors due by his position in the tribe. Deceased was considered one of the best pilots of the Lachine rapids.

In the throne room of his palace, at Quebec, on the 29th, in the presence of a large body of clergy, judges, foreign consuls, members of the Dominion Parliament, Provincial Legislature, and leading citizens, Archbishop Taschereau re-

ceived Count Gazzoli, the garde noble of His Holiness Pope Leo XIII., who was the bearer of the Cardinal's cap to Cardinal Taschereau. Not very much in accordance with Friends' idea of simple and primitive faith, in the humble hearts and followers of the meek and lowly Jesus!

CONTRIBUTED.

"Let your light shine! let it shine!" Years ago, these were the parting words of a dear mother in the truth (one who, though aged, still communicated her messages of love and cheer to "them that are afar off, and them that are nigh") to a group of young women. And upon the mind of one of these at least they fell as dew upon a tender plant, encouraging, refreshing, and presenting to the view how great an influence for good may be extended by every individual who is careful to heed the guidance of the pure spirit of truth in their own minds, and is willing to express both by precept and example, for the help and enjoyment of those with whom they associate, whatever of good there may be in them. We often find ourselves bemoaning the loss of some opportunity of benefit to ourselves or others, sensible that perhaps the same may never again offer; and sometimes dying lips give utterance to thoughts and feelings we had not deemed the person conscious of. So we are apt to move on day after day with our most precious aspirations, "pressed down as a cart under sheaves," our "light hidden as under a bushel," meeting and parting with some who, it may be, are hiding the secret cravings for just the little word or influence it had been in our power to give, and so the opportunity, prepared by the wisdom which never errs, is lost forever.

How beautiful a life yielded to the impressions of right and duty might become, faithfully attending to the instructions we ourselves receive, and then letting our light shine for the encouragement of others.

May we all be willing to give heed to these better things, yielding our powers and talents to the government of the Divine light in our own society, fulfilling as nearly as possible all the duties that devolve upon us day by day, and cheerfully extending help, in whatever manner

presents, to those with whom we mingle.

Expressing the words that rise to our lips in kindness or sympathy, in rebuke or blessing, and we shall often meet with a response that is far beyond our expectations.

Putting not off the time for a more convenient season, expecting not great things, to do or say, but simply yielding to the little that is called for in the present, believing the divine blessing will rest upon every endeavor that is actuated by His love.

Let us not leave the discovery of our better selves to the trying hour when we must part with all of earth, but bear with us, as the days and years of our lives are passing, the consciousness of obeying the injunction of our blessed example, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

S. A. M.

June 28th, 1886.

BACCALAUREATE ADDRESS AT SWARTHMORE.

After conferring the degrees upon the graduates at Swarthmore College, on the 15th inst., President Magill said :

My young friends:—In this transitory life of ours there are many eventful periods, but there is scarcely one among them all so fraught with deepest interest as the one in which you find yourselves placed to-day. You have reached the end of one of life's pleasant paths, and are looking wistfully forward to another, and the question with you all this day is, "What shall the other be?" The past and present alone are ours. The future is veiled in mystery, and it is not for me to lift the veil. The exact line which you will follow in the broad field of life before you must be more or less uncertain, but one thing is sure: what you are to do and to become must depend largely upon what you have made yourselves by your labors here. Although to-morrow is always, in a certain sense, uncertain, it is ever largely born of to-day. There is much less chance in the affairs of this world than all of us, and more especially the young, are liable to suppose. Even the Roman satirist, Juvenal, without the light that Christianity has since shed upon the world, teaches us that if we are wise, we will not suppose that Fortune rules in the affairs of men :

"Nulum numen habes, sisit prudentia; nos te, Nos acimus, fortuna, Deum, coeloque locamus." No; it is by our own actions, our own wills, our own thoughts, that our lives are chiefly made or marred. We are often too prone to censure others for our failures, and to ascribe our successes to ourselves. In this we are not unlike the soldiers of whom Tacitus speaks when he tell us that they claim their successes

as their own, but ascribe their defeats to their general.

"Prospera omnes sibi vindicant, adversa uni imputantur."

You have just finished the four years of your college course, and I can no longer address you as "students," except as fellow-students with myself in the great school of life. If you have thoroughly learned, as I feel that you have, the real import of all that has been taught you here, I am very sure that you understand that you are no less students because you are leaving to-day the walls of your Alma Mater. That the knowledge acquired by your studies here is of far less value to you than the training which the acquisition of that knowledge implies, and the preparation which it makes for your future education, which must go on through life, and of which you have here laid the foundation, is an important truth by which you can not fail to have been deeply impressed throughout your college course.

The four years just ended will, I trust, ever be remembered, as not only among the happiest, but the most profitable of your lives. Here you have laid the foundation—(may it prove deep and strong) for future success;—here you have acquired habits of study, of concentration, of overcoming difficulties, of punctuality, and of obedience to law, which will prove to you of more value than any fortune; here you have formed friendships which will I trust be as lasting as life itself.

