

societies that hold forth there,—the Methodists and the U. B. Church. I believe I can safely say, they are all flourishing meetings.

Lincolnville and Maple Grove settlement of Friends' are about twelve miles apart.

Benj. F. Nichols and wife and the writer of this article went to Lincolnville, on the 15th inst., to attend our Monthly Meeting that was held there at that time.

J. E. Spencer, S. E. Mason and two sons, Vincent W. Moore and family, and Cora Mason were also there from Maple Grove. B. F. Nichols and wife, J. E. Spencer and myself remained over there until after meeting on the First-day.

The sub-committee of the general Philanthropic Committee of Indiana Yearly Meeting, held a session at the meeting-house, Seventh-day evening, at half-past seven o'clock. Some of the little folks over there have formed themselves into a Society called the Loyal Legion. They attended our Meeting in a body and done their part bravely in interesting the audience (which was large), with their exercises.

B. F. Nichols, J. E. Spencer, Israel Halloway and some others, spoke upon different subjects. There were also some select reading, bearing upon the subject of the use of tobacco, especially that of smoking. Quite a large number of tracts, speaking of the ill effects of cigarette smoking, that the Committee had printed were distributed there.

The meeting on First-day was not very large, yet our esteemed friend, B. F. N. was highly favored in the ministry in explaining the simplicity of the Christian Religion, and exhorted all to strive to come home to that Christ power in their own souls, which will bring peace and quiet of soul to those who come in possession of it, and live in it. All three of the meetings spoken of in this article were pronounced by many as being very instructive and edifying seasons.

J. P. P.

For the YOUNG FRIENDS' REVIEW.

MARK.

Mark is the second in order of those whose life we are trying to study in connection with our Lesson Leaves, and in searching for the history of him and his works we find much less material to build with than in our account of Matthew. He was probably the "John whose surname is Mark," the son of Mary, the sister of Barnabas, at whose house many were gathered together praying, at the time Peter was delivered by the angel from prison, and appearing "at the door of the gate," astonished Rhoda, the damsel, so greatly that "she opened not the gate for gladness, but ran in and told how Peter stood before the gate."

The Gospel of Mark is the shortest of the four, beginning with the time of the baptism of Jesus by John the Baptist, containing no account of his birth and childhood, but opening with the quotation of a prophecy by Malachi, the last of the Old Testament writers, "Behold, I send my messenger before thy face, which shall prepare the way before thee," followed by one from Isaiah, the first of what are called the major prophets, "The voice of one crying in the wilderness. Prepare ye the way of the Lord, make his paths straight," both having reference to John the Baptist, the forerunner of Jesus. It is uncertain at what time the Gospel was written. Some say it was before the death of Peter, Irenaeus says it was not until after, but it was probably between the year 63 and 70 A.D. It appears to have been written for the Romans, in the Greek language. He sees in Jesus the miracle-working "Son of God." There is a tradition that his knowledge of the events of the life of Jesus was obtained mainly from Peter, but some of his relations are such as could proceed only from an eye-witness, so vividly are they described, bringing his readers so closely in touch with the circumstances, that they can almost imagine themselves with him seeing and listening. It is