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Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOLUME I.

LONDON, FOURTH MONTH, 1887.

NUMBER 11

DUTY AND FAME.

My life was a long dream; when I awoke
Duty stood like an angel in my path
And seemed so terrible, I could have turned
Into my yesterdays, and wandered back
To distant childhood, and gone out to God
By the gate of-birth, not death. Lift, lift
me up

By the sweet inspiration, as the tide
Lifts up a stranded boat upon the beach.
I will go forth 'mong men, not mailed in scorn,
But in the armour of a pure intent.
Great duties are before me and great song,
And whether crowned or crownless when I
fall

It matters not, so as God's work is done.
I've learned to prize the quiet lightning—deed,
Not the applauding thunder at its heels
Which men call fame.

—[From "A Life Drama."]

APPRECIATION.

Although the most uncultivated mind is so constructed as to experience pleasure from that beauty in nature which is everywhere apparent, it is only careful cultivation of the senses, and education of the mind, that enable us to

"Find tongues in trees, books in the running
Brooks,
Sermons in stones, and good in every thing."

The carefully cut and polished diamond, or ruby, attracts by its brilliancy the most careless observer, while the pebble under foot is thoughtlessly crushed. Yet this same despised pebble is, to the appreciative observer, full of interest. As a stone when examined is a mountain in miniature, so the pebble is a miniature stone, and proportionately worthy of attention. While the uneducated admire only the beauty of form and color in a bit of crystalline rock, for the geologist it possesses a

double interest. He sees in it not only the symmetrical form and delicate play of color, but a key to the formation of the universe. The love of flowers, in a greater or less degree, exists in every one; but it is only the botanist who seeks out the most minute forms of plant life, tracing them with increasing interest from germination to decay. In the alluring search for brilliant blossoms, delicate grasses, graceful ferns and exquisite mosses are often passed by unnoticed, or trampled underfoot.

Before we can know aught of that subtle charm in objects which do not attract at first glance, we must become in some way sufficiently interested in them to seek further knowledge. This interest being aroused by something we have heard, read, studied or seen, we are led to make a more minute examination, and thus a world of beauty which we knew not of is disclosed. "Music hath charms for the soul," but it is only the cultivated ear that appreciates music in its excellence. So also it is only the educated musician who has the power of producing the most exquisite harmony of sound. It is true that people who are entirely unacquainted with music as an art, experience a certain degree of pleasure whenever harmony of sound is detected; but it is only the thoroughly educated ear that appreciates or understands the higher qualities of music. Of course there is variation in the development of natural talent, and some minds are naturally more mature than others in this respect. But even with the highest degree of natural talent, perfect execution is not attained without careful training.

A brilliant sunset, the most beautiful and varied landscape, and the grandest mountain scenery appeal to our intuitive recognition of the beautiful; but after cultivation of the artistic element in our nature, we find in them still greater attraction. One of the most

magnificent pictures painted by nature's hand, might be spread out before the plowman without attracting more than a casual glance of admiration, while the artist's enthusiasm—he his handiwork ever so mechanical—could not fail to be roused.

A careful study of the works of the best authors—together with the most reliable criticisms—tends greatly to enlarge our appreciation of all that is excellent in literature. The uncultivated mind is not only unable to comprehend these, but has no desire to do so. Without education, there is little or no appreciation of exalted thought.

Elocution is a branch of education which is too often neglected. The most striking and beautiful passages in the Bible often lose half their value by being incorrectly read. It is only by careful attention to correct rendering that enables the reader to give full force to the idea which the author intended to convey, and many of the noblest thoughts are lost because of careless or incorrect reading.

To the myriads of insects which everywhere abound—except, perhaps, in the Arctic regions—we seldom pay the slightest attention, save when they interfere with our comfort; yet, to the naturalist, they are a constant source of interest. We read a few pages of Entomology, and our attention being thus attracted to these little creatures, we find in them a world of instruction, as well as beauty, of which we had never dreamed. Of course, the study of Entomology is only one method of attraction to the insect world. It may be mere chance that rouses our interest; but from the moment we begin to watch them, we are undergoing a process of education. We need not depend upon books for tuition; everything which adds in extending our knowledge in any direction, is a means of intellectual advancement. Unless we are naturally observant, however, it is the study involved by our education at school that first tends to enlarge our appreciation.

