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Young * Friends' * Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. IV.

LONDON, ONT., SEVENTH MONTH, 1889.

NO. 7

RETURNING HOME.*

We have met to-day in our Father's house,
In the temple of light and love,
And the bread was brake, and the wine was
poured
From a golden chalice above.

From a chalice of love in our Father's hand,
That was pressed to our thirsting lips;
He is warmed and filled by divine command,
Who once from this chalice sips.

This wine will never intoxicate,
'And lead us to sin and strife;
'Tis out from the fount by the crystal gate,
'Tis made from the Water of Life.

Oh! Never again let the drunkard bold,
To the sacred scriptures hie,
To glean bright truths from the saints of old,
To prove an uncleanly lie.

For the living word of the Loving God.
Makes drunkenness *not* divine,
And prostrates us not upon the sod,
For Jesus from *water* made wine.

O sweet is the wine of Heavenly Love,
That was poured in the feast to-day,
When our gentle Saviour stood in our midst,
And his hand on each bowed head lay.

And the manna that fell in the wilderness,
To feed the famishing host,
Was not more sweet nor more surely blest,
Than the bread we partake without cost.

Though we all are fed, there is still to spare,
That was brake from a few small loaves,
Though each in full basket take home a share,
There are crumbs for the child that roves.

We will not depart from our Father's house,
From the temple of light and love,
But will walk in its glow till the time we go
To the beautiful home above.

—[JULIA M. DUTTON.

*From Genesee Yearly Meeting,
Waterloo, N. Y., June 13, 1889.

SERMON

BY DARLINGTON HOOPES, OF MARYLAND,
DELIVERED AT COLDSTREAM, ONT.,
6TH MO., 27TH, 1889.

I feel sensible that I am in the company of a spiritually minded people, and there has been brought before the view of my mind one of the greatest cautions that was ever given to a human being, "Work while it is day, for the night cometh wherein no man can work," and I believe this applies to every accountable being. We know that in the outward the day time is for doing what we have to do. We may do something by the artificial, the lesser lights as we term them, but it is only the clear light of day that gives us a right understanding of the things around us. And with regard to the work that was alluded to I have no doubt we see alike. It was not the outward avocations of life, but that work that he came on earth especially to forward, the turning of the minds of the children of men toward their Creator and bearing witness to the truth, to the word of God in the soul. And when he spake of the truth it was of the ever-existing principle that instructed the minds of accountable beings in whatever pertained to their good, teaching us what is necessary for us to do in order to become His children, and I apprehend that at some period there is this longing, this desire in every rational mind that has arrived to years of accountability, and that there has never been a more plain or practical teacher than he of whom it was said that he came into the world to

bear witness to the truth, to keep in remembrance before the people the fact and knowledge of their accountability to God and place clearly before them how they should 'enter in and continue and finish that which enabled them to become the children of God. He has indeed "brought life and immortality to light through the gospel.' Previous to his time there passed but dark forms before the minds of the people, yet there were a few who were favored to know Christ dwelling in the heart that came up to the dispensation of Jesus Christ, which was called the new, but was old also, for I conceive that to have been the plan from the beginning of the life of man on the earth. He was created by God and endowed with a rational soul and capable of being instructed by the Creator. He establishes a channel with the human soul through which is communicated a knowledge of all that is required of him.

It was because of man's degeneracy that a law was given him, it is said because of the hardness of their hearts. It was not so from the beginning. As long as man remains in obedience to God's will there is no fear, no estrangement but a condition of confidence such as the confiding child feels when it comes to the loving parent and asks whatever it needs and is met with assurance, for the parent is glad to instruct it. And I feel that now there is the very same condition obtained with every soul until it does like unto that which our first parents did when they departed from the path of rectitude and thus estranged themselves from the presence and love of God. To us the law is given as to them. We are not to assume the directing of our own minds in regard to what is right and wrong. We must here take council with our Creator. In their lives they were subject to the direction of their Creator, but when they undertook the direction of their own actions, as it is represented, the serpent beguiled them to deviate from the path of rectitude, and

yet they did not die physically. It is the prerogative of the Creator to hold the supreme direction of every soul, and to be the judge of what is right and what is wrong in reference to it.

Sin is the violation of a known law of our Heavenly Father. It has no reference to creeds of churches or conventional beliefs established by men unless there is connected with it the evidence that it is the will of God. Then we are under the same condemnation as were our first parents. We are under no obligation to them on account of their goodness, neither are we under any condemnation on account of their sin, but we are under obligation to our Heavenly Father for what He has set before us—the way of life—departure from which brings upon the soul spiritual death. Adam, as I have said, did not then die the death of the body, but lived on from year to year until he had filled up the measure of his allotted time, which was according to history a long life. I know not but that Adam did repent and return to his Creator, for the loving words go after every wanderer: "Repent, return and live." We may like them, on account of disobedience, have died that spiritual death, may have become separated from God and have placed ourselves under condemnation, yet we need not give up to discouragement. The invitation is constantly before such: "Repent, return and live." In the soul's undone state, when we come to a true sense of our condition, we will feel that the time was when we enjoyed more the Father's favors. In the present depression that has obtained over the soul, the disappointment and remorse wherein we are constrained to believe we have departed from the Father's house, for we remember the good things are lacking which were once ours, the confidence of feeling that we had with the Father.

During the dark ages, because of the hardness of their hearts, the law of carnal ordinances was given unto the children of men through the servant of

God, Moses, which law stood as a school-master to lead them back again to the place whence they had departed. The law of the second commandment was given them that they might return, to restrain them also from doing violence to their own bodies. But it was a law of promise, keeping before the people the fact that there should be One raised up among them in the fulness of time like unto Moses. Him they should hear in all things. This is termed the last dispensation, but it was the first dispensation as well. The Creator had not changed, but mankind, that it was for the most part unused for a long period.

Yet God knows well the heart of the creature man, that it is frail when separated from the light, it stumbleth when walking in darkness, it becomes self-sufficient and is satisfied in its own knowledge, and does not realize that it is wrong until it is landed afar off. And there we may remember that before we had departed we had plenty in the Father's house.

The human mind is created for a dependence upon the Creator. It is only this condition of obedience that keeps us in innocence—obedience to the manifestations of the indwelling power in the heart. He made man in His own image, a little lower than the angels, and so constructed his mind as to require intercommunion with Him. Therefore it necessitates a keeping of the eye single—a watching unto prayer—that we might observe the moving of the spirit of the Creator in our souls. This applies to all the human race, whether it be recognized and spoken of in like terms or not. The truth is the same and the work universally similar. He has never delegated this oversight of the human soul to any single mind over another, or even over itself, but watches over each soul Himself, keeping it in harmony and unity with His laws, living up to the highest condition and enjoyment it is capable of—"For whosoever shall do the will of my Father which is in heaven, the same is

my brother, and sister, and mother.'

If there is any soul that has not come up to this knowledge of being led by the spirit of God, if it is obedient to the knowledge we have had there will be a preparation in that soul for the visitations of the Spirit, and in due time the birth of Christ will become its caretaker and keeper, and will guard it from all dangers and deliver it from all evil. God so loves man that He sends His son, an emanation from Himself into the soul, and as it is willing to receive it in the way of its coming will it find peace and salvation.

