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Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. IX.

LONDON, ONT., FIRST MONTH 1st, 1841.

NO. 1

THE CHERUBIC PILGRIM.

Angelus Silesius, 1624-1677.

God's spirit falls on me as dewdrops on a rose,
If I but like a rose my heart to Him unclose.

The soul wherein God dwells—what church
can holier be?

Becomes a walking tent of heavenly majesty.

Lo! in the silent night a child to God is born,
And all is brought again that ere was lost or lorn.

Could but thy soul, O man, become a silent
night,

God would be born in thee, and set all things
aright.

Ye know God but as Lord, hence, Lord His
name with ye,

I feel Him but as Love, and Love His name
with me.

How far from here to heaven? not very far,
my friend;

A single hearty step will all thy journey end.

Though Christ a thousand times in Bethlehem
be born,

If He's not born in thee, thy soul is all forlorn.

The cross on Golgotha will never save thy soul;
The cross in thine own heart alone can make thee whole.

Christ rose not from the dead—Christ still is
in the grave—

If thou, for whom He died, art still of sin the
slave.

Hold, there! Where runnest thou? Know
heaven is in thee;

Seek'st thou for God elsewhere, his face
thou'lt never see.

In all eternity no tone can be so sweet,
As when man's heart with God in unison doth beat.

Whate'er thou lovest, man, that, too, become
thou must;

God, if thou lovest God—dust, if thou lovest
dust.

Oh, would thy heart but be a manger for the
birth,

God would once more become a child on earth.

Immeasurable is the highest; who but knows
it?

And yet a human heart can perfectly enclose it.

—Printed by request.

FOLLOWERS OF THE LIGHT.

"To have, religion upon *authority* and not upon *conviction* is like a finger watch, to be set forward or backward, as he pleases that has it in keeping." So wrote Wm. Penn in his advocacy of the Doctrine of Quakerism, which places the intuitive perceptions of righteousness above all ordinances of churches, or interpretations of scriptures.

In sympathy with this thought which, I believe, properly though briefly expresses the difference between the religion of the Society of Friends, and that of those who name theirs the Evangelical religion (on the ground that it is by the authority of the scriptures), I propose to write a series of articles upon "Quakerism and its Teachings."

It is by a search into the character of the religious principles that gathered the founders of the Society of Friends into one body, that the true bond of union in and inspiration of Quakerism may be found. It is necessary, therefore, at this stage of the consideration of the subject, to refer to the history of the rise of the Society, and thus having established the meaning and consequence of the doctrine, we shall be able more fully to appreciate the duties involved in the Quakerism of to-day.

A study of the history of the spiritual contest that was active in the mind of George Fox when, a boy of nineteen years, he declared the Lord opened to him that "A man need not be bred at the university in order to be a minister of Christ," clearly shows that those who formed the religious society that gradually gathered under his ministry, were not followers of men, nor believers in

a religion founded upon the authority of any outward standard, but were, indeed what they called themselves, "Followers of the Light," or "Children of the Light."

As stated by Fox, it was no new doctrine that he preached, but "the appearance of the Lord's everlasting truth breaking forth again in His eternal power in this our day and age in England." So men and women trained in all the various forms of religious belief, keeping still their faith in the creeds of the sects to which they belonged regarding the importance of the ordinances and the authority of the scriptures, agreed in this one principle that *God manifests His will in the human soul as much to-day as at any former time, and that every thing which is unrighteous is made apparent by this Divine illumination.* That this is true history anyone must conclude who reads the works of George Fox, William Penn, Isaac Pennington, Edward Burroughs, and other Friends of their day, who have written on the subject. Running through their writings one discovers various opinions upon the nature of Christ, the authority of the scriptures, and the value of the ordinances of the Churches, but there is a universal harmony of expression in all these writings regarding the manner in which a knowledge of God's will is now, and ever has been, revealed to men. There was no doubt in the minds of any of the Children of the Light upon the one point of doctrine, "that there is an ever-present revelation of the Spirit of God in each individual soul, and that this Light is universal.

They adopted no creed and formulated no ordinances, the *one* article in their common faith was "Mind the Light!" Most historians who have attempted to portray Quakerism have overlooked this fact and so have failed to show to the world the essential difference between this and all other religious faiths. Bancroft, alone so far as I know, rises to a true appreci-

ation of Quakerism, when he sums it up thus: "The Quaker has but one word, *the Inner Light*, the voice of God in the soul. That light is a reality, and therefore in its freedom the highest revelation of truth; it is kindred with the Spirit of God, and therefore, in its purity should be listened to as the guide to virtue; it shines in every man's breast and therefore joins the whole human race in the unity of equal rights."

As instances of what I deem a faulty treatment of the subject we may take the article on "Friends" in the American Cyclopædia by W. M. Ferris, and the article in the Encyclopædia Britannica under the title "Quakers," by the Right Hon. Sir Edward Fry, F. R. S. Each of these articles gives an admirable history of the rise of the Society of Friends, of their testimonies and of their attitude toward ordinances of the Christian Church, but when they come to portray the belief of Friends regarding "the great doctrines of Christianity embodied in the apostle's creed," they find no settled practice, nor unanimity of view, and that which both writers present, though it is couched in the most guarded language, has been assailed by both orthodox and liberal Friends as failing to represent the truth.