Physiology alone can teach us how “fearfully and wonderfully we are made.” Astronomy reveals to us astounding evidence of God's power. What we had heretofore looked upon only as a blue arch, studded with twink-

ling stars or forming the pathway of a dazzling ball of fire giving us light and heat, now lies before us a universe, the immensity and perfection of which startles and awes us into involuntary reverence for Him by whose power and intelligence this wondrous work is created and controlled. Geology, then, comes in and unfolds to us the history of the successive ages of formation; and it is only after having obtained some knowledge of this, that we really begin to realize how truly wonderful is the world in which we live. The telescope may lead us five hundred times farther into space than the naked eye; and the microscope may carry us more than five hundred times farther into the otherwise inexorable realm of minuteness; and something similar to this enlargement follows from the cultivation of our native powers. We seem to be endowed with new senses, or new instruments, or both. As the artist delights in his picture, the sculptor in his statue, the poet in his poem, and the composer in his music, so God delights in His handiwork; and in giving His work due appreciation we more nearly approach Him, the Being who is infinitely more perfect and exalted than the noblest product of His power.

L. S.

THE TRUTH.

I like true living for the individual, the family, the church, the nation, and in fact for the whole world when we can reach that.

The Divine Spirit visits the hearts of all men, it ever has been so, whether we entertain it or not.

Man, therefore, as I understand him, has been created with a dual nature—animal and spiritual, and it is possible for these to be united in harmony, as we sometimes see in a well-balanced organization, then it may be said we are truly good.

Not that we have become all-wise and free from committing mistakes, but that we have reached that point where we have succeeded in placing ourselves subject to that which is highest in man. How difficult all this is, with our usually biased human nature in the midst of our present surroundings, most of us already realize.

It is common for many to believe that these two sides of our present existence are necessarily living in open war with each other. Now, I scarcely like this idea, for, if those things that go to make up our present material life are so bad, then we need not, or would not have been placed here as we are. If we live a false life, we must needs become unhappy, if the opposite then peace and perfect satisfaction shall be ours. Just as soon as we will it, to be true and honest to the Master, ourselves, and our neighbors, then shall be ushered in the Millennium and not one day earlier.

It is not, in never having gone astray, that we should regard ourselves as correct, but it is in our realizing that we have erred, and are prepared to cease doing the wrong and striving to do better.

It is in this one act, if no other, that we exhibit the Divine in our nature. Here is, I believe, the turning point of every life, the being born again, the laying off of the old man and putting on the new—the gradual bringing under proper control the strong physical life that we all commenced with and the placing at the wheel that new, higher and better pilot, henceforth and forever. The boat must not be condemned because it has not had the proper pilot aboard. Within the harbor we have been sailing round and round, delighted in our growing experience, but much at random. Even here we have had our little childish conflicts but under the saving care of parental restraint.

By and by as we venture out into the untried ocean of life, we can place either ourselves at the wheel or an experienced hand; dangers are to be met with, we cannot avoid them. It is a critical period.

The whole of this life is a school; we first know parents' and teacher's authority; but we grow to find these only fallible, and we seek or find, if we will, a Master over all, whose promptings are ever ready, and who cannot direct wrong. He is the only safe guide. Let each of us, therefore, endeavor to see the right, and, finding it, strive to live every day true to it.

H. H. W.

St. Thomas, Ont.

RELIGION AND LIFE.

“These Quakers are good people but I don't like their religion,” is a very common criticism on our Society. Is it a just one? I am not disposed to quarrel with any about the first statement. Where the evidence is so outward and plain the verdict will not be far astray. Conscientiousness, truthfulness, temperance and honesty, no less than plainness, were proverbial of Friends in the past, and I hope these characteristics do not rest on the reputation of our forefathers alone, but are as applicable to the present generation. Therefore, if that be the verdict of the world, I rejoice that it is given on a subject so plain that the world has no excuse for erring. That there are grounds for such a verdict ought to fill our hearts with gratitude to the agencies that produced such a condition. Where shall we look for these? Where is the cause sufficient to produce these effects? There is only one answer. The author of all good is God. It is God's influence then, and the willingness of man to receive it that makes his life pure. And this looking up, in dependence upon a higher power is religion. It seems to me, therefore, that the foregoing judgment is a self-contradiction, as if sweet water could flow from a bitter spring. Our actions are the fruits of our beliefs. If our actions are pure it is an unmistakable evidence that our religion is pure. What we worship, that, in nature, we become. Our acts, as effects, spring from the religion in our hearts, as a cause. I do not mean to say that a person's actions always correspond to the religion he professes outwardly—there are hypocrites, wolves in sheep's clothing—but I do maintain that they will correspond to the religion in his heart. “For out of the heart are the issues of life.” In the Quaker especially his religion is inseparable from his works. Duty to God, to his neighbor, to himself is the motive for everything he does. He looks up to the Author of his being for guidance, not only in the highest questions of eternal welfare, but even in his daily tasks. This is no desecration of a God-given privilege, but an ennobling of man's

pursuits. Religion to him is a practical thing, it is to do good and "to keep one's self unspotted from the world."

