

and efficiently done by an Incorporated Company of Friends rather than by the Society as such. All Friends being at liberty to take shares of \$10 each paid up.

To preserve a representative character and the rights of subscribers, to have twenty-four directors, or four (two men and two women), chosen by the shareholders within the jurisdiction of each yearly meeting. These to elect one of their number as the President, who shall be a resident of Toronto; to select an efficient and devoted Friend and his wife to preside over the domestic and devotional affairs of the school; to select the principal teachers of the staff, who shall be Friends so far as practicable, and for the other purposes common to School Boards. The Executive Committee to consist of the President, Principal, House Director, and the four Directors living within Genessee Yearly Meeting. We do not suggest here any further details.

Now the extent of the undertaking entirely depends upon the response made by Friends. There are few who cannot afford to take some financial interest. We trust that the subscriptions will be of that liberal character as will make the contributions an investment. We advocate the practice, which has many illustrious examples among our American Friends and other philanthropists, of not waiting till the approach of death before endowing a worthy enterprise, but being the happy personal participators in the development of the same.

Friends children in attendance would be few possibly in comparison. Rates of tuition and board to them of course would be reduced. A Friend subscribing a certain number of shares should be entitled to nominate a pupil for free attendance. Endowments to the institution, no doubt, some Friends would be disposed to make for general and special features. A Friends' library would be of service, and literature setting forth Friends' principles for distribution might be provided, and many other things easily suggested.

I have outlined but imperfectly I fear the proposal. It now remains with members of the Society to consider. I would respectfully invite correspondence at an early date, with a statement of views, and about how much the correspondent would probably subscribe to an undertaking of the kind proposed. Address

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PRACTICAL LIVING.

Christianity consists not in formula, or language, but in the performance of known duties. They may be different in each individual, yet all have obligations, if heeded and obeyed, blessings accompany such service; because the spirit clothes the intellect, wherein we "behold the tabernacle of God with men." God visiteth his own, and "as many as receive him to them, gives he power to become the sons of God." Each one of His children personally knows the operation of the spirit at the reception; wherein the letter or mythology hath no part in man's attaining salvation, for man is God's own book, wherein he records his law, in his own time, by his own hand, in his own peculiar language (so to speak), and witnesseth for man that it is the truth. This is the testimony of the devout down through the ages, and our own personal knowledge of these facts: that he opens to us the pages of his own councils, producing contentment and happiness. Every individual has his or her reward for well doing, a law universally known, and is the fundamental principle governing and regulating mankind, constituting them the children of God. A religion that does not save men from unholiness is entirely unlike the religion established by Jesus—that thinketh no evil; wherein the divine mind controls the mind and heart of man, lifting him out of a degenerated condition into the field of purity. The carnal lose control, and man becomes clothed and in his right mind. The devil (so to speak), the