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Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. II.

LONDON, ONT., EIGHTH MONTH, 1887.

NO. 3

LIFE.

Written for Young Friends' Review.

And this is life !

We know not why, nor how, nor whence it came,

This wonderous, restless, awful gift of life,
With all its heart aches, miseries and woes,
Oh, still we hail it as a precious boon !

And this is Love, this longing, aching pain,
Dear, priceless pain, from which
We would not 'scape. O wonderous gift !
O mystery sublime ! And still we live
And still we know not how, and still we love
And still we know not why. Life, Love,

Love, Life,

And both are bitter dear, and both are sweet,
And both bring pleasure dear, and both bring
pain ;

Still neither would we lose, and neither can
we gain.

They come unsought, nor at our will depart.
And still the world rolls on, one half in shade,

The other half in sun ; and evermore

The sunny part is turning to the shade,

The shadow to the sun. But as it turns

There is no more of shadow than of sun,

There is no more of midnight than of noon.

Each follows each in one unchanging round,

Until the never ceasing tide of time

is lost in oceans of eternity.

EDWARD N. HARNED.

Plainfield, N.J., 7th, 24th, '87.

BUDDHA'S VOICE.

I lay aside those realms

which wait the gleaming of my naked sword :

My chariot shall not roll with bloody wheels

on victory to victory, till earth

bears the red record of my name.

—[Edwin Arnold's "Life of Asia."]

SERMON

DELIVERED BY JOHN J. CORNELL IN THE
METHODIST CHURCH AT SPARTA, YAR-
MOUTH, TO WHICH HE WAS INVITED BY
THE PASTOR ON FIRST-DAY EVEN-
ING OF GENESSEE YEARLY
MEETING WEEK, 1887.

"GOD IS LOVE."

We all know this to be the teaching of
Scripture, of Jesus and the Apostles,
but do we always in practice live in
accordance with this character of God ?
And what do we understand by "Love" ?
This it is in my mind, unselfishly seek-
ing the highest good of the object to-
ward which it is allowed to go. In our
relations in this world as men and
women the highest symbol is found in
conjugal love. And we have found by
observation, and many of us from ex-
perience that if it be pure it must be
the sacrifice of our own desires for the
good of the one whom we have prom-
ised in sacred covenant to cherish and
protect.

God is a being replete in Himself, in-
finite in goodness as well as infinite in
power, and man was formed in His own
image, I take this in a spiritual sense,
and He has established laws, which, if
man would obey, would lead him into the
highest happiness for which his nature is
capable of appreciating. He has estab-
lished those laws in the love He bears
to man. Either man enjoys a reward
of peace of mind and happiness if he
obeys these laws, or he endures suffer-
ing and pain if he disobeys, and in both
cases it is the working of God's love.
In the one instance striving to induce
us to remain in the righteous way ; in
the other to restore us when we have

strayed from the path, by disobedience of these laws, and the soul is being robbed of its highest pleasure.

God in making the laws was unselfish. He did not do it to add to his own glory, but to man's happiness. I remember some of the teachings of Jesus referring to God's love which I will recall in your hearing to substantiate these few remarks, and I invite you cordially to examine them, divested of all traditional or educational prejudice, regardless of myself as the instrument through whom the thoughts may come.

After Jesus was in the wilderness he went abroad preaching to the people, saying "repent, for the Kingdom of Heaven is at hand." In connection with this there comes a thought which makes these sermons of peculiar interest to us having been spoken to a people making a high profession. They were given to a favored nation, especially characterized as the people of God. For in times past God had manifested himself in various ways and forms, ever desirous for their deliverance and restoration, revealing to the patriarchs the highest spiritual religion. Yet amid all these divine manifestations they had settled into a mere traditional religion, looking for a Christ to come environed with glory and splendor to re-establish their power among the nations of the earth. But when He came in His humble way they were unwilling to receive Him or acknowledge His authority. They rejected Him. There is this same experience occurring in all ages of the world. If we depend upon ceremonies or profession instead of on the Son and sent of the father, our position will be as the wandering Israelites. Jesus came to them to call them out of this traditional state. The prophet Jeremiah had an insight into the mission of Christ. "I will put my law in their inward parts, and write it in their hearts." This divine spirit will teach men their respective duties independent of outward means. It appears also to us in the present age. Whatever the convic-

tion of our minds, whatever we feel called upon to do, if we neglect to do it then it comes with the same force to us as it came to them of old, "Repent, for the Kingdom of Heaven is at hand" —comes the same as it did to Cain, who, after deviating from the right, becoming jealous of his brother's more acceptable offering, and even after murdering that brother. "If thou doest well shall thou not be accepted." "Cease to do evil, learn to do well," this is what is meant by repentance. There may be no great overturn in our nature, not so mysterious to the understanding as some suppose, but simply a ceasing to do evil and striving to do that clearly opened to us that we ought to do. And why should we do this? Because God is Love and Heaven is at hand. Do you understand, my friends, do you feel the depth of God's love that is in repentance? Mark you, He did not say "Repent ere you be cut off and cast into a burning lake of fire and brimstone and eternal torments. He did not try to frighten men to become obedient. Jesus did not represent Him as a terrible being, powerful to annihilate both body and soul. No: But "Repent for the Kingdom of Heaven is at hand." He is represented as a tender Father not an austere God. That state of enjoyment is Heaven where God in His majesty and His love comes into the heart. Who does not know that there is higher enjoyment in obeying on account of love than when we go because we fear His rod? If we have been living a life of estrangement to Him—cease to do evil, and His love, not His wrath, will envelop us. If we will submit our wills to Him, say to Him: "Here am I, O Lord, do with me what thou wilt." He will be a loving and all-powerful Father raising us up in our bereavements, strengthening us in hours of weakness, soothing all the aching of our troubled hearts, we can no longer look upon him in fear as if He were angry with us, but we would regard Him as a tender and loving parent.