God is love. We know of His attributes from the effects of their presence within us. His love is not merely the natural affections of man, but an influence that is universal and pure, overcoming all evil.

John the Baptist bore record to the fact that "He that sent me to baptize with water, the same said unto me: 'Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost.'" And he testifies saying: "I saw the Spirit descending as a dove, and it abode upon him." And he further says: "And I saw and bare record that this is the Son of God." This emanation from the power above, this dove like Love is the Lamb of God "which taketh away the sin of the world." And especially did it manifest itself in him that came as the Messiah of Israel. And he was this because his mind was prepared for it by the heavenly anointing of God. It led to a complete consecration of life. The tabernacle of the mind and soul was filled with God's love. His province was to bring life and immortality to light in the soul, a condition they had never seen under the law. He testifies that all that came before me are thieves and robbers. The natural love which they called is merely an animal affection compared to the love of God. I am the true Shepherd, for my sheep know my voice. How do we know his voice? Because he came to us in the

beginning with gentle reproofs, showing us the right path that leads into the green pastures and fresh waters of eternal life. He comes with sweet ministrations to our souls, begets the infant birth of goodness within us, assuring us with the words of promise: "I will keep thee from that that is hurtful. I will instruct thee in the way of God, sweet peace shall be thine." Thus the love will extend and increase in us in proportion to our faithfulness to it and our willingness to receive it, and there is brought to light life and immortality in the soul. As we keep our minds in that receptive condition there comes the assurance that the Kingdom of Heaven is at hand, and God comes into that soul to dwell there, takes up His abode with us to open up the nature of His kingdom and to govern all within us going out by influences into all the concerns of life. It is not destined to be secluded from our fellow-beings, but it goes out into the world, influencing all our life's actions with our fellow-men. It is the Son, and sent of the Father, that comes to save us in the world from the sin of the world. And it comes down from heaven and dwells in us, in each soul, teaching it the will of the Father and warning it against departure from this the only way of life.

I feel inclined to turn the minds of my fellow-beings to the fact that whatever we can learn of God must be learned in the school of Christ, for he is the teacher of his people himself. And all creeds and beliefs to be of value must bear the divine impress and meet the witness in our hearts to the truth of God. There is no spiritual nourishment but that comes from the Creator and Author of all things.

As we are led by this inward monitor we have many times need of taking up the cross of bowing under that that runs counter to some natural desire. He does not force this cross upon us, but persuades us by holding forth the great gain such a course would be to us. Instead of indulging in sensual

joys and pleasures there would be all the liberty granted to the Son of God, the blessed eternal inheritance of the children, the heirs of God, and joint-heirs with Christ. For this saving principle in every man saves the soul from all sin. It is a universal religion adapted to the whole human family. All have access to this safe and sure Word, whereby God instructs His people himself, and it will show us how far we may go in the intercourse with our fellow-men, and there it places a check to the human passions with the "thus far and no farther."

There is something in right belief as effecting right actions. For it is often unto us according to our faith, for faith is founded on conviction, and I feel it is necessary to be true to our convictions if we secure peace to our minds. And we should desire to gain our knowledge from God that He might also confer His peace upon us, the peace He spoke of when he says: "My peace I leave with you."

Wherever our will says go one way and duty or conviction says go another way, there is the cross. The will way leads to death, the way of duty leads to life everlasting. Follow that that is right in the sight of the Creator. Every soul shall know this way and none need err therein. Neither is it necessary for one to pattern after another, for all may know him.

It is, moreover, right and necessary that the parent should have the oversight of the child, and the command is: "Children obey your parents in the Lord." This I consider a righteous testimony this added injunction "in the Lord," for if the parent is himself not under the divine influence he is unworthy the obedience of the child. After a time the child will perceive the arbitrary mind of the parent, and obedience to the will of God in its own mind will lead it into rebellion with the father. Therefore parents should seek right judgment from the source whence it can be obtained, for such wisdom is necessary to the proper direction of the

child, for it has passions, too great indulgence of which needs to be restrained. Divine love needs to have restrained the passions of the parent before he can wisely restrain the passions of the child.

There is a beautiful illustration in the example of the Prophet Eli with the young Samuel. Samuel did not yet know the voice of God, and when he heard his name called in his slumbers at night he thought it was Eli calling, and ran to him. But Eli requested him to lie down again, for he desired that Samuel might become familiar with the call of the Lord by hearing it repeated—each time making his perceptive faculties more discerning. When he had come to him the third time he told Samuel that it was the Lord—“Go and lie down again, and when He calls say: Speak, Lord, for thy servant heareth.” Thus we can turn the minds of those under our care to Him whom we have known, and it may remain with them, as in the case of Samuel, through life, establishing them in the Lord.

You need not fear of it taking away any of the pleasures of life. My testimony now is that it intensifies every right pleasure and saves us much bitterness by preventing us from entering into any hurtful indulgence, and keeps us from going down - down, I might say, into the very depths of perdition. Truly the way of the transgressor is hard. But the way of returning is ever open if he would but accept it. “Return, repent and live, for why will ye die.” If any man be my disciple let him deny himself, his selfish desires and lusts, taking up his cross to these, and follow me, and I will preserve him from harm by restraining the desire that leads thereto.

We are called a peculiar people. Let it not be on account of outward dress and appearance, but because our lives are ordered by the Creator. Let the inside of the platter and cup be cleansed and the outside will conform thereto. And this cleansing is accomplished by

the birth and life of Christ in the soul, where he has come for the very purpose of saving us. We are blessed by the inflow of his Holy Spirit, his divine love, that will so fill the soul and be shed abroad in good will for all. It was this love of God in the soul that enabled Jesus when on the cross to say of his enemies: “Father forgive them, for they know not what they do.” It was this that he poured forth for the salvation and redemption of man, this that taketh away the sin of the world. It was the life blood of his soul, the blood of the new covenant, the very essence of his nature, wherein he and God were one, for God is love. And I would that the hearts of all might turn to this love, which will sit upon the throne and judgment seat within us in all humility and power, and its government will be wise, giving a liberty that none can comprehend who are not delivered from sin. It is our inheritance if we would have it; if we reject it the fault is our own.

I feel there is a work for me to do—a work that no one else can do for me—and I feel a necessity of being true to Him who hath called me and hath revealed to my understanding the nature and working of that redeeming love that cleanseth from all sin. While so many rest their hope of salvation on the merit of that blood shed from the body of Jesus on Mount Calvary, and look upon that exhibition of cruelty as being according to God’s plan of saving the world, it is clear to me that by that saving blood, which was to keep the world from sin, was meant the spirit of Love that filled his soul, and was so shed forth, as on his enemies, that it plead the Father to forgive them for they do it in ignorance. If we ever receive a knowledge of the things of God it will come by a revelation from Him. Why are we born of the spirit if we are to be saved by something outside of us. Wicked and sinful deeds never did work out the redemption of man, nor does God need such instruments to aid Him in the work. Oh no, my friends,

there is nothing before my mind but the clearest, brightest Love, and nowhere was this love manifested on earth so clear and brig^{ht} before man as on Mount Calvary, to which all eyes are turned, and he who will may behold the shedding forth of this love in the prayer to the Father that this blind multitude might be forgiven, for they know not what they do. With such love as that abiding in the heart we cannot censure or condemn our brother, repudiate any for wrong beliefs, retaliate any injuries, harbor any envy or hate or jealousy or ill will towards any. Our wills will be subject to His will, and His spirit will rule and reign in our hearts. We call ourselves Friends, but in order to be Friends one of another we must first be the friends of God. Ask and it shall be given liberally. This manifestation of His love will be poured forth abundantly, and will heal all our maladies, and especially those of a spiritual nature.