This self-contradictory judgment of the world on the Quaker is an evidence to me that the world does not understand his religion. He does not place anything upon the crying out, "Lord, Lord," but he places all upon the *doing* of God's will. His religion is not one of show, but a powerful and steady but secret undercurrent that bears up all the ships of commerce and trade that are employed in his life's work. It is an unreserved surrender of self-will to the will of God in all things. It is a casting of the whole being upon the tide of the best and highest aspirations within him.

Another evidence that the world does not understand our simple faith is in the fact that it has called us the "Mystic Sect." Mystic—mysticism—well I rather like the expression. There is something in the word that awes one. When applied to Quakerism I take it as synonymous with spiritual—spirit. And to characterize our religion by the adjective mystic means only that our religion is more spiritual than other religions. And this is truly its distinctive feature, and which brings it nearer to God, for God is spirit. What wonder that the world looking so much to forms and ceremonies, and codes of doctrine, and pomp of modern worship cannot understand our simple faith and therefore say that they do not like our religion, and call us mystics.

A further objection is urged against our belief, viz., that it is too lofty for the present condition of humanity. The world, they say, is not prepared for it yet. It is good in theory but altogether impracticable. Taking the oath is necessary, they say, to check falsehoods, and to "resist not evil" would be suicide. Well, this is the religion that Christ taught in his sermon on the Mount, and I apprehend the world must come to it at last. If any wish to know the creed of our Society they may find it in the fifth, sixth and seventh chapters of St. Matthew. It comes with authority from God through the inspired lips of Jesus. And Oh, to be the guardians

of spiritual religion, and the pioneers of the coming millenium! Surely there is nothing in that to be ashamed of. Rather we should rejoice that we have been born into such a goodly heritage, rejoice that our lives, stubborn and wayward, have been softened and chastened under the sweet influence of a pure religion. E. M. Z.

For *Young Friends' Review*.

QUESTIONS ANSWERED.

In the REVIEW for Tenth Month last, "Science Lesson No. 2," I notice four questions referred to the reader for answer. As no one has yet volunteered, I will attempt, with the Editor's permission, to answer the last three of them. The first question, namely, *Why do persons prespire when they exercise, and some more easily than others?* I would like to see answered by some one better informed than myself.

The second question is, *Why is the appetite increased through exercise?* We know that the use of implements and machines made by man is always attended with wear, so that, from time to time, they need repairing; that is, old and worn-out material must be replaced by new. So it is with the human body, which is a most complete and wonderful machine. Each part of it has certain work to do, and the doing of this work involves a gradual wasting or destruction of the tissue, of which it is composed. For every movement of the limbs, there is a loss of tissue to the muscles that move them; the stomach, in digesting food, must part with some of its own substance; so with the heart in its pulsations, and the lungs in breathing; and for every thought we think, every act we do, every operation that is performed in the body, the brain or the nervous system must give up a portion of its tissue. Now, the materials for repairing this loss are furnished by the food we eat. After digestion, that part of our food which will be useful to the body is absorbed from the digestive organs and poured into the

blood ; and the blood, which acts as "common carrier" in the body, transports these nutritive materials to the various tissues, each of which selects the kind and quantity which it needs to renew its vigor. Of course, the quantity which it needs depends upon the amount of work it has performed ; and in such harmony has our Creator fashioned us, that the appetite, or desire for food, is directly governed by the needs of the body. Now, we have the key to the solution of our question. Physical exercise calls into action the bones and muscles of the limbs and trunk ; it increases thereby the flow of blood to these parts, that they may be sustained, and thus sets the heart, or force-pump of the body, into more vigorous play ; the breathing of the lungs becomes more rapid and full, that the increased amount of waste-products may be cast out of the blood, and more oxygen received into it ; and the work of the brain and nerves, by which all these operations are directed, is increased. So we may say that exercise brings the whole body into brisk action, that consequently the wasting of the tissues becomes more rapid, more food is needed to repair this waste, and thus the appetite is increased.

3. *What kind of food is best for summer use?*

The two chief purposes for which we eat, are to repair the waste and to keep up the animal heat. The tissues and organs of the body are chiefly made up of four elements—oxygen, hydrogen, carbon and nitrogen ; hence those foods which contain all these are best for repairing the waste. It has been already explained in the "Science Lesson" above mentioned, that those foods which contain a large proportion of carbon and hydrogen produce the most animal heat ; hence these are good for winter use, but should be used very sparingly in summer. Foods are divided into classes, according to the proportion or arrangement of the four elements spoken of.