Cease to do evil that we may learn to do well and enjoy the Kingdom of Heaven. If we do not repent we ourselves will be the sufferers in missing the rewards of Righteousness which are peace and joy in the Holy Spirit.

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved." His Son coming into the world. Some think this refers to Jesus. His Son, as I understand it, is that Christ that dwelt in Jesus, that dwells in us, the gift of the divine Spirit that is sent unto us, that enlightens every soul that cometh into the world. It is the grace of God, and is called by different appellations, and the sending is co-eval with the first man. It was necessary for that man's preservation. God created man a finite being and endowed him with certain powers and privileges, withholding only the power and right to direct his spiritual doings. He might partake of all the fruits of the trees of the garden, save one, the tree of the knowledge of good and evil. Some think this literally applies to a natural garden situated somewhere in Asia, and that it was an outward apple such as we eat. To me it was simply allegorical. Nothing we eat of an outward material, nature can give us one thought much less become a moral judge and tell us good from evil. For this, man was to be dependent upon revelation—upon the Son and Sent of the Father. That which unfolded this law was the grace of God. Had man simply been obedient he would never have fallen. Just so to-day, if we remain in obedience to this law we shall not sin. God is unchangeable, therefore He is continually sending His Son into the world to-day; to save, not to condemn; not to judge; to save, to restore, that all they that believe in Him shall not perish, but have everlasting life. The very results

of our endowments and propensities being unregulated by divine love brings misery upon us, and His love is to save us from this condition. God is love and He ever seeks the highest good of the greatest workmanship of His hands.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." He is reaching out to all classes and conditions, not because of their transgressions, but that they may find rest for their weary souls. Who carry greater burdens than those who are not doing right? The appeal comes especially to them. Let Him rule and reign in you that your souls may find rest. When we carry burdens of sin, are crushed under bereavements, when the ties that bound our loved ones to us are severed, when we struggle and our burdens becomes more than we can bear, when the heavens seem as brass and the earth as strong bars of iron, Oh the lovingkindness that comes to us with the invitation, "Come unto me ye lowly of heart." This is bowing to the Father. This is meekness, this is lowliness of heart and there will be rest of soul.

Take my yoke upon you. The farmer knows the yoke is necessary to make the oxen conducive in gaining the necessaries of life, but before they are useful they have to be broken and learn obedience. And you know the more kindly they are treated, and the more tenderly, so much the more readily they will come under subjection. If you allow them to feel your impatience and anger they are hardened in their stubbornness. This has been my experience. It is a beautiful figure and suggestive. We should simply bring our own wills, our propensities to the Christ power within us, saying, here I am O Lord do with me as Thou wilt. Thou art all wise and I have faith in Thy goodness. I will henceforth at-

tend to the revealings of Thy Holy Spirit within me. In my experience I have found the yoke light and the burden to be easier. My nature has ever shrank from the public position I occupy. With nothing but a common school education, with no theological training, or special preparation, I felt timid, but was assured that the Lord would qualify me for the work He gave me, and direct my movements, and carry me on with it. It has ever been a struggle with me to master my nature, and stand before my fellow men, even these thirty years. But my constant prayer has been, "Lord be with me, remove all embarrassments," and His aid has ever been unfaltering, and His reward abundant. The task has been the means of making my life purer. And in all the Father's dealings with me I have never felt Him to be an angry God. This view only comes from the feeling of pain and remorse in our own natures, when we have done wrong, and we attributed it to an angry God. We do not feel the reward and we think God is angry. The same light of the sun will soften wax and harden clay. So the same love coming in contact with pure intentions, and an obedient soul brings joy and heaven into it, but on the other hand coming in contact with error brings condemnation. But it is the same saving character of love—only love.

Another illustration comes to mind—that of the prodigal son. He became discontented and wanted his portion of the goods. We want to have our own way. We take the noble powers and qualifications that God has given us and spend them in an improper manner, using these endowments to gratify our pleasures and lusts. This is going into a far country. But after a time they cease to give any satisfaction. They are mere transitory and visionary pleasures, and soon clog upon the soul. There is something in our inmost natures continually clamoring for a different kind of food. But we don't

like to give up. We will turn to almost anything rather than yield ourselves to God; like a drowning man catching at a straw, we would join the church, engage in the formalities of religion. The heart is not wholly given up. We faint would feed upon tradition and form that out of which somebody had eaten all the substance—the mere empty, cast-off husks. But when we say in earnest I will arise, this conviction to the mind, disquietude, unhappiness comes from the love the Father bears to us. So when the prodigal recognizing his condition puts his resolve into effect, his Father sees him while yet afar off, because he had ceased to do evil; or, in other words, repented, for the kingdom of heaven was at hand. The Father embraced him as a type or manifestation of that love that followed him into the lowest condition. And more, he told his servants to kill the fatted calf and clothe him in the best robes. Here we have God's plan. He is waiting for you to cease to do evil, and He will clothe your spirits with His love—the best robe in His household.