CHARITY.

(CONTINUED FROM LAST MONTH.)

An Essay by Amelia R. Page, read at the S. S. Convention at North Pelham 2nd mo., 8th, 1889.

It is but human to make mistakes, I admit, but I query whether God will excuse indifferent thoughtlessness. In deed, it is for want of a thoughtful regard for the feelings or the needs of others that we lose so many opportunities of being doubly blessed. Many a little difficulty in neighborhoods grows into strife and enmity merely because each party is too weak to go to the other and say: "I'm sorry for this." Did you ever observe that he who is the least to blame will make the first advance; will, as a rule, yield the soonest and give up the most towards making peace? Why do we not mind the scriptural injunction "to follow after the things that make for peace?" Life is all too short for any bitter uncharitable feeling; the years speed by, and on their wings bear healing; then let us bury all strife, for

we have no time to waste in anything like hate

While there is need of constant watchfulness, lest we offend in word or deed, the better way for us all is to cultivate those fruits of the Spirit that make for peace, and let the spontaneous action, the overflow of the heart, testify to that condition of soul which "thinketh no evil." With this as the rule of life, we shall find as we pass onward through the years and review the way through which we have been brought, that there have been bright spots where we least expected to find them, and much that has made the heart glad. Count your mercies, my friends—this is the great secret of a happy life. As we ease the load ever so little or make less heavy the burthen of a fellow traveler, we have our compensation in the remembrance that another toiler along the world's great highway has found the road less rugged for our endeavor. "Inasmuch as ye did it not to one of the least of these, my brethren, ye did it not to me," says Jesus. Now, I ask, who are the brethren? Members of the same household of faith and family are the nearest of kin, of course, and entitled to the mutual help afforded by the union; but they are not all the brethren. Jesus includes the whole human family in his brethren. It is hard, I know, to let ourselves loose from old associations and ideas, but there is a necessity, as we "press toward the mark for the prize of the high calling of God in Christ Jesus," that we widen our ideas and affections—charity demands it—and we are commanded: "Be ye perfect, even as your Father which is in Heaven is perfect" What a high aim this is! Better work is done by trying to reach a high standard than a low one. So let us be brave. God helping me I mean to endeavor to reach towards that mark as near as I can and happy am I in the assurance that condemnation will not fall upon me for not reaching the mark, but assuredly condemnation will be our portion if we do not try, and that right

earnestly. Indolence will never attain to the kingdom of heaven.

There is a phase of the human mind that is not sufficiently taken into account when we judge of motives. To make the best use of our experiences we should examine our motives, and try ourselves by the standard of impartial judgment, to which the final appeal must be made; and even then it is not always certain that we see the wrong in its wrongfulness, since he who is in the wrong is generally so from some deficiency in self-government or in moral perception, rather than from any wilful intention. There is not enough of the Christ spirit among us, praying: "Father forgive them, for they know not what they do." In other words, we do not enough consider the natural temperament, environment, and bringing up of those from whom we dissent. "To consider where it comes from," is a homely way of putting in a measure the same thought; but this phrase, as it is commonly used, oftentimes conveys a degree of contempt, which is not in consonance with the spirit of charity.

In regard to the almsgiving branch of charity I purpose not saying much, feeling that if we get the spirit and principle of the subject rightly installed in our hearts, that will naturally come right as fruit legitimately grown. One point, however, in relation to this is worthy of notice beyond that which is usually acted upon, and which is conveyed in the language of Jesus to his disciples as he sat over against the treasury and beheld the people casting in their contributions. Many that were rich cast in much, and a poor widow threw in two mites, of this observation Jesus says: "Verily I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury; for all they did cast in of their abundance, but she of her want did cast in all she had, even all her living." There was no self denial or sacrifice in the offerings from out of abundance, though they gave largely. There is little virtue in giving that

which we do not need or do not want, or in giving what is not good enough to keep or that which we have tired of, though it may be of great value to the recipient. Yea, "it is more blessed to give than receive." But O, how we deceive ourselves, and lose the blessing after all our pride in bestowment. The blessing does not follow on account of the help the recipient received though he be made much more comfortable by our donation, but it is given according to the spirit that prompts the action. "See then that ye walk circumspectfully lest the Lord say of any, I never knew you. Let all bitterness and wrath and anger and clamor and evil speaking be put away from you, with all malice. And be ye kind one to another, tender hearted, forgiving one another even as God for Christ's sake hath forgiven you."

GRIEF.

A guest at my door begged entrance,
I bade him begone from my gate,
But the hinges had long been rusted,
And grief tread my floor until late.

My soul grew humble before him,
For God seemed so close to my side
Whispering ever "Child trust me
The lover of *men* and not *pride*."

The lover who ever stands ready
To meet his sorrowing child,
And who so lovingly waits
To lead us through brake and wild.

I sometimes think God loves to play on
Broken harps; He seems to have the power
Of binding up the shattered strings, and
Out of them the sweetest music flings
On the cold hearts of men.

Affliction but digs deeper in the
Garden of men's thoughts, and thus calls
forth
That which the world had never known
Until the spade of sorrow claimed it
As its own great prize of life's great mold.

—[ELLA WEEKS.

Young Friends' Review

A MONTHLY MAGAZINE,

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

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

It is customary to postpone all tributes, especially those of a personal and eulogizing character until the subject has passed away. But a free and enlightened people, that professes not to be led by custom, but by the spirit of liberty, will not censure if we feel it right sometimes to eulogize the living. We are always loud in our disapprovals and exceedingly faint in our praises. Everywhere there is a dearth of human sympathy. Would it not be better to reverse this practice and approve wherever we can?

To speak words of thankfulness to one who already may have received the

approval of the Father is not like "carrying coals to Newcastle." The approbation of kindred souls seem to be, by divine arrangement, a part of the "reward." Thus it becomes our duty to give it, and it is under a sense of this obligation that we write what follows.

The visit of our friend Darlington Hoopes amongst us has been a season of refreshment and rejoicing, and we thank our Heavenly Father for sending His servant this way, stirring up our minds by way of remembrance. His mode of thinking and putting things furnished us with new and, I might say, clearer conceptions of truth, although before familiar. Around one theme particularly centered the burden of his ministry, and we hope never to forget or lose sight of that. It sank deep in our soul and met the approval of the witness for truth there.