1. *Nitrogenous* foods contain all four elements, nitrogen being the most important. They are also called *albuminoids*, because they contain albumen, a sticky substance nearly pure in the white of eggs. Albumen is the

chief constituent of muscular and some other animal tissues, and is stored up in many of the seeds of plants. Lean meat, eggs, milk, peas, beans and bread-stuffs are *nitrogenous*, and are excellent food at all seasons. 2. *Sugars* and *starches* contain oxygen, hydrogen and carbon, with a large proportion of the first. Fruits, potatoes and other vegetables, molasses and rice belong to this class. Milk contains sugar ; and bread-stuffs have an abundance of starch. Foods of this class are especially good for summer use. 3. *Fats* and *oils* contain oxygen, carbon and hydrogen, with comparatively little of the first. The fat of meats, butter and olive oil are examples of this class. The first, especially, because of its heating qualities, should be avoided in summer.

4. *In what way does tight dressing affect the healthy action of the system, as to digestion, circulation, respiration and heat?* We may take it as an axiom that the action of any organ, to be "healthy," must be free and unfettered. Tight clothing about the chest or waist (1) prevents the full expansion of the lungs, so that they do not take in the requisite amount of fresh air, and in consequence less of life-giving and heat-producing oxygen is re-received into the blood, and less of carbonic acid and other hurtful substance is expelled from it ; (2) it compresses the digestive organs into too small a space to allow the freedom of motion necessary to do their work properly. Garters interfere with the circulation in the limbs, and are perhaps more injurious to the muscles which they bind. Tight shoes make cold feet, because they impede the circulation of the blood ; and loose-fitting garments of all kinds are warmer than tight-fitting ones, because they admit a layer of air, kept warm by the body, between its surface and the garments.

Lyles, Pa.

WALTER S. WAY.

The Sultan of Morocco prohibits the use of Tobacco, opium and alcohol.

Dom Pedro, the Emperor of Brazil, who is an enthusiastic amateur astronomer, has been elected an associate member of the Liverpool Astronomical Society.

Young Friends' Review

LONDON, ONT., CANADA,

in the interest of the Society of Friends.

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The occurrence of Henry Ward Beecher's death last month is so well known that details are unnecessary. The same may be said of comments on his life and character. Truly a great and good man has been taken from us. It has been said that no union of a greater head and heart than his, has visited the earth since the Apostle Paul.

Isaac Wilson, when attending Pelham Half-Yearly Meeting, held in Lobo lately, had several appointed meetings in this vicinity. One in Friends' meeting house, Arkona, and one in the village, a mile away, in the evening; one in Strathroy, a town eight miles from Friends' meeting in Lobo, in the evening also, at which he spoke for two hours. He also attended Pine street meeting on the previous 1st

day. These meetings were all well attended, and much interest was manifested, I. W. being much favored to present in a tolerant spirit the living testimonies of our religious Society. Many of our smaller meetings, we feel, would be greatly strengthened by more frequent visits from our ministering Friends.

A parlor meeting also was held on 7th day evening (Half-Yearly Meeting day), at the residence of Daniel Zavitz, where fully 100 gathered, mostly young people, to have a social talk on religious subjects. There is a desire in many quarters to know more concerning the views held by our religious Society, and some of our prominent members are showing a willingness to meet this desire when such opportunities present. The occasion was deeply interesting.

LIBERALITY.

It is hard for us to be all that is implied in the term. We are apt to run against a stone wall somewhere that we do not get over. We know so well that for any undertaking, any organization to succeed, there must not only be a definite object in view, a pride and loyalty residing in the individuals concerned, but there must be a sacrifice of self, a wider vision of things than pertains to our individual selves, there must be a liberal spirit entering into the effort for survival and progress, not confined alone to sentiment, opinion or doctrine. It may be possible to become so liberal in this sense as to lose all interest and solicitude in others, so indulgent that license may usurp the place of liberty.

It is a good thing to live within our means, and, as the Discipline says, "not engage in business beyond their ability to manage"; but we are too apt perhaps to think of the good on our side of the question without considering its value in relation to the rest of mankind, and if we carry out this one-sided view of the good it must result in sordidness, narrowness and stinginess of mind. How is it with us at the present time? Could we not add another query to our list, and profitably live up to the other side of the case?—Do Friends, according to their ability to manage, *contribute* to the

needs of *others* as well as to their own ; to the building up of a strong order that can more effectually advance the cause of truth, relieve the distress, alleviate the suffering and promote the peace, happiness and virtue of mankind ?