Another illustration comes before me: "Behold, I stand at the door and knock; if any man hear my voice and open the door I will come in to him, and will sup with him, and he with me." Herein is manifested the love of God—the grace of God. He stands and knocks—does not force an entrance, but asks us as loving friends that come to our doors. And when loving friends come to our doors, what follows? We welcome them in; gather them around the table; mingle in converse, adding thought upon thought; asking after the welfare of distant loved ones. There is a blissful feeling spreads over us. We are cemented together. Now this is typical of the character of God. He stands at the door of the heart waiting, no matter whether that soul be rebellious or not. He stands and knocks with a message of glad tidings. And do we open and commune with Him,

and learn from His superior wisdom, as we enter into the glorious supper in the soul—hear the unfoldings of all that is needful for us to know? And thus there will be a growth in spiritual knowledge. What does God ask? Simply this: "That thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself." "This is My commandment, that ye love one another as I have loved you." We are asked to love Him, not to fear Him—not to fear something away beyond the heavens as a craven suppliant or culprit fears his judgment. He only asks us to receive Him, to love Him, and manifest that love by loving our neighbors as ourselves. And who is our neighbor? Did not Jesus answer it? "A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment and wounded him, and departed leaving him half dead. And by chance there came down a certain priest that way, and when he saw him he passed by on the other side;" and likewise did a Levite. They saw that he was not a member in their church; but the Samaritan recognized him as a fellow-being. That is all the Samaritan wants to know. He goes to his assistance, binds up his wounds, takes him to an inn, provides for his tending, and promised to pay the host whatever was spent more. It is our business as a neighbor to render to all the assistance they need and we can give. If there be a soul under the bondage of sin, suffering under that over which they have no control, any drooping in spirit, we should try and raise them to their feet, restore them, and not stop to query if they are members of our church. "Ye shall love them even as I love you." Some with greater influence may make more converts than others. We should all the more recognize them as a brother seeking in their own way the highest good of man. We should not be building sectarian walls.

How shall all men know that ye are my disciples? The badge is love—simply if ye love one another. Whether young in years—just entering upon the stage of action—or whether your heads are like my own—blossoming for the grave—let us utter the "Here am I, O Lord; do with me as thou wilt." Take Him as the governing power of your lives, as the regulating principle in all your actions, saying: "I will seek to serve Thee all my days. Unless Thou keep me, O Lord, I am liable to go astray." Then, my friends, let us cease to do evil and learn to do well, for the kingdom of heaven is at hand, and there will await us in that other world the "well done, enter thou into the joy of thy Lord."

NOTES BY THE WAY—RETURN-
ING FROM GENESEE YEAR-
LY MEETING.

With many adieus to the kind friends of Sparta we turned our faces homeward, borne by the swift wheeled car, were in time to enjoy the grandeur of Niagara, as the first shades of twilight fell, and rested for the night again in "York State." Our journey next day began with a delightful ride through Buffalo in the early morning, to take the train, and midday found us in the centre of the State, to finish our journey with an hour's ride on the bosom of Cayuga's fair lake. In this last we had for a fellow traveller, Frances Cleveland, wife of the President of U. S. Though her face was unfamiliar to most, the whisper soon went around: "Mrs. Cleveland is on board; that is she with the sailor hat." All were desirous to see her, but there was no offensive gazing. The only recognition of her rank I saw came from the boy who sells water lillies. As he offered the flowers she took a bunch, courteously asking the price. He said: "I wish nothing from you," and stepped back smiling at her graceful thanks. It was a source of gratification to lovers of "plain-

ness in speech and apparel" to find the toilet of Mrs. Cleveland as well as her young lady friends, distinguished only by good taste and simplicity, and led to the reflection that more thought and care in that direction might well be extended among our own younger women; very few of whom at our late Yearly Meeting were dressed as much in accordance with the principles of Friends as the wife of our President. We scanned her closely. She had no remarkable beauty of feature or color. Her face was well shaded by the grey hat, with white ribbons and steel buckle, and owes its charm to the refinement and delicacy of expression, and her simple kindly ways proclaim the lady throughout. Few will quarrel with the title local papers have given her of "first lady in the land."

She has also taken a position in regard to temperance, which, though unaggressive, is decided, and her influence will be felt in circles where the example of total abstinence is not often seen.

7 mo., 20, 1887. EXCELSIOR.

THE BRIGHT SIDE.

As one after another of life's scenes pass before us, whether or not we are actors therein, we will always find one of two things to be gleaned from them—the dark or the bright side. From some it may seem almost impossible to find even one gleam of sunshine, all was so dark and gloomy; but was there ever a sorrow so deep that some comfort could not be derived therefrom? Ever a cloud behind which the sun was not shining? Ever a night so dark that the glorious morning which followed did not seem all the more glorious and beautiful.