This one theme was in answer to the question: "How are we saved? By what power?" He believed it was by the Love of God in the soul. It is this that will end all hate, envy, wars and contentions, that will burn up all lusts and regulate all the passions and powers; it is this that is the Lamb of God that taketh away the sin of the world; this that was the life blood of Jesus, the blood of the new covenant that he poured out abundantly on the cross with the prayer, "Father forgive them"; this it is that is to save the world. And I felt that the words were accompanied by the Spirit, for there was shedding forth of this self same love from the pulpit upon the multitude beneath, and I shall never forget its subtle influence over the heart nor the mission, I hope, of him whom I have come to think of as an apostle of Love.

The Prohibitory Amendment to the Constitution was defeated by a large majority (nearly 150,000) in the recent election in Pennsylvania.

OBITUARIES.

CUTLER—In Lobo, on the 23rd of 6th mo., of apoplexy, John Cutler, a member of Norwich Monthly Meeting of Friends, aged 66 years and 9 months.

HILBORN—At Arkona, on the 11th of 6th mo., Levi Hilborn, a member of Norwich Monthly Meeting of Friends, aged 69 years and 9 months.

Arkona Meeting owes much to this valued Friend. His interest in Society and his consistent walk in life did much to gather Friends there into their present standing.

SMITH—At his home, near Canandaigua, Lenawee County, Mich., on 6th mo., 14th, 1889, Joseph H. Smith, in the 82nd year of his age, for many years an elder of Battle Creek Monthly Meeting.

Joseph Hull Smith was born 1st mo., 31st, 1808, in New York city. He was the youngest son of Jacob and Deborah Smith. His parents were Friends, of which Society Joseph was always a consistent member, embracing their views and peculiarities in his earliest childhood. He passed his early life in New York, and adopted his father's trade of a carpenter. On 10th mo., 1st, 1835, he was married to Phoebe G., daughter of Silas and Hannah Seaman, at Orange county, New York. His wife died in 1842, leaving him with two sons, Willet and Silas. The latter died in infancy. Willet died at the age of thirteen at Seneca, Mich. He was again married on the 23rd of 6th mo., 1845, to Hannah, oldest daughter of Benjamin and Sarah Secor, at Seneca, Mich. His wife and their three children are left to mourn, but not without hope. He continued to reside in New York till the spring of 1850, when with his wife and daughter he moved to Adrian, Mich. Here they connected themselves with Battle Creek Monthly Meeting of Friends, held near Adrian. As long as this particular meeting was continued they were active members, serving many years as elders and clerks. In 1861 he moved to Seneca, where he has since resided. When he came West he adopted the occupation of a

farmer, which he referred to with great satisfaction. Although he left the home of his youth and all his relatives so far away, and engaged in work entirely new to him, he often remarked that "he had never regretted the change." His life was uneventful, but marked by uprightness, integrity and consistency, and his end was peace. E. S. S.

GENESEE YEARLY MEETING.

Genesee Yearly Meeting of 1889 held, by adjournments, from the 10th to the 13th of sixth month. There were two sessions each day excepting the last, two of the afternoon ones being devoted to the First day School work and one to Temperance. The meeting for ministers and elders was on Seventh-day. A young people's meeting was held on Fourth-day afternoon after the F. D. S. session. An appointed meeting was held by Isaac Wilson on Fourth-day evening.

On First-day, after a season of preparative waiting, the silence was broken by Darlington Hoopes, who reminded us that God, and God alone, was the only object of divine worship; that He was, and ever remains to be, the teacher of His people himself, and that He does this through the medium of divine revelation, visiting each succeeding generation and each individual soul with His will by impressions upon the understanding. We were all created for some purpose; if we fail to do our part God's work is not thwarted, only we lose the reward, and the reward may be eternal life. It was the *love* that dwelt in Christ which was the *Lamb* of God that taketh away the sin of the world, and this was the self same power and influence that was shed abroad from Mt. Calvary, the blood of Christ, that cleanseth from all sin.

John J. Cornell followed, and discoursed on the text: "God is love, and in Him is no darkness at all," showing that as the outward sun discovereth all things to us and is the very source and life of all material things, so inwardly

the Son of God is the light of the soul—by it all things are made clear, it is the very life of the soul, permeating all its avenues and enlightening its darkest recesses. In the soul wherein this light abounds and does its refining work, there is heaven—a heaven that, through faithfulness, we may enjoy here even before the spirit shall have passed beyond the veil that bounds the mortal vision.

Samuel Dickenson entreated the young people to faithfulness. Upon your choice your happiness depends. Place your hand in the hand of your Saviour and he will become a living Saviour.

In the afternoon meeting, Isaac Wilson spoke, taking the circumstance in Jesus' life where "he saw a man which was blind from his birth, and his disciples asked: who did sin, this man or his parents, that he was born blind?" Just as humanity queries to-day—why is it? Trouble your minds less about the cause and the reasons and more about the remedy and results. God is able to open the blind mind. We need only to trust in Him, and He will silence all doubts and questions and criticisms by the "whereas I was blind, now I see." We shall know that our Saviour was never crucified, but that he *liveth*, and because he lives we shall live also.

On Second-day morning the Yearly Meeting proper began.

Jonathan D. Noxon and Rebecca Wilson were at the table, to which office they were appointed for another year.

Minutes were received and read as follows:

One for Darlington Hoopes, a minister from Little Falls, Maryland, and belonging to Baltimore Yearly Meeting.

One for Joshua Washburn and wife, elders from Chappaqua N. Y., belonging to New York Yearly Meeting.

Their company was very grateful. Their public testimonies and silent travel zionward was encouraging to us.

Six epistles from other Yearly Meetings were read at this time from men's

and women's meeting of New York, Baltimore and Philadelphia. They were full of inspiring thoughts, some of which may be profitably repeated here. The reiteration of "Mind the Light," calling Friends to the foundation of their belief by the simple yet comprehensive phrase of the founder of their Society, invites associations that are sacred to each member and to every child of the God of Light. May we not lose sight of the *spirituality* of our worship, remembering that "God is a spirit, and they that worship Him must worship Him in spirit." Let us hold fast our principles, for the world is gravitating towards Friends. There is less stress laid upon a blind acceptance of a faith. Practical righteousness as led by Friends is slowly yet surely advancing. It was said by one in the meeting that "the masses of the people cared little for the theology of the clergy. He once asked a stranger: 'Do you belong to a church?' 'Yes.' 'What is your idea of the mode of salvation?' 'If I do as well as I know how, and live as near right as I can, I will stand a good chance of getting to heaven.'" Be faithful to the conviction of your own soul. There is in that conviction a "force that can never be foiled." "Greater is He that is in you than he that is in the world." Trust and doubt not in the *efficacy of the truth*. It was said in one epistle, and it is a warning that ought to come home to each of us for serious consideration: "The luxuriousness of this generation may undermine the character of the future generation." It was also urged vocally upon our sisters to be faithful. Would they might know and use their power and influence for good. They were active in the days of Jesus in their loving ministry. As the trainers of the youthful mind God has given unto you the opportunity, and consequently the commission, in the main, of keeping the world pure. Mothers and sisters and daughters, may you be faithful to the sacred trust

In every Friend, old or young, there should be a dedication to principle.