Our query in reference to the education of Friends' children and those under their care is good so far as it goes ; but if it means that we are to go no further than "school-learning to fit them for business," it can neither be a liberal education nor the liberal idea of an education. It stops with "business"—that is as far as the obligation extends, and is it not a fact that many parents make it extend no further, and consider that their full duty is done ? Is this idea consistent with the genius of our principles ? Should we not add another query ? Do all Friends, according to their ability, seek to give their children the advantages of that liberal instruction in sciences and arts that equips the mind for research ; that turns it into those beautiful avenues of thought, which widen in their gradual ascent and open upon the universal and infinite ? That education which is an adornment of the mind, that adds strength as well as grace and beauty, is too often, it is to be feared, in this bustling, rushing age, practically considered superfluous. The narrow, contracted sphere of business is too much our concern. Too many of us in coming up to no more than the queries require, are apt to forget that the queries lay down only the minimum amount of duty, instead of the whole of it. If we do not get beyond a one-sided view of the queries we are not apt to get beyond self. What virtue is there in "plainness of speech, behavior and apparel" if we never do anybody any good, nor help anyone else to do it without charging for it ? Is there no reality and reward in "Well done, good and faithful servant, enter thou into the joy of thy Lord ?" Experience teaches that "virtue is its own reward," not in dollars and cents always, but in a satisfaction and peace of mind that "passeth understanding." Do we sacrifice so much for the promotion of truth and a valuable influence in the world in comparison with other denominations, that we can afford to do nothing in advance of what has already been done ?

The queries are more beautiful and useful as we interpret them as reminders of our relations to the world at large rather than as good to be lived up to on account of the personal benefit that is thought will accrue to us by so doing. They surely have more in view than the individuals composing our membership, and the higher we rise the more shall we possess the liberal feeling, that as we have our lot in a "goodly heritage," our obligations to the rest of the race are increased, not only in moral, but in material support, according to our "ability to manage." We have a largely number of liberal, whole-souled, perfectly unselfish members, whose hearts are open to the world : but for concerted action and collective and denominational force, for positive and energetic promotion of truth and reform, we of this day have much to learn, even of what the poet speaks, "The luxury of doing good."

Let us strive against this idea of "every one for himself," and extend more and more "the right hand of fellowship." No doubt the world will feel our greater help when we have learned to give, where it is required, assistance in our Society, and do not expend our concern almost entirely upon maintaining our testimonies within the circle of our membership. The world has had a chance to go to ruin while we have been reading the Queries and upholding to one another our testimonies. What are we doing ? Where is our literature to be found outside the Society, instructing the thousands and calling others to the beauty of holiness as seen through our principles ? Where are the means that each may provide according to ability, and which we ought gladly to give for the promotion of so worthy an object as our Society should have in view ? What kind of encouragement and assistance is given to those who require it in the mission of the ministry ? It seems that little more than permission is given to individuals to help, and those who will, may. Surely the coming Yearly Meeting may profitably consider the means that are open to the united helpful effort of the church, and give us an opportunity to show our generosity for the good it will do. Why should

there not be a fund for judicious assistance to ministers, contributed to according to means, or by donation? We need more of the spirit of giving. We have a duty to perform as well as ministers have, especially so, as we do not believe in a salaried ministry. We believe in a full and free one, and all the more care is demanded of us in order to make such a ministry possible. We consider a paid ministry more full than free, but the other extreme, the withdrawal of all help, is against both its fulness and freedom. And yet this is the way we support our testimony as a Society. We allow a minister to preach to us, to encourage us and to go elsewhere, but we too often charge it up as his duty to preach; and, consequently, feel under no obligations to him. If his circumstances should be poor, and he called to ministrate elsewhere, we would consider it so much the worse for him and his family who require his service. His duty and his disadvantages are *his* lookout and *his* misfortune. I speak more particularly of the way the church practically looks at it; but if a meeting has a right to control a minister to the extent of allowing him to visit other meetings, it has a right to prevent him. Now, what right has it to prevent him if it is his duty to go? If it is his duty it will be to the advantage of others as well as to himself, and if the Society owes anything to others, or to one another, and it is the duty of the minister to go to the advantage of others, it is the duty of the Society to have him go and to see that he has the means of going, and that he gets back when his duty is done. Surely this Society does not exist for the alone purpose of allowing the privilege to do good, but to assist in doing good. It matters not how, so long as it is judiciously done; for wherever there is duty and necessity there is both *assistance* and privilege to be granted.

W. G. B.

The amount of money paid for the support of the Public Schools of the State of New York in 1886 was \$13,284,986 64. The drink bill of New York city alone for the same length of time, was over \$50,000,000.

THOUGHTS.