The happy face, the cheering smile and loving words of him, who looks on the bright side of life, may dispel many a doubt and fear in the heart of some faltering brother, who, prone to look on the dark side, sees only distress and sorrow. And just here comes

in that beautiful virtue, trust; trust in a loving and beneficent Father, who doeth all things well; knowing His loving presence is ever with us; His hand outstretched to guide us over the rough places; His gentle voice whispering in our ear: "Have faith and struggle on; I will be with thee; I will never leave thee nor forsake thee; trust thou in Me and all will be well." Then let fear give place to hope; pluck all along the pathway the flowers which are blooming at our feet; join with the merry songsters of the wood and field in notes of praise, and as the arching blue of heaven is stretched o'er all of God's creatures, so let our love abound toward all mankind; then will our eyes be turned to see the bright side, and light will come out of darkness, joy out of sorrow, life out of death, tears will give place to smiles, and our life will be a blessing to all with whom we come in contact.

L. M. TEST.

Camden, N. J., 7th mo., 3, '87.

A NOBLE DEED.

Mdlle. Anne Dronsert, a promising pupil of the Conservatoire, was sitting one morning at her window in the Rue Sertier, when a poor woman came along the street singing in a low and broken voice in the hope of earning a few sous. Her glance was directed pitifully toward the houses on either side, but the windows all remained closed, and the much-needed help came not. She turned sorrowfully away to try her fortune in another quarter, but the aching limbs refused to carry her further, and the poor wretch sank down on the pavement. It was but the work of a moment for Anne Dronsert to fly down the stairs to the succour of her unfortunate sister, to raise her from the ground, and to read starvation plainly written on her wan features. Money she had none to give—her own studies and the necessities of daily life absorbed the whole of her little pittance—but she took the woman's hand in her's, and with the full force of her young voice woke the echoes of the street with one of the airs which had so often won the admiration of the professors of the Conservatoire. Like

magic the windows on all sides flew open, and at the conclusion of the long a shower of silver pieces rained down, until at last the poor woman was sent on her way with a sum of 70 francs in her pocket. It reads almost like a tale of Ouida's, but it is a true story for all that, and when the name of Dronsert becomes as famous as that of Nilsson or Tietjens this little act of charity may perhaps commend itself to the army of her admirers and biographers.

FOR A QUIET SPIRIT.

Quiet, Lord, my froward heart,
 Make me teachable and mild—
 Upright, simple, free from art,
 Make me as a little child :
 From distrust and envy free,
 Pleased with all that pleases Thee.

What Thou shalt to-day provide
 Let me as a child receive ;
 What to-morrow may betide
 Calmly to Thy wisdom leave ;
 'Tis enough that Thou wilt care ;
 Why should I the burden bear ?

As a little child relies
 On a care beyond his own ;
 Knows he's neither strong nor wise ;
 Fears to stir a step alone :
 Let me thus with Thee abide,
 As my Father, Guard and Guide.

—[Newton.

EDITORS YOUNG FRIENDS' REVIEW :

Noticing in last number of the REVIEW some questions relating to science, one of which, viz.: "Why are the waters of the Niagara green?" I thought I would send you the following :

During the past winter the same question was before the Mendon Centre Literary Circle, resulting in considerable inquiry and some correspondence with gentlemen of scientific attainments, and the following from Prof. Forbes, of the Normal School of Buffalo, was the most satisfactory to us.

He says he had made it a careful study, and had instituted several experiments to account for it, among which was the obtaining some of the water in the river in as clear a con-

dition as he could find it, and with it filling a glass tube about three feet long, and allowing it to stand several days, when he found that a small deposit had accumulated, but which required great care to obtain, as on a very little agitation the deposit became incorporated with the water again.

This deposit on a careful analysis he found to be composed of magnesia and carbonate of iron.

He therefore concluded that the waters of the upper lakes held infinitesimal particles of these minerals, not in solution, but floating within it, and when the waters became agitated these were brought to the surface and reflected the green ray through the spectrum. To support this theory, he states he found the waters of Lake Erie just above the entrance to the Niagara River to be blue, but as it enters the river, where the current becomes swift, and the water consequently more agitated, it assumes the green hue, but as it passes below the International Bridge it assumes the blue again until it reaches the rapids above the Falls, when it becomes green again, and this hue becoming more marked below the Falls until it reaches Lake Ontario, when it subsides into the blue again.

On giving this statement to our friend W. P. Sisson last spring, he stated that he had observed a smaller phenomena in the waters of Owasa Lake, the outlet of which runs through the city Auburn, N.Y. In taking a walk one morning he crossed this outlet near where it had been dammed, and the water in flowing over the dam fell on some plank placed on an incline to break the force of the fall. He was struck with the green appearance of the water after it passed the dam—being clear before falling and clear again as it became quiet or less agitated below—evidently showing the green appearance was due to the agitation and the consequent bringing to the surface particles which more readily reflected the green ray. Affectionately your friend,
 JOHN J. CORNELL.

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Pelham Half Yearly Meeting is to be held in Lobo on the 20th and 21st inst.

John J. Cornell and wife are attending Purchase and Nine Partner's Quarterly Meetings in eastern N. Y.

Isaac Wilson has some prospect of attending the approaching Half Yearly Meeting, to be held in Lobo on the 20th and 21st inst.

To say "the warm, dry summer," in referring to this, will be almost as definite to those of this vicinity as to say "the summer of '87."

We are thankful for the light given on one of the "Science" questions. The reasons advanced seem very plausible. We would like to hear views on the other questions or other opinions on this one.

We omitted to state in reference to the article in our last paper entitled "Our Little Ones" that it was read by Lizzie Stover in the First-day School Association at the late Genesee Yearly Meeting. The excellency of the essay and the manner in which it was read called forth many expressions of appreciation.