There should be a faithfulness equal to that that imbued the One who trod the winepress alone. Yet we need not confine ourselves to sectarian walls in working for eternal truth and universal good. In working for our Society and for our own souls' salvation we should not forget the universality of God's love. "All the world over," said one, "who labor for good, have been represented in my mind as approaching the city of God by different avenues. When afar off the diverging roads are hardly in sight of each other and of ours, but as they approach the city come closer and closer together, until we behold in the pilgrims who tread them they who have come through tribulation and have their robes washed white and are ready to enter into the city, whose gates are peace and streets are gold."

On Third-day morning the remaining six epistles from men's and women's branches of Ohio, Illinois and Indiana Yearly Meetings were read, after which the state of Society was entered into and a record prepared.

It was remarked concerning the character of the epistles that they did not assume a preaching tone from one yearly meeting to another, as they used to, but were full of practical lessons and suggestions for the amelioration of the condition of humanity around us, realizing that he is our brother, wherever found, that needs our assistance; introducing us to a knowledge of the universality of the Father's love and the great brotherhood of man.

The review of the state of Society brought vividly to our minds the holy principles and practices that the earnest founders of our Society wrought out with their heart's thought and sealed with their heart's blood. We were exhorted to attend our little meetings. Though no vocal sound may be heard, the "still small voice" will not fail to the soul rightfully gathered there, which is "in His name."

On Fourth-day at the public meeting, Samuel Dickenson and Darlington Hoopes spoke, the latter to some length

concerning the reclaiming of the wanderer. He directed us to Christ, or the love of God in the soul, as being the Lamb that takes away the sin of the world. This Son is not a person, but a principle that can reside in us and preside over us, directing our course aright, "for there is none other name under heaven given among men whereby we must be saved, neither is there salvation in any other."

At the temperance meeting on Third-day afternoon much interest was manifested. William Penn Sisson very ably presided. The cause has had a serious reversion in both nations during the last year. But the workers are not discouraged. They are becoming better acquainted with the nature and extent of the work and finding out better the right methods in which to advance. Two or three things are being impressed deeper upon their minds. One is that license, high or low, besides being a wrong, is utterly a failure towards even checking the evil. If such laws do any good it is invariably from the restrictive clauses in them that the good comes. It is becoming more apparent that the right ground is *entire prohibition* of the manufacture, sale, importation and transportation of all alcoholic spirits. It is also seen to be necessary that all classes of the community favoring prohibition must be joined in one united effort. To look at it from a human standpoint we cannot but have a feeling of hopelessness. Avarice on the part of the liquor dealers, and appetite on the part of the liquor drinkers—the two strongest passions in human nature—allied in unholy bonds, and unscrupulous as to the use of any means to perpetuate their nefarious trade, what power can overcome this mighty evil that seems to threaten civilization? We can, with our outward eyes and reasoning faculties, see none. Only with our spiritual vision do we discern the hosts of God that are round about and equal to the task.

The sessions of the First-day School were exceedingly interesting.

Samuel P. Zavitz and Annie L. Cutler presided at the table. It is exceedingly comforting and hopeful to see our young people taking such an active part in the affairs of the church and doing it with the modesty that becomes a dedicated soul.

Reports from the First-day Schools testify of an increase in interest and attendance and proving of great advantage to the Society wherever they have been started. There are many instances where the little child is leading the parent to the school and back to the meeting. Closer bonds of union are drawing together the old and the young, and a warmer fellowship is growing up among the young people of each yearly meeting, and all the yearly meetings, and all are becoming more deeply interested in the Society and more anxious about its destiny. We might say, and say truly, there has not been for a long time so bright an outlook for the Society. And this is due, for the most part, to the First-day Schools. We are truly grateful to the General Conference and its committee for their labors and care in preparing the "lesson leaves." The epistles received from three Yearly Meeting F. D. S. Associations, read at this time, breathed out a freshness characteristic of the nature of the work and its associations. Mingling with youthful minds tends to make fresh and pure.

Some thoughts in these epistles may be repeated. Let us beware lest absence of all form may not become in us a formality. God being the teacher of His people himself, the teacher of the class becomes, in the right arrangement, an instrument in God's hands—a medium through which is to flow truth and light from God. Therefore the highest dedication is needed.

The young people's meeting, at the close of the F. D. S. session on Fourth-day afternoon, was the pentecost of the Yearly Meeting. Many spoke, and the broken utterances and bedimmed eyes testified that the Spirit moved the heart. Truly Christ was in the midst, and all

felt Him there. It was a season that will be long remembered and cherished by those present, who felt that it was indeed good to them to have been there.

MINUTES BLOOMFIELD F. D. S.

A bright, beautiful morning found 26 pupils in their accustomed places and ready to enter upon the usual Sabbath work, which we have hitherto found both pleasant and profitable. The superintendent opened the school by reading the scripture lesson from a part of the 14th chapter of Mark, which had for its topic "Love's Offering."

The lesson was interesting, being descriptive of the return of Jesus to Bethany from the Mount of Olives. The 7th verse of the 14th chapter of Mark stands prominently before us: "For ye have the poor always with you, and whensoever ye will ye can do them good." How truly beautiful are these words, and how important a duty is that which is contained in them. Whensoever we will we can assist the needy, and by kindness and care diminish their anxieties and add to their happiness.

Our lesson being finished the roll was called, and all responded with texts from the scriptures. J. Webster Talcott then read for us an excellent piece entitled "Pure Religion; What is It?" It was defined as a theory that all try to gain and but few possess, "the exercise of our duty to God," "a pure state of the heart," which last seems to fully answer the question. It is the divine spirit of the Father within us that makes us shine with brightness in the world. It actuates us to live, not for ourselves alone, but for the good of others. It teaches us to show justice and mercy to our fellow-men, and, above all, to exercise "charity," which we are told is "the bond of perfectness."

John Christie then read a good piece entitled "What Lack I Yet," wherein we were reminded that the durability and safety of a building depends upon

the proper construction of its foundation; so must we watch diligently lest the foundations of our hearts become faulty, and thus mar the beauty of our lives. If we act unadvisedly the foundation is at fault, as the Spirit is ever with us. Few persons are so perfect but need ask frequently, "what lack I yet?"

The secretary next read a short piece entitled "Real Strength." It assured us that there is no better proof of a man's real strength than the way he bears himself under just reproof. Every man has his faults, but not every one has the strength of character to admit an error and accept with meekness the criticism which he may justly deserve.

Our work for this day being finished we closed the school with feelings of satisfaction.

Mary Christy, Florence Christy, Freeman Talcott and Joseph J. Brown were appointed to read next Sabbath.

L. T., Secretary.

Bloomfield, 5th mo., 12, 1889.

For the REVIEW.

LOST.