In the recent "Parliament of Religions," two different bodies of Friends met to set forth to the world a statement of what each considered the faith of the Society of Friends. In the main these two statements were in accord as to sentiment, the noticeable difference being more in the phraseology than in the meaning. But aside from the distinctive faith of Friends each contained additional matter. The writer of one of the statements, when entering upon this stage of his article, being aware of the difference of opinion, even among members of his own division of the Society, upon some of the doctrines he defined, felt compelled to say, here "I speak only as an individual member." The writer of

the other statement made up a considerable portion of his address with arguments showing the evangelical character of his body of Friends regarding the doctrines of the Christian Church. As followers of the Light the two essayists agreed, as followers of the doctrines of men, they differed. To me it seems a truth that the points upon which they differed are matters of private interpretation which should be relegated to the conscience of every Friend for such disposal as he chooses to make of it, each granting to each a perfect liberty of view, and each recognizing it a matter of duty not to place the letter above the Spirit, the doctrine above the Light.

To me it seems also a truth that the points of agreement in the two statements constitute the distinctive faith of Friends, and, as well, portray a theology towards which all forms of religion are gravitating, and which eventually will bring all mankind into diviner relationship with God. WM. M. JACKSON.

THE DISTINCTIVE VIEWS OF FRIENDS.

BY JOHN I. CORNELL.

(Continued from last Month.)

And while accomplishing so much, it will not discard the teachings of the past any more than it will any other of the instrumentalities God has employed or may in the future employ for man's salvation or preservation from the commission of sin.

Had all men always lived up to this ideal of the Friends, there would have been but little need of spoken or written instrumentalities, and it may be noticeable, as a matter of history, that the farther men have gone from this immediate revelation of the Divine Spirit, the more need there seemed to be for such aids to enable them to return, and it may also be noticed that there has been a tendency when such aids were given and relied on, to deify or unduly reverence the aids so furnished, and hence to lapse into a pseudo-idolatry and thereby lose sight of the

object intended by the Divine Spirit in furnishing them. When, however, these aids are understood to have been given as a further corroboration of the truth immediately revealed, and given because of the love the Father has for His rational children, that they may grow up and attain to the higher plane He designed them to occupy, they will accomplish the purpose for which they were given, and become invaluable auxiliaries for such accomplishment or attainment. It is in this sense that the Bible may become to us of inestimable worth, not as the alone law for us to follow or the alone source of the knowledge of truth, and the alone judge of our faith and practice, but the corroborator of the immediately unfolded will of God, through the Christ within us, as we trace throughout its pages, the understanding of the writers out of the inspiration given them and expressed in accordance with that understanding, revealing under different circumstances and in different ages some new phases of divine truth and the results of its acceptance or rejection by those to whom it was given, or the consequences which have followed a daily obedience to or disobedience of the divine law, so in the government and regulation of our own lives, we may be checked or encouraged as the circumstances under which we are placed, may require, and in this experience we will ever find that what was truth in one age, is truth in another, though there may be a different adaptation of it required to meet the changed, or changing conditions of humanity.

With this idea of the Bible, we shall be preserved from making it an idol, and hence from worshipping it instead of God. It will become more valuable as an auxiliary reference and one which will aid us in the removal of many a doubt, or in the confirmation of many a supposed duty. We shall not with this thought regarding it, seek to interpret it either by the aid of our own or other human intellects alone, nor shall we attempt to analyze it by scientific

methods, but will rely on the same inspiration, through and by which it was written, to unfold just so much of it as we may need, and it will then become truly profitable for doctrine, for counsel, for reproof, and for instruction, that we may be thoroughly furnished unto all good works.

So in our dependence upon an outward or human ministry, as one of the auxiliary testimonies to or confirmation of the immediate revelation of the Divine Spirit, it has its place, but it was not intended by the Divine One, that man should depend on this for his right guidance, either in moral or spiritual duties. In that higher attainment where the individual soul is in perfect accord with the direct revelations of God's will, and the human is made to obey its every direction, there could be no possible need for any form of instrumental guidance, as was so fully exemplified in the life of Jesus. No ministry was requisite to teach him, and he had no need to go to the Jewish Scriptures to learn what the Father desired him to do—all that was requisite came through the spiritual communion with the Father. But as man has not as a mass so attained, in order to meet this abnormal condition God employs these other and more tangible agencies to assist him in either understanding or obeying such convictions of right and wrong, as he by his immediate inspiration imparts. Beyond this the ministry ought not to attempt to go, for when it does so attempt it usurps the prerogative which belongs alone to God, and becomes to the human race a hindrance to, rather than a help in their religious life, because it always tends to lead into a worship of forms and ceremonies, or to the establishment of a narrow conception of divine intelligence or care. A ministry that can supplement the direct inspiration of the Spirit, and thus confirm to the individual his apprehension of required duty, or of an imparted knowledge of some truth, must first be able to understand what the individual or assembly

may most need to be confirmed. This may be some doubt as to the correctness of past opinions; it may be the newer misconception of some truth heretofore not or only dimly understood; it may be the connection between some revelation made in the past and recorded in the Bible; it may be an apprehended requirement for some religious service; it may be an apprehended necessity for changing some course of action heretofore pursued; it may be the need of cheer in some despondent moment; it may be a word of comfort in an hour of deep sorrow, in which the attention is diverted from the loving and overruling care of God; it may be to unfold a clear perception of some important truth which has not heretofore been brought