The subject of Commercial Union between Canada and the United States, which has been agitated and so emphatically endorsed by the farmers of Ontario, is losing none in interest as time rolls on, but, on the contrary, is extending itself into the bordering States. We believe closer commercial relations between the two countries would be of benefit to both, but whether this wave of feeling in that direction will accomplish its object or not time will tell.

EDUCATIONAL NOTES.

Swarthmore College is aiming in the right direction in giving instruction in manual training. With thoroughly equipped workshops and draughting rooms, and a special corps of skilled instructors, whose entire time is given to this work, the College is prepared to give valuable insight into the mechanical arts in connection with its regular literary and scientific courses.

Chappaqua Mountain Institute, which was rebuilt last year, very much en-

larged and improved at a great expense—the former building having been burned in 2nd mo., 1885—is making a manly effort to pay off its indebtedness which their loss entailed. We wish them success, and hope their school will get the support it deserves during the coming school year.

We have been informed that East Hamburg and vicinity expects to send three pupils to Swarthmore College this fall. We are gratified at this. We would like to impress upon Friends everywhere the importance of sending their children to Friends' schools. The influence which these schools will undoubtedly exert will instill new life into our Society if Friends will give them proper support. The few years when young people are of school age to a great extent their characters are formed, and it is of the first importance that the influences with which they come in contact are of the purest type. Friends who believe that religion does not consist in mere belief, but in a pure and obedient walk in life, should be willing to sacrifice much in order to have their children educated under the influences of our principles. S. P. Z.

AS WE look around and about us we behold on every hand that "the fields are white unto the harvest," there are many duties pressing hard upon us, and at times we scarce know what to do or where to commence; all seems to need doing at once, and then how natural it is for one to feel almost discouraged because of weakness. The question arises within us: Where are the laborers? We look to the right and to the left, we seem to stand alone, and yet let us not be discouraged; press on brother and sister, though you may seem alone yet there is an eye that seeth your need; there is a strong arm ready to support and help you on. Did it ever fail you when you trusted

to it? Use the strength you have, and fear not. Others there may be who will soon join you in your labor, and if we each and every one do our own share of the work, if we do not shrink from our own duty, I believe we will be able to accomplish much. The harvest may be gathered in due season, that these perishing bodies may have that which is necessary to sustain them. But while we attend to the wants of these perishing bodies, let us not forget that in each and every one there is an immortal soul perhaps hungering and thirsting for nourishment of a different kind. Do not say it is enough that we care for the body. Ah! my dear friends, all around us we do indeed see "the fields are white unto the harvest," but where are the laborers? Behold the hungering, starving souls around us at every turn. Do you not see it? Can you not hear them? Perhaps they do not say to you in words that this is their condition; but the eyes of all are not blind, the ears of all are not stopped; there are some, yes, I believe many of you, who can see as you pass through your daily walks on every hand the condition of many a weary, hungering, thirsting soul. You can read it in the face, in the care-worn features; you can see it in the acts of so many, and where are the laborers? Ah! there are many already at work. But am I doing my part? Are you doing your part? Are we each and every one taking our share of the work? Or do we think our neighbor is better fitted to do it? Or do we feel we are so weak we can do no good? I fear this is the case with many of us—we fear to use one talent, but go and hide it. Let us strive to be ready and willing to encourage and help those around and about us. Let us not be selfish and live all for our own selves, striving for our own pleasure and happiness at the sacrifice of that of another, for in so doing we lose life's greatest happiness. "Strive to make each other happy and you will yourselves be

blessed." Lend the helping hand; speak a kind word; even a pleasant look may help the weary traveller; strive to shed a light about your pathway that none may walk in your shadow. Yes, my young friends, if we each take a part in the work, what a glorious harvest it will be? And when the summer comes may it be said to each of us: "Well done good and faithful servant, enter thou into the joy of thy Lord."

N.

THOUGHTS.

We should look upon it, that our own individual belief or faith in spiritual things, is not necessarily truth itself, but should be considered as our views of the truth. It is thus that our views, or our faith in time becomes enlarged or it may be changed altogether.

I can see how differences may arise between those of ourselves and another denomination, through the custom of each using terms of expression peculiar to themselves. Human language, too often is but an ill means of conveying our inner feelings as they actually are to us. Now when we Friends say, the "Light within," "That Inward Monitor," "Christ in our own hearts," &c., those so-called "church people" are using their own terms as they understand them, to convey precisely the same ideas. Let us then try to feel that, although we are ever striving after, and do, in a measure, comprehend much of truth, still we ought not to convince ourselves that we have a monopoly of it.

The greatest danger seems to be of our looking to the outward, that first comes to all. Therefore, we are all of us Christians much nearer together in the great fundamentals of spiritual truth

than we are apt to give credit for. I am therefore ready to believe that the Spirit of Truth is in the hearts of all honest seekers.

W.

It is rather a wise provision of the Creator that we do not all see alike. If so, we should frequently all see wrong.

We are all of us inclined to follow others; in other words, follow the tradition of the fathers.

When every man, woman and child come to fully realize that it pays better to mind the right, and pass by the questionable, if we do nothing more, then will there be more peace of mind and less uneasiness.

Living for personal pleasure is so apt to lead us astray.

W.