On the 18th of 6th mo. a valuable gem—a large piece broken from the solid ore of the manhood of Pennsylvania. The loss is heavy to our sister State, for she stood that eve before the nations in all the pride of honest integrity, wearing this, her most precious jewel, as a sign to all the world that honor was above rubies. Her sons should have guarded this with their lives: yet the gem is lost. Shall she weep and languish as one without hope? Or shall all the energies, all the tireless vigilance of her realm be put into action and bent toward the restoration of that which was lost? This was no division of sentiment as to the best ways of doing a right thing; it was a clear-cut decision for or against a crying evil right at our doors. It was no cry of "Peace! Peace! where there is no peace," but an open declaration of war against the pure and true in the heart of every citizen who gave honor

for gain. In the words of Chairman Palmer: "Where is the rejoicing to-day?" Naturally when a state or nation achieves a victory there is rejoicing among her best and bravest subjects. How is it to-day? Do Pennsylvania's noblest sons rejoice? Do her most pure and virtuous daughters sing her praise? Is it upon her mountains, in the beautiful open spaces, in the broad smile of day that these celebrate her latest achievement? In the lowest dens of the vicious, in the gilded haunt of the profligate, under the darkest frown of the night, where the voice of argument is seconded by the sharp click of the revolver and the gleam of the deadly knife—where virtue dies and angels weep—from such places, with such voices comes up this triumph of a state. Are we proud of her laurels? Are we glad for her fame? Let it rest. "Our times are in God's hands," yet not more surely than that "God is with the right"—that He has placed each soldier of the cross at his or her own post. Not his or hers to turn the tide of battle; not hers or his to fix the hour of victory; but each *to die*, if must be, at his post, with every heart throbbing true to God and man and true nobility. R.

Hockessin, Del., 6th mo., 1889.

COMMENCEMENTS.

The school-day toils and pleasures are closing all over our country.

These June days are conferring honors upon many who have applied their minds in gaining knowledge from books, to fit them for higher duties. It is but fitting the occasion that a few remarks should be made upon commencement day at Chappaqua Mountain Institute, on the 21st of 6th mo., 1889. As the state of the weather forms an important part in such exercises, that was all which could be hoped for. Student and guest were alike gratified. Many came with the morning train, which (in consequence of the running time) brought the

guests before the breakfast here was over. Carriage after carriage was rolled up the winding drive, and groups on the piazzas greeted friends as they arrived. At 10:30 a. m. the gallery and school room were closely seated. Six girls, dressed in white, in front of the platform, were the graduates. The board of managers sat at their right; the principle and teachers at the left. These young ladies were Esther Hanland Sutton, Naomi Smith, Nellie Peppard, Lucy H. Mareford, Elma Wright and Mary E. Burling. Each in turn read their essays on "Eminent Women," "Notions," "The Beautiful," "Poetry," "School Pictures" and "Culture," all denoting thoughtful minds and practical purposes. M. E. Burling delivered the valedictory, impressively addressing the board of managers principal, teachers, classmates and the entire school. Bouquets of flowers strewed the platform, gifts of relatives and friends. Elwood Burdsall, of Purchase, presented the diplomas, accompanied with appropriate remarks. Aaron M. Powel delivered an address. He drew attention to much which is calculated to set the wheel of thought in motion. Then followed congratulations, friendly greetings, and last, but not least, the collation served in the commodious dining-room. Thus ended the exercises of the day. Stages carried people back to the train, carriages rolled one after another away, and as the sun sank behind the western hills and twilight deepened into night but few remained within the walls of the noble edifice. B.

Purchase, 6th mo., 27th, 1889.

To a friend in Tacoma, who apprised him that his name (and that of Mrs. Langtry) had been used in the naming of new streets the poet Whittier wrote, thanking him for the information, and adding: "As to the incongruity of the association, I can stand it if Mrs. Langtry can. She may have as much objection to a Qua'er as I have to an actress."

BACCALAUREATE ADDRESS.

AT SWARTHMORE COLLEGE BY PRESIDENT
EDWARD H. MAGILL, LL. D.

*My dear Young Friends, members of the
Graduating Class:*

How rapidly revolve the passing years. It seems but yesterday that we bade adieu to the Class of '88, and sent them forth equipped, as best we could equip them, to fight the battle of life. To-day you, in your turn, the class of '89, have come to the parting of the ways, and it becomes my pleasant yet sad duty to say to you the parting words, accompanied by such counsel as may prove of value in carving out for yourselves the several careers that lie before you. I speak of life as a battle, and your career in it as something to be carved out and achieved by the labors of your own hands. The one lesson that seems to me to be the lesson for the hour, and one which it is especially the duty of your Alma Mater to impress upon you, is that of *self-reliance*, always with a humble dependence upon the Divine arm, the unerring pointings of the Divine hand. Let me, therefore, simply and clearly state, at the outset, the one theme which I would select as the thread of my discourse to-day. Let it be, then: "*Life is what we make it, and never a thing of chance.*"

Even in your comparatively brief lives thus far this important lesson must have been pretty thoroughly impressed upon you. Let us see how your college life bears upon it. Four years ago you entered upon your course of study here. At that time the regular members of your class numbered 36, more than one-half as many more being called Fresh men, though entering upon irregular courses of study. Of these last not one is found upon your roll to day; and of the original number of 36, just one-half, for various causes have fallen: by the way. Those, then, whom I see before me, and those who, although absent,

engaged in their professional work, have equally with you finished the course and earned the diploma, so soon to be awarded,—all of these, I say, have reached your present vantage-ground, not through the caprices of chance, nor by any unexpected turn of the wheel of fortune, but by persistent, long-continued and well-directed efforts of your own. What you have thus achieved by these persistent efforts is an example of what awaits you in the life before you. All is to be accomplished by wise forethought, well-defined and well-established plans of work, and unswerving courage in carrying out those plans. You have doubtless already decided pretty clearly for what especial line of life's work you are respectively adapted. Settle this as well in advance as your situation will allow, and having thus determined it, let no light nor trivial circumstances turn you aside.

It is too common with the young to regard the positions which they accept as merely temporary and as stepping-stones to something beyond. This thought may do you no harm if it does not make you neglect or slight present duties, because they are thus regarded as temporary. If you will always bear in mind that there is no preparation for future usefulness and success in any calling at all to be compared with the well-formed habit of finishing and perfecting the work of to-day, then will the stepping-stones on the way of progress be real stepping-stones, leading ever onward to advanced positions and higher and nobler achievement.

Now, if life is to be what we make it, it becomes all to build upon such a foundation as to make the most of it, and to make success as sure as it can be made by any human effort. I say success, and I say it advisedly and thoughtfully, for success in life in its truest and broadest sense is that to which we must all aspire. Of course I do not mean success in any merely outward nor material sense, but success such as will involve the proper performance of every duty, and thus include,

with the life that is, the life that lies beyond. I say, then, that for establishing such a life it is necessary to build upon a sure foundation. And what is this sure foundation to which I would direct your attention? It is the firm rock of truthfulness and integrity in all of your dealings with your fellow-men upon which I would have you build. And this can never be done without strict attention to what may be called little things. There is a plain and simple line of demarcation between right and wrong, truth and falsehood, honor and dishonor. Never lose sight of that line, and never excuse a course of conduct, nor a single act, by saying that it is *nearly* right, or only a *little* over the line, upon the wrong side. Let every utterance, as well as every act, be truthful, both in the letter and the spirit. There is so much of prevarication, of slight divergence from the path of rectitude, of excusing one's self for what one considers these minor variations from truthfulness, in all the great world of affairs, that I cannot too earnestly warn you against it. All of this, venial and trifling as it may seem at first in its earlier stages, constitutes a series of sure and effectual lessons in the school of crime. No great defalcations are made, no serious crimes of any kind are committed without passing through the graded lessons in this dangerous school. It is sometimes said of certain kinds of business that they cannot be conducted upon the strict basis of absolute frankness and integrity. Whenever you are satisfied that this is true of any occupation, let me warn you to shun it at whatever cost. Where you cannot carry with you a strict adherence to your highest ideals of truth and duty you should never venture, be the prizes what they may. But is it not true that the various occupations which are so often disgraced by the unprincipled and the unscrupulous may not be carried on in accordance with the strictest principles of integrity and honor. Indeed, the highest success in these occupations, in even a material or worldly

sense, is entirely compatible with, and even promoted by, a strict adherence to these principles.