It is dark out to-night, but the lamplight renders it cheerful within, and as I take the pen to write comes the thought: "How like to the soul of man!" Often there is darkness without, but if the lamp of truth burns brightly within, a cheerfulness will be felt which will send its influence around, piercing even the darkness. But how sad when we forget to keep the lamp filled and burning. There is darkness within as well as without, and the soul in this darkness spreads a like feeling over all with whom it comes in contact. There is no life within, and it can only scatter death.

S.

The mariner looks for the land-marks guiding his course, not to the crazy earth, but to the glowing and immutable stars of heaven; so may we look for the guiding principles of our lives, not to earthly things, but to the glowing and immutable truths in the Heaven of heavens.

Z.

Again the wedding bells have chimed in our ears. Jonah D. Zavitz and Emily C. Cornell were married on the 23rd of last month. The sacred knot was tied after the custom of Friends, and under the care of Norwich Monthly Meeting, at the residence of the bride's father, William Cornell, at Sparta, Ontario. A new home is founded, may peace and prosperity reign within its borders.

OBITUARY.

Died, at Yarmouth, Ontario, on the 7th of 3rd mo., 1887, Merritt Palmer, in the 89th year of his age; and on the 26th of 3rd mo., Emily Palmer his wife, in her 69th year. Both belonged to Norwich Monthly Meeting and were, until sickness prevented, faithful, active and useful members in the Society. His was a lingering illness of many years and during the latter ones he became almost entirely helpless. But till the very last he preserved the serenity that early settled on his life. She, in his sickness, and her own, proved the faithful wife and the patient sufferer. Only a few days, after so many years together, did death separate them, till death again joined them, if indeed the ties of this world hold in the world to come.

Isaac Wilson, of Bloomfield, Canada, with Daniel Underhill, of Jericho, Long Island, as companion, attended Chappaqua meeting on the 24th of 3rd mo. at the usual hour. Chappaqua Mountain Institute being situated at that place, about 70 scholars with their teachers were present, adding much interest to the occasion. After a brief session of silence I. W. spoke of the child-like, teachable condition of mind, emblematic of an acceptance with our Heavenly Father, with many other important practical truths, which had a solemnizing effect upon the assembly. After dining with Alfred Underhill and wife, the above mentioned Friends were conveyed by J. H. Griffin, a distance of six miles, over a mountainous country, and through the valley of Croton Lake, (the water of which is conveyed to the city of New York by means of an aqueduct or tunnel a distance of nearly 40 miles,) to the home of Daniel H. Griffin and wife, where they remained all night. On 6th day, the 25th, an appointed meeting was held at Amowalk at 11 o'clock, and at Mt. Kisco at 8 o'clock p.m., both proving seasons of spiritual refreshing. Joshua B. Washburne and wife took them to their home in Chappaqua to spend the night, and next morning after calling on the family of the late Moses Pierce, they dined with R. S. Haviland, and in the afternoon took the cars for White Plains where Robert Barnes met them and took them to his home in Purchase. First-Day, the 27th, they attended meeting at Purchase at 11 o'clock, where an attentive audience listened to the exercised mind of I. W. as he expounded the views of the Society of Friends, showing what the result would be of a life of practical righteousness. Under a precious covering of solemnity the meeting closed, and I. W. and D. U. dined at J. A. Carpenter's with quite a company of Friends, after which R. Barnes and wife took them to David Haviland's, where a few hours were spent in pleasant social mingling. At 7:30 o'clock, the hour appointed for a religious opportunity in the Memorial Chapel in North street, quite a large company assembled, where I. W. was exercised in vocal ministry for nearly an hour,

calling the minds of the people away from that which would harm or destroy, to a life of reconciliation with our God, portraying the results of such a course to be peace and happiness here and rest and assurance forever. They spent the night at J. S. Haviland's, and on 2nd day, the 28th, at 12 o'clock attended a funeral at Purchase Meeting House of a young woman, whose short life has been spent walking in the Christian's path, and who is now enjoying the home prepared for the righteous in all generations. The occasion was a season of deep solemnity, I. W. entering into feelings of sympathy with the afflicted family; offered words of comfort and consolation, and felt that the spiritual legacy left the example of the life of our young sister before us, who "being dead yet speaketh," was the loudest sermon could be preached. After the funeral was over they bid their Friends farewell and took the cars for D. U.'s home, where the wife of I. W. remained during their absence. The company and gospel labors of these Friends have been acceptable and encouraging to us. E. H. B.

Purchase, 3rd mo., 28th, 1887.

FIRST-DAY SCHOOLS.