Christ said "Love your enemies," yet the greatest wars that have ever shook the earth were carried on by the so-called Christian nations under the very banners of the cross.

People read with indignation how the Jews did crucify Christ, yet they themselves crucify daily the "Inner Light"—the veritable Christ.

Z.

OUR LESSON LEAVES.

I cannot but regret and am also surprised at the departure which has been made in our lessons from the International Series. They have proved so satisfactory with us that I cannot but think they must be so in many other places. That the change was made without the approbation of the Executive Committee of the General Conference, and without even the knowledge of some of the Literature Committee, seems an unwise act on the part of those who made it. I believe our

schools would regret exceedingly any deviation from the International Lessons, as it is often attended, especially the Bible Class, by those of other denominations, who are studying and are interested in the same lesson, thus giving us an excellent opportunity to give our version of these lessons and promulgate the views of Friends. Our school, I believe, is no exception in this respect. We may think we may choose lessons more in accordance with our views, yet I do not consider the choice made in the International Series objectional, and I believe we would lose much more than we would gain by any such change as contemplated. I would suggest, therefore, that the International Lessons be followed until the next meeting of the General Conference, when the system would be thoroughly tested, and an opportunity afforded then to discuss the whole question by the many who are interested in the First-day School work. We do not want any of our schools to go back to the lessons prepared by other denominations, which will be the tendency if the proposed course is adopted. We believe those who have had the work of preparing our lessons have done their work well, and I hope they will be instructed to follow the International series of lessons. S. P. Z.

BEAUTIFUL ILLUSTRATION.

There are ponds in the woods of the North whose waters are so clear, and whose bottoms are so clean, that they can with truth be called great pools. I have gone to them every year, not to fish in them, not to hunt their shores, but simply to gaze into them. I have gone to them by day, to see the mountains in them; to see the sun, and the sky, and the white clouds; the trees on the borders, and the flecked rocks that line their banks. I have gone to them

at night to see the stars and the moon, and the dark blue mystery of the firmament when the brightness of its cerulean gleam, as it glistens at noonday, was tempered and shaded to a sober and more grateful tone. And in these pools—these great pier-glass mirrors of nature—leaning over the sides of my boat, I have seen the world and the sky stand out with a splendor, a beauty, a suggestiveness of appearance, that the open vision of the day could not bring me.

The New Testament is such a pool, in the spiritual world, friends. The great mountain-like truths of God's being and conduct; the ever-green growths of His daily providences; the sober but majestic fulfilments of the old prophecies; the star-like facts of life; the blue dome of the destiny of the race; yea, and the cloud-like passages of His eternal decrees, lifted high above human analysis, moved on by invisible currents of His ordering, all these are reflected from the pure depths of the teachings of Jesus. And all these you can see, I can see, all men can see, if they will but contemplate with earnest, prayerful, soul-seeking vision the sayings of the Son of Man.—[Rev. W. H. H. Murray.

It is by prayer on earth that the soul is tuned for eternal praise in heaven; and the more we pray in a proper manner, the more we shall have cause for praise here below. The praises of a higher sphere will be, as it were, the echoes and antiphons of our prayers in this.

“You can meet the best argument with another argument: but when you have once evolved a fact, it stands forever unassailable by any other fact.”

We are ever ready to hear and speak of the faults and failings of others, but how averse to scrutinize our own conduct.

LOVELINESS.

Once I knew a little girl,
 Very plain ;
 You might try her hair to curl,
 All in vain ;
 On her cheek no tint of rose
 Paled and blushed, or sought repose ;
 She was plain.

But the thoughts that through her brain
 Came and went,
 As a recompense for pain,
 Angels sent ;
 So full many a beauteous thing,
 In her young soul blossoming,
 Gave content.

Every thought was full of grace,
 Pure and true ;
 And in time the homely face
 Lovelier grew,
 With a heavenly radiance bright,
 From the soul's reflected light
 Shining through.

So I tell you, little child,
 Plain or poor,
 If your thoughts are undefiled,
 You are sure
 Of the loveliness of worth ;
 And this beauty not of earth
 Will endure.

—[St. Nicholas.

THE following is from a late number of the Montreal Witness : "The position of the Government on the Fishery question, as explained by Sir John Macdonald in the House of Commons, is one which will command the confidence of the country. He stated that the Government held that by the treaty of 1818, and the law of nations, American fishermen are excluded from the in-shore waters of Canada and from the privileges of ordinary traders. Their policy was to enforce the treaty firmly but without giving cause for irritation, and if possible to come to a settlement

of the entire question with the American Government. The most important portion of the statement was to the effect that the British Government was in perfect accord with the Canadians on this question, and that the American Executive had manifested so friendly a disposition toward Canada as to encourage the hope not only of a settlement of the fishery trouble, but of negotiations ending in 'enlarged commercial relations.' Does this mean Commercial Union?"

THE BOND STREET PROPHET'S
 SERMON ON "ANTI-
 POVERTY."

From the Toronto World.

Dr. Wild's church was crowded yesterday evening to hear his discourse upon the "Anti-Poverty Society," a branch of which has lately been established in Toronto.

He said that as coming events cast their shadows before them, it might be safely conjectured that some great change was coming about from the activity—apparent in society—towards reform. Various societies had all for their object the promotion of man's well-being and happiness.