I might mention many striking examples of this among the living, some of whose names are as familiar to you all as household words, but their career is not yet finished, and I forbear. Yet among those who have, in comparatively recent times, been called to the higher life, I would mention the honored names of Amos and Abbott Lawrence, the successful merchants and well-known philanthropists of Massachusetts, who not only accumulated their vast wealth by the most honorable means, but during their lifetime, and subsequently in their wills, distributed it in munificent benefactions to literary and benevolent institutions, and in providing comfortable homes for the poor of their adopted city of Boston.

And to these names let me add the equally honorable name of George Peabody, the result of whose vast accumulations, both in this country and in England, is seen in the Peabody Institute and Library in his adopted city of Baltimore, and in the liberal provision made by him for the education of the masses in our Southern States. Each of these men was eminent in his day, not merely for his successful business operations, but equally so for his high sense of honor, and the unswerving integrity with which these operations were all conducted. Mark their career, and if you aspire to the highest success in whatever calling you engage go and do likewise.

And in the selection of the especial avocation which you are to pursue for life, as well as in the manner in which that avocation is to be followed, I would have you less solicitous about its direct bearing upon your own personal convenience and comfort, and upon purely selfish ends, than about the amount of good that you may thereby be enabled to accomplish in the world, the benefits that you may through such avocation be enabled to confer upon your fellow-men. May you never be-

come of the number of those whose chief object in life is the pursuit of enjoyment for its own sake. Indeed, the truest and most lasting pleasure is never thus to be acquired. To secure this treasure most effectually it must not be directly sought. By seeking first the good of others, and making this the chief end of your lives, your own best good is most surely promoted. There is a profound philosophy underlying the words of our Saviour: "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." No lesson is more easily taught in words than that of unselfishness, and no lesson is more difficult to reduce to daily practice. But to acquire such a command over self, as this practice implies, is the greatest of moral victories. When such a victory is fairly won all of life's experiences have a new and glorified meaning. How it sweetens and purifies all intercourse in home life, college life, in all our communication with our fellow-creatures, when the first thought which arises in considering any course of conduct is not how it will affect ourselves—our own narrow, petty and selfish interests—but how it will affect our relatives, our friends, those by whom we may be surrounded. Less than this can scarcely be required of those who are influenced by a truly Christian spirit, which enjoins upon us to love our neighbor as ourselves. Any education which does not impress this lesson and does not hold up prominently before the mind of the student the beauty of a truly unselfish life falls short in one of the vital essentials of all true education. May it never be said of the Swarthmore College that she has failed in her duty in this respect.

If, then, in this matter of character-building you fully realize that none of the stones of the foundation or the superstructure are laid by chance, but that all must be placed by the line and plummet, with the utmost precision, you will indeed come to realize more and more that your lives are what you make them. And in this careful build-

ing up of worthy and noble lives, let the foundation-stones be truthfulness and honor, and the superstructure a truly unselfish devotion to the good of your fellow men. Thus will you not only have the consciousness of well-doing as the reward ever present in your own hearts, but there will come another, and by no means insignificant reward in the trust and confidence in those around you which will be thereby inspired. If you are treacherous, and double-dealing, and selfish, you will be punished for it by the constant haunting suspicion that you see treachery and selfishness looking out from the eyes of all your associates. Even your best friends—those to whom you are under the greatest obligations, and who are really most worthy of all confidence—will fall under the ban of your cruel suspicions. Thus will your lives be constantly embittered, and the brightest scenes turned into darkness, mis-giving and gloomy distrust. You may seek rest and change in other lands, but you will carry with you the cause of your own torture and disquiet.

“Cælum non animum mutant qui trans mare currunt.”

“They change the sky above them and not themselves, who hasten over the sea,” says Horace, with admirable wisdom.

As you are now completing your course of study here let me urge you not to consider your education as finished, but as only so begun that a good foundation is laid for higher attainments in the various fields of knowledge, which you have only as yet partially explored. Indeed the more varied and comprehensive your knowledge becomes, the wider will be your view over the unexplored regions beyond—just as in mountain climbing, every successive peak which you ascend only brings more clearly into view the hitherto hidden peaks beyond it; and no explorer, however daring or however sure his foot, has ever so scaled the last and highest peak as to see no unscaled height still towering above and inviting him to

fresh endeavor. In this further pursuit of knowledge, some of you are to seek it at once in the more practical duties opening before you, where you will ever find enough to reward your most earnest efforts; and some will have recourse to the more advanced studies offered by university work. If your Alma Mater, in her humble field, has stimulated your love of knowledge for its own sake, and taught you to slake your thirst at other and higher fountains, the part of the work properly assigned to her will have been satisfactorily performed. It has never been, and may it never become her aim to break down the barrier which properly exists between the college and the university, and thus do inferior college work thro' her aspirations to become a university instead.

You are soon now to be enrolled on the list of the Alumni of this college, and in this new position of added responsibility I am sure that you will become even more and more zealous for its interests, and more and more watchful over all that may, in the slightest degree, retard its progress as the years go by. The position already attained by Swarthmore among the colleges of the country is an honorable position, and her record thus far is no unenviable one for that of a young college, just out of its teens, and completing its second decade. But we are all hoping for even greater progress in the two next decades, and that this may be assured it is no less important that a watchful guardian care be extended over the institution by the Alumni, than that it should be properly officered and wisely directed by its governing board. For who can have more at stake, and who can therefore be more deeply interested in the college than its Alumni, whose diplomas must vary in value and significance as its fortunes rise or fall. This young Alumni Association into which you are about to enter already contains many earnest men and women who are resolved not to let the highest interests of their beloved Alma Mater suffer from any cause, and it will be for you, with your fresher

and later experience in the college, to come in and second and strengthen their efforts. I hazard nothing in saying that no college of the age of Swarthmore can boast of an abler and more devoted band of supporters in its Association of Alumni.