So many of our F. D. Schools in the country are closed in the winter or carried on in a modified form, that this season of the year, when the bluebird and the robins are returning, and all nature is springing into newness of life, seems the most natural and most convenient time to open anew with reinvigorated strength and hopes our several schools. There are so many of our meetings where schools do not exist, and knowing by a degree of experience the benefits to be derived from them, that we would be pleased to know of a large increase in their number throughout our Society, and especially in Genesee Yearly Meeting. "Oh, our meeting is so small we could not keep up a school," is often the excuse for not starting one. That should be a great incentive to make the effort. Remember some of our smallest meetings have very successful schools. And if your meeting is ever to become larger

the First Day School, I believe, will be one of the main factors towards its growth.

Arkona has set the good example. The writer of this was requested to go and help organize a school there on 3rd mo., 20th. The day was bright and spring-like, inviting even the aged and invalid out, and the little meeting house was almost full. A school full of promise was organized with Albert E. Cutler for Superintendent, and Hugh N. Brown, Annie S. Cutler, Rachel Armetage, John Atkin and Amy Atkin for teachers.

The Committee having charge of Lobo First-Day School met last evening and organized for the season by appointing Samuel P. Zavitz, Superintendent; Elihu Mash, Assist.-Superintendent; Jacob Marsh, Librarian and Christian Muma, Assist.-Librarian, and the following teachers, viz.: James Zavitz, Edgar M. Zavitz, Emma Marsh, Sarah S. Cutler, Beulah Muma, Ida Zavitz, Mary E. Zavitz and Annie L. Cutler. A Bible class similar to the one held during the winter is to be held at 3 o'clock in the afternoon of the last First-Day in each month during the summer, with S. P. Zavitz for teacher and Sarah S. Cutler assistant. The school opens on the 3rd inst. at 10 a.m.

Coldstream, 4 mo., 1, 1887. S. P. Z.

ESSAY.

As my time again approached to give a reading in our school my mind wandered back over the years since the school entered upon its work, and I felt like penning a few of my thoughts in the form of an essay, and reading that instead of a selection which has been the custom, perhaps too often, in the past. Many of us who have from the first been regular attenders and active workers will remember how feeble our efforts in the beginning were, with little more than an earnest desire to enlist the interest of our children and young people and endeavor, if possible, to lead them into right lives—to shield them from the many evils and temptations to evil which on all sides had a tendency to draw them from the truth. The exercises of our school were of the simplest nature, the reading of the Scriptures, learning verses therefrom and reading in con-

sert without question or comment. But, as time passed and as we became by experience better developed in the work new ideas presented themselves and we had more confidence to enter on broader fields. We were not afraid to discuss our Scriptural lessons, not in the classes alone, but in the school as a whole, not in a spirit of controversy, but each having the liberty to give his views honestly and candidly. Outside helps have been taken advantage of when we considered them of benefit, but the spirit of originality which filled us has caused us to depend to a great extent on our own resources for food and instruction in the classes. All these seven summers has our school been moving onward and upward. Doing better work, I believe, each succeeding season. In numbers we have had like the sea, our ebb and flow. This season the tide is coming in, and our numbers are much larger than they had been for the two years previous. We now stand where we can judge, by a degree of experience, the capabilities and the benefits of the First-day School. Since I first felt it my duty to move in this work, I have never wavered in the belief that it was of Divine ordering, and that He who directs will give his servants all the help and encouragement necessary. We have had our ups and downs, our gloomy days and our sunshiny ones. But for every dark cloud we have not failed to see its silver lining. The innocent faces of the little ones have given us a foretaste of the nature of Heaven, and we well understand how Jesus could liken the kingdom of Heaven to these. Our youths and maidens have shown us the possibilities of the future, and how often have we prayed in secret to Him who seeth in secret that He would guard their feet from evil. Our young men and women giving us strength by their presence, co-workers with us, standard bearers already in our school and in the Church, anxious to do well your life's work, may you not fail. And to our older Friends, most of whom have given us their hearty support either active or otherwise, we owe much of the success of our work, for it is only by the earnest co-operation of all that a high degree of success can be ob-

tained. Indifference on the part of parents is apt to create a like indifference on the part of the children, which will have a tendency to show itself all through life. It seems to me we cannot begin too early, nor endeavor too earnestly to help our children attain a permanency of character in harmony with Divine laws. There is much truth in the old saying, "train up a child in the way he should go and in old age he will not depart from it." How important it is then that we who are intrusted with moulding the plastic young minds either in school or in our own homes should feel the responsibility that rests upon us, and be willing to do our whole duty—a duty in a work which we believe in the words of an aged Friend, "second to no other human interest."

And when, as the years pass by, we see our scholars becoming teachers, and our teachers becoming active workers in the church, we see but the natural results—the legitimate outgrowth of the work in our schools, for this training is fitting us and making us more willing to labor in the broader and higher fields of active life.