Jails, churches, temperance, labor, benevolent, benefit and anti-poverty societies—all had the same object in view, and would be successful in proportion to their trust in the Divine Word and the degree in which they were guided by it.

Having averred that Christianity pays the laborer one-fifth of his weekly wages, the Doctor went on to say that the Society of Friends (or Quakers) were a model people, and as sure as there was a happy hereafter the Quakers would have a good chance of attaining it. In his young days it would have been as hard to find a poor Quaker as a Tipperary Jew or a Cori negro.

Poverty, he held, was attributable to the sheer indolence, perversion and ugliness of men and women, and was not to be rectified by the operations of legislation.

BACCALAUREATE ADDRESS.

PRESIDENT MAGILL.

From the Swarthmore Phoenix.

My dear young friends of the graduating class:—During the four years of your college course, you have assembled weekly in this house to attend to your simple religious exercises; to listen to words of counsel and encouragement; and to perform the religious duties of our silent meetings. The end has come, and we say to-day the solemn and impressive words.—It is the last time. Let me present to you a few thoughts which seem appropriate to this day and this occasion.

In a certain sense, every day begins a new year, and every day may be reckoned as an Anniversary. There is no day in which we may not take a new reckoning, make new and better resolves, and begin to live a nobler, a truer, and a higher life. And such a day may well be regarded as one worthy of celebration. But there is always danger, when we set apart certain days and seasons as especially worthy of remembrance that we lose sight of the fact that all days and all seasons are alike good in the eye of Him who arranged them all. And yet, notwithstanding this danger, against which we should be ever on our guard, it is an aid to us in all our effects for improvement, in all our struggles upward and onward, to have certain seasons especially set apart, when we can, as it were, withdraw from the turmoil and the bustle of every-day life, and look backward over the past, and forward into the untried future, and

take our bearings. At such seasons we weigh and judge of ourselves, of the possibilities that there are in us, and consider what we can do, and what we must leave undone. We see what all of our past has made us, and we realize that to-day is but the sum total of many yesterdays; and that our future is to be made up of and judged by the result of the aggregate of many to-days. We thus learn anew the important lesson that in all our life's work, it is to-day, and its duties and responsibilities that we are to consider, and that to-morrow is happy, or otherwise, successful, or unsuccessful, according to the manner in which we shall have met the duties of to-day.

In the life of a student there are few events of so great importance; few that make so deep and lasting an impression upon the mind; few that stand out so distinctly as mile-stones on life's journey, as the day of graduation, or, as it is familiarly called—Commencement Day. And is it not well thus called? After the course of study which is to prepare for life's duties is completed, may it well not be said that life, in its truest sense, is about to begin. It was doubtless this thought which led to the old English expression with reference to a graduate, which is said to be the origin of the word Commencement used in this sense: "To-day he commences Bachelor." At this Commencement time you are all indulging in retrospection and in anticipation—chiefly in the latter, for is not the best part of life all before you? The four years of your college course now ended have been years, as we trust your future will prove, of profitable labor, as well as among the happiest years that your lives have yet known. We are sure that you will take with you, on leaving this college home, delightful memories of the days here spent. Associations have here been formed, and friendships cemented, which will, doubtless, be as lasting as life itself. Few stronger bonds can be

imagined than those of college friendship, formed in these early years, and based upon mutual esteem and confidence, and a perfect knowledge (from daily contact in the class-room) of each others minds and characters. From such friendships life oft times derives the greatest comfort and consolation. It is often true that the value of a college course depends as much upon the associations thus formed as upon the knowledge and mental training there acquired: and this, I believe, has been the experience of the classes who have gone forth as graduates from this college year by year. To you, as you go forth, as to them all, while I would never have you lightly esteem the inestimable value of high scholarship, yet I would most earnestly say, make this always second to conduct and character. You are the fifteenth class graduated from this college, making the number of Swarthmore's graduated Alumni 174. In two days more you will take your places as members of this honorable association. Of this body of 174, seven are now starred upon the list, having, thus early in their career, been called upon higher, and one of these seven was called upon our last Commencement Day. I have been recently asked how many of our graduates have turned out well, and upon a careful examination of the list, and following them, as I have, with a deep interest in their varied careers since graduation, I am happy and proud to say today that none of them have turned out otherwise. They have, now through almost two decades, fulfilled the earnest wish that has been annually expressed in the familiar form when their diplomas were handed to them upon Commencement Day—" *Utinam cursus futurus vester semper honorat, et has, et Almam Matrem vestram*"—"May your future career ever reflect honor upon these and upon your Alma Mater."

To-day, when addressing you for the last time as students, it would seem

eminently appropriate to give you some word of counsel as to the new lives opening out before you. Doubtless you have already formed some definite plans for your future, and my first advice to you all with reference to these is to cultivate from the beginning an earnest fixedness of purpose.—"Nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed." Be careful to make the choice of your life's work with due deliberation, and in accordance with your circumstances and your character, and when once made, never give it up, nor change it for light and transient causes. You must not expect a great degree of success in the beginning. Whatever your avocation, the highest success in it can come only from long training, the earnest and patient endeavorer. Chance and accident seem to favor some, and forward them rapidly on the high road to fame and fortune. Be not led astray, nor betrayed into false hopes, by the seemingly early success of these. In the end, the highest success comes only to those who are worthy of it, and who are willing to patiently labor for it. Probably your experience has already taught you the truth of the maxim of the President of my own Alma Mater.—Dr. Francis Wayland, more than once repeated in your hearing, that "genius consists in day's works." You know that it is not the quick and brilliant student who is lacking in application, but his slower and surer brother or sister, who toils patiently to the end, that wins the coveted prize. The familiar fable of the hare and the tortoise is being repeated every day.