And what shall I say especially to you, the class of '89, at this critical period of your life's history, when you are about entering upon a new career. As you are the 17th class to whom, in these 20 years, I have upon their graduation said the farewell words (altho' in the earlier years less formally than of later time), you may suppose that by this time the classes as they come and go have become to me like the changing figures in a kaleidoscope, and that, in the numbers that have thus passed¹ in review before me, personal traits and characteristics, and warm individual interest are lost. But let me assure you that this is far from being the case. To whatever age I may live, and however wide may be my later experience, I am sure that a personal knowledge of and a warm interest in every individua¹ to whom I have handed our college diploma and given the parting exhortation at the close of the course, will be retained while mind and memory last. And the recollection of these and their various characteristics as college students will be among the pleasantest of my memories in my declining years. May you all, in the lives upon which you are now entering, so act your part as to cause no feeling of regret nor shame, but rather of pride and satisfaction, when your own names are thus brought into review before me. Keeping ever in view the theme of these parting words: "Life is what you make it, and never a thing of chance," will greatly aid you in thus making of your lives all that your Alma Mater and all that those who are nearest and dearest to you could desire. Thus I can give you no more valuable parting gift than to impress upon you most earnestly the motto which I have to-day selected: "Life is what you make it, and never a

thing of chance."—*From the Swarthmore Phoenix.*

FRIENDS IN CANADA.

EXTRACTS FROM THE MINUTES OF YONGE STREET MONTHLY MEETING ON THE ESTABLISHMENT OF OUR MEETINGS IN THAT VICINITY.

On Fifth-day, the 21st of 6th mo., 1804, a preparative meeting was established at Yonge Street by Philadelphia Yearly Meeting under the care of Pelham Monthly Meeting, to be held by men and women in an united capacity, to report to Pelham Monthly Meeting every three months.

In 1st mo., 1806, by request of Pelham Monthly Meeting to Philadelphia Yearly Meeting, a monthly meeting was established to be called Yonge Street Monthly Meeting, to be held on the second Fifth-day after the first day in each month.

In 1st mo., 1807, committees from Adolphe's and Pelham Monthly Meetings meet with Friends of Yonge Street Monthly Meeting. After taking the matter into solid consideration agreed to report as their united sense that it may be right for the three monthly meetings to lay before the Yearly Meetings of Philadelphia and New York, out of which we are descended, whether it might not be consistent with the openings of truth for us to be united and placed in a capacity to meet together twice in a year, once in the manner of a quarterly and once in that of a yearly meeting, in order to decide on appeals and other matters of weight and importance in the church.

As we find no report of that committee the request could not have been granted.

The Friends at Whitchurch were granted an indulgent meeting about this time by Yonge Street Monthly Meeting under the care of a committee. The exact date is not given.

In 10th mo., 1802, Friends in East Williamsbury were also granted an indulged meeting.

In 2nd mo., 1809, Uxbridge Friends requested the privilege of holding a meeting for worship on the first day of the week at the house of Charles Chapman, which was granted under the care of a committee.

In 8th mo., 1809, Philadelphia and New York jointly agreed that Friends that constitute the three monthly meetings in this Province should constitute a meeting for discipline, vested with the powers of a quarterly meeting, to be called Canada Half-Yearly Meeting, to be held alternately at West Lake and Yonge Street, and that the monthly meetings here be placed under the care of New York Yearly Meeting, from whom they received one of the books of discipline.

In 11th mo., 1809, Friends at Uxbridge requested the privilege of holding a week-day meeting, which was granted.

In 1st mo., 1810, the committee having the care of the meeting at Queen Street reports that they think it reasonable that a meeting for worship be established there, to be held on the first and third days of the week; likewise that a preparative meeting be established there, to be held jointly between men and women Friends, which was directed to the consideration of the Half-Yearly Meeting.

In 8th mo., 1810, Whitchurch, also Uxbridge Friends, were granted the establishment of preparative meetings under the care of committees.

In 2nd mo., 1811, by an extract from the Half-Yearly Meeting, the preparative meetings established under the care of a committee of the Monthly Meeting were discontinued, but meetings for worship were allowed to be held at Queen Street, Whitchurch and Uxbridge.

In 9th mo., 1811, by consent of the Half-Yearly Meeting, a meeting for

worship, also a preparative meeting, was again established at Queen Street.

In 7th mo., 1812, Pickering Friends were granted an indulgent meeting for worship, to be held in John Haight's house.
C. W.

PEACE.

Ancient history describes the aborigines as sun worshippers, believing that goodness was shed therefrom, that darkness was evil. The unknowable was held in veneration and superstition, courted in preference to personal knowledge. Images and idols were in their course of progress, and out from this into self-torture in many ways. Coming down to a stage of action of meditation and prayer—coming to know salvation as the masses in this day perform devotional services—was attained through the work of ages. While enlightenment has placed us (the so-called Christian world) in the foreground, on the highest plane of intelligence known; yet millions worship differently from this people, the Buddhists alone numbering (it is claimed) more than 475,000,000 worshipping in another manner of faith—perhaps as devout as this people, and no doubt acceptable, with not the advantages that we possess, and rewarded in faith in the fulness that their range of knowledge admits. Progress produces new openings, casting off from time to time the old for new and better garments. Everywhere is progress bringing to view new truths, harmonizing the ways of God's people through direct openings in the fields of endless wisdom. Forever onward and upward is the unchangeable divine code. Hence acceptable worship in the different periods among the devotional classes from one generation to another did not commence at the birth of Jesus or cease at his crucifixion. His example abideth with us in unexcelled purity; yet enlightenment is lifting us on a higher

range of action. Some things they then deemed lawful to participate in are wrong for us in this period. Not necessary to multiply words, but, for example: The most pure and devout at that time, in which the masses quote as being a perfect type for this people to pattern from, partook of wines, deeming them harmless; now many abstain from them, knowing them to be harmful. The evils of slavery, so long cherished and fostered, is a thing of the past. Equal rights of woman with man is being zealously labored for and growing in the affections of the nation. Education in physical and moral culture, together with God's own divine school in man, witnessed by those under His tuition, furnish us the highest grade of understanding, harmonizing our acts. Herein the alpha and omega of clerical supremacy is known, fitting men and raising them higher and higher, from mansion to mansion, in the house or temple of God (which is man). Each succeeding generation profit by the former. It is continually advancing in enlightenment, effectually ripening the people into the sacredness of toleration and liberty—each worshipping the Almighty in spirit and in truth from the dictates of his own personal conceptions, without hindrance from dissenting tongues. God's school abideth in love, and affection blendeth throneward. National arbitration, in some instances, has taken the place of war, with its accursed entailments; and when this (so called) Christian nation wholly casts her traditional garments, leaving not a shred of semi-barbaric habiliments, and in their place puts on the entire robe of Christianity—allowing Jehovah to preside with our government established upon the Rock (which must be the incentive of all righteous reforms) then will our light so shine that other nations seeing it will glorify God and make their weapons into plowshares and pruninghooks, learning war no more. This illumination from Wisdom will ever continue making the way plain to

the Christian evangelizing the world, when the lesser lights will become opaque. The reason why this nation does not advance faster is because she follows the eras of barbaric and half-civilized codes, from the aborigines down to the Mosaic dispensation of an eye for an eye and a tooth for a tooth; yet claiming possessions in Christ while holding and offering her subjects exceptionable titles thereto. While individual reformers are earnestly laboring, through Divine assistance, to induce the nation to adopt peaceful means in settling all differences: to receive and recognize the seal of righteousness, Divinely bestowed, entitling them to the Kingdom of Christ; when the reins of government may be held and officered, from the President down, having the indisputable seal of the supreme Head legalizing our acts; living harmoniously in God and with man, thereby holding the grandest position among nations.

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