When we see what seven years in the work has done for us, we feel deeply what our Society has lost, and in so many places is still losing for the lack of such training as a properly conducted First-day School can give and sincerely desire that it may become an important part of the work of the church wherever our meetings are held.

Read at Lobo F. D. S. by S. P. Zavitz, its Supt. near the close of last season.

CANADA HALF-YEARLY MEETING.

Canada Half-Yearly Meeting was held last month at Bloomfield, West Lake. The inclemency of the weather caused its different sessions to be much smaller than they otherwise would have been, but did not in the least degree lessen the feeling of life and interest in those whose privilege it was to attend.

Notwithstanding the unfavorable state of the weather on 7th day evening, quite an interesting temperance meeting was held, in which different phases of the question were discussed, much interest and enthusiasm being

manifested. And it was decided to memorialize our Government to grant a *plebiscit* vote, upon the event of an election or a proper means of voicing the people in regard to the temperance sentiment. Also asking the extension of the *franchise* to all women who now have a vote in municipal matters to that of Parliamentary also. And, further, that the present existing Scott Act may be so amended as to make it more easily enforced, and that such official machinery may be furnished us as will be more in sympathy with its design.

Our meeting on 1st day, although much smaller than usual, owing to the state of the weather, was one of special favor—the Gospel stream seemed full to overflowing, and we trust some hearts at least were blessed. In the evening a parlor meeting was held by request at C. V. Christie's, and we think all could but feel that it was good to be there, and in this direction I think Friends may find a wide field open for labor and much good be done.

Our meeting for discipline on 2nd day was well attended, and although not much business claimed our attention, the reading and answering of the queries called forth living exercises and all were invited to an enquiry of our individual condition.

The action of the Committee on Temperance, as indicated by its report, was approved, and the proposed memorials directed to our Government through the Committee.

Thus has passed another of those opportunities for feasting around the Lord's table, and while some minds have been clothed with feelings of much poverty, yet all found enough and to spare, and earnestly hope that the fragments or crumbs falling may not be lost.

ONE WHO WAS THERE.

[Of the two reports concerning Canada H. Y. M., we use the fuller one but are thankful for both. We would have published it in last month's number but it came a day too late — Eds.]

An endowment fund is proposed in honor of Mrs. Bright Lucas, President of the World's W. C. T. U., which will be invested and the interest used in establishing unions.

FRAGRANCE.

Can I draw from the depths of my heart
 Any fragrance of loyalty and truth ;
 Can I frame it in words of such worth
 As will nourish the hearts of the youth ?
 Can it be brought into power
 To work as a lever for good ?
 Can it be clothed and dressed up
 In the beautiful language of love ?
 Can it be bought, or can it be sold
 For rubies, diamonds or gold ?
 Oh, no, methinks this fragrance sublime
 Is the essence of *love*, which none may define.
 A heart ache, a tear drop, may enhance its rich
 flow,
 But naught but this fragrance impels us to go
 Through brambles, and briars, and rough-
 trodden ways
 All through our lives, to the end of our days,
 In hope of inhaling this fragrance divine,
 For every good deed at the end of our time.
 How precious it is to be clothed with this
 power,
 Which renders inactive all else at this hour.
 It softens the feelings, and brings us to love,
 Not only the great and exalted of earth,
 But teaches us gently and kindly to say
All creatures we love of an *humbler'er* birth.
 And thus in sweet harmony God's laws we
 abide,
 Looking upward and onward for strength not
 our own,
 Never doubting or thinking God's goodness
 He'll hide,
 For surely the faithful will receive the glad
 crown. C. W. C.
 Mendon Center, N. Y.

Now that the time for closing our Literary
 Circles is near, I am led to think of the benefit
 they have been to us. I would hope that we
 all are incited to the perusal of the higher
 classes of literature. Literature is in its effects
 one of the highest and most powerful of those
 influences that have been appointed to rule the
 social and moral life of man. Then let us
 avail ourselves of the opportunity to prompt

active thinking and to awaken refined senti-
 ments. We can satisfy ourselves to the
 importance of these benefits by looking back to
 the consequences which followed from the
 want of them years ago. There is an intimate
 connection between literature and all the ele-
 ments of society, although the links are often
 but dimly perceptible. The influence of
 literature does in itself tend to do good ; we
 are lifted upwards by all that prompts us to
 meditate. There are kinds of literary compo-
 sition which raise us very little above the dust
 we live in. Their real worth is small. We
 ought to remember in the selection of our
 literature that every choice we make may
 modify our future character. Let us not lose
 interest in this matter. We may be made bet-
 ter as well as wiser by an occasional hour of
 well-selected reading, and thus add to our store
 of knowledge. L. T.

Bloomfield, March 20th, 1887.

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