In the selection of the courses of study which you should follow here, some of you have taken classical and literary studies, others scientific. You have been taught, and you have surely learned from your own experience, that it matters far less what your studies are, in school and college, than how they are pursued, and how they are

taught. For it is not the knowledge which you have here acquired which is to be of most service to you in the life before you, but the well trained and cultivated mind, the result of the various studies which you have here pursued, which you are to bring to bear upon the varied problems that life will present. Now apply this same principle to the lives which you are about to enter, and you will see that the choice which you make in the beginning (although doubtless important) is of far less importance than a firm and determined adherence to that choice, never giving way to discouragement, until success is yours.

One fault which is very common with young persons on completing their college course should be made the subject of especial caution. It is a misapplication of the oft' repeated maxim to "Aim high, if you would be sure to reach the mark." This feeling has often prevented young college graduates from accepting positions which they consider below those which they are qualified to fill; and thus they sometimes remain in idleness a long time for want of an opening which they deem worthy of the preparation they have made. Of course always aim as high as you can, but be not ashamed to begin low down. Whatever you do, do excellent work of its kind, and avenues of advancement will be rapidly opened before you. The quality of your work will soon be seen, and you will be asked to come up higher. And it is this perfecting of your work, giving it the last finishing touches, which gives it its real value, and brings you, in the end, well earned success. Why are all the professions crowded to repletion in the lower ranks, while, as Webster so well said, "There is always room at the top." It is because of the unwillingness of so many to give the necessary attention to the minutest details, considering these things trifling and unworthy their serious consideration.

Let me urge you to unswerving loy-

alty, in word and act, and under all circumstances, to the college of your choice—your Alma Mater. There are many ways in which this loyalty may be shown. Let me point out one of the most effectual. It is by doing well your part, with the rest of the Alumni, toward making her justly proud of the children whom she has sent forth. Give your college in this respect, a proud pre-eminence among the colleges of the State and country. To do this is within your power. All classes of its friends must unite to obtain and secure for the college an honorable rank among the colleges of this country. It is for the managers, who are responsible, to see that its work is well and thoroughly done; for the officers of the college, who are entrusted by the management, with the executive duties within its walls; for the students, who are to show by its effect upon their conduct and their characters that the work has been well and efficiently performed; and for the Alumni, who are to prove, by the effect of their training here upon their life's work, that this training has been well directed, and no part of it neglected nor overlooked; it is, I say for all of the classes of the friends of the college, by their united efforts, to win for their college, and to retain for it permanently a high rank among its sister colleges. That it has already thus secured a by no means unenviable place, no one conversant with its history in these past few years can for one moment doubt. That it will continue to increasingly deserve this honorable place, and become all that should be expected of an institution prayerfully founded, from convictions of duty, by a spiritually minded and conscientious people is my sincere and earnest belief to-day.

I should fall short of my duty in one of the most important respects if I should fail to remind you at this time of the increased obligation which your education here has imposed upon you toward the religious society by which

this institution was founded, and to which the most of your number belong. At the time of the founding of this college, with more than three hundred chartered colleges existing in this country, there was no need to add another, so far as opportunities for merely an intellectual education were concerned. It was established that the children of Friends and others who desire to avail themselves of it should receive an education equal to that furnished by the best colleges in the land, and at the same time be under the guarded care which Friends have always deemed essential in educating their children. While we have endeavored so to direct your education as not to interfere with the religious beliefs of those of other denominations among us, we trust that your years at Swarthmore have deepened and strengthened your convictions of the vital religious truths upon which our religious organization is founded, and have also, as a consequence, tended to increase your respect and love for the religious society to which you belong. That you may carry with you, as you go hence, this love and respect, and may show it by your labors for the good of that society, and for its advancement by all the means in your power; and consequently enable it to exercise a constantly increasing influence for good upon the world at large, is what Swarthmore confidently expects of those who are Friends among the children that she sends forth, And it is in no narrow, bigoted, nor sectarian sense that this wish is expressed, but with the belief that the various religious organizations all have their important mission to perform; that this mission may be performed by them all without clashing, and in perfect harmony and good will; and acknowledging that the most valuable parts of all religious beliefs, and those which touch most nearly upon the conduct of daily life are those parts of which are common to them all. In this broad and Catholic spirit, may you

go forth, both Friends and others, to do your part toward building up your own households of faith, and so each make his or her best contribution to the religious advancement of the world at large. If you do this, and at the same time prove that your intellectual training has kept pace with the moral and the religious, the great and far-reaching object of the beneficent founders of this institution will have been completely accomplished.

Scott & Hopkins, photographers, St. Thomas, Ont., we understand are prepared to fill orders for "group of Friends" taken at Yarmouth Meeting-house during the late Genesee Yearly Meeting. The pictures are 10½ by 16 inches; are fairly well taken—very well taken, we should say, for so large a number—there being about two hundred faces. It contains many of our prominent members, and can be had at their office, or will be sent by mail, post paid, to any address in Canada or the United States on the receipt of one dollar. Those sent by mail are not mounted.

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