As you go forth now to make your own way in the world, let me impress upon you, as effectually as earnest words of exhortation can impress it, that whatever else you are to be, whatever your aims and purposes, you owe it to yourselves, your parents, your Alma Mater, and the world, to be first of all true and noble men and women. Cherish that aspiration first and last, and never sacrifice it for any prospect of gain, or for the securing of what a narrow and short-sighted policy might deem worldly success. You have chosen different paths in the selection of your studies, representing in your class all of the first degrees regularly conferred by this College,—Art, Science and Letters; and your pursuits in life, for which you have been here preparing, may be as various, but as all roads lead to Rome, let all of these be subservient and contribute to the development of true and noble manhood and womanhood.

You are this day, for the first time, to be enrolled in the list of the Alumni of Swarthmore College. This is a body to which the College must look in the next generation for its greatest encouragement and support, and it is already a body of scholarly men and women, of large and yearly increasing influence, and one in which their Alma Mater justly feels an honorable pride. Swarthmore is not yet rich in worldly endowments, but like

another Roman Cornelia she proudly points to these and says, "Behold my jewels." See to it that you make your aim to bring to this body more of benefit and of honor than you can yourselves receive from it. In this, as in all positions in which you may be placed, endeavor by your life and conduct, to ennoble and dignify the position, rather than expect the position to ennoble and dignify you.

You are going forth as graduates at a time when the prospects of your Alma Mater are brighter than at any other period in her history. A temporary loss of numbers, caused by an advance in the standard of scholarship, is now being followed by an accession, without in the least lowering the standard, but rather advancing it: and there is reasonable ground for hope that, in a few years more Swarthmore will be filled by College students only, without the presence of a Preparatory School. A careful study of the situation for the past few years will show a decided progress in this direction. And side by side with the intellectual advancement of the College, the progress of physical development is keeping equal step. Physiology and Hygiene, the study of our own bodies and of the laws of health, are taking their proper rank and importance among the other studies of the course—and as a practical outcome of this the subject of Athletics has received a marked impulse during the present year—and "Mens sana in corpore sano" is the watchword of to-day.

The endowment of professorships is the one thing now needed to place the College in a safe position for the future, and toward this end we trust that you, with your fellow Alumni, will strive without ceasing. That we have not secured more endowments in these seventeen years of the beginning of the College need not be cause of discouragement when we reflect that a generation is to be educated before this need will be widely felt and acknowledged, and when, too, we consider the experience of sister institutions in this regard we may well take heart, for we have now, although, as yet, no endowed professorships, nearly \$200,000 of endowment, with 162 graduates, while our neighboring College at Princeton had but \$12,000 after sending forth 2700 graduates, many of whom were men of large influence among their fellows.

I say then that you are going forth from your Alma Mater to enter upon life's duties at a time when the hopes and prospects of your College are brighter than ever before. Watch her progress jealously as Alumni, and see ye to it that she takes no backward steps. In the express words of your class motto, which adorns these walls to-day—"*As Recedamus*"—always be ready, with voice, pen, purse, to favor every change that strengthens her teaching force, adds to her facilities for imparting instruction, and advances her rank among her sister colleges. To this end see to it, so far as your influence extends, that she

does not languish for want of adequate endowments.

But while the College is steadily advancing in its intellectual training and physical culture, we trust that you who go forth from the influence of this College-home, will ever prove, by what you do, and what you leave undone in your daily walks, that in the education here received the kindly graces of a truly Christian character have not been overlooked nor neglected. May you prove to have learned in all of your investigations of the wonderful secrets of nature, that science is not, and never can be, the opponent, but that it is always rather the handmaid of true religion. Ours is the simple faith of the Religious Society of Friends, which we claim to be but the plain and practical teachings of Jesus of Nazareth; or Christianity restored to its primitive simplicity, without the additions of later times. But whatever religious views you may have imbibed in the course of your studies here, we should regret to believe that the training received at Swarthmore had given you any narrow or sectarian bias, but should hope that it had taught you that all who worship God in singleness of heart are accepted of him, and objects of favor in the Divine sight, whatsoever forms of faith they may adopt, or by whatsoever name they may be called. The highest and best culture ever bears this liberalizing and broadening effect upon the mind as its choicest fruit. While, therefore, those of you who are Friends, have become, we trust, better Friends for the teaching which you have here received, we believe that those who are not, have learned to respect the principles of our Religious Society, and that both and all have learned the important lesson of liberality; and that, although widely differing in our religious views, we are all, if equally sincere, equally in the line of our duty, equally acceptable in the Divine sight.

The time has not yet come, and it may be long in coming, when Swarthmore can fully compete with the older colleges of the country in the high standard of the scholarship attained, but there is one thing which comes before a scholarship, and without which the highest culture is but a mockery and a delusion, a frightful source of evil and not of good, and that one thing is a noble manly and womanly Christian character. That you and all who go forth from these walls, class after class, may be thus pre-eminent, and may prove to the world the inestimable value of a higher education under a guarded religious care, in its manifest effect upon your life and conduct, is the most earnest wish of your Alma Mater, as she now bids you an affectionate farewell.—*From Friends' Intelligencer and Journal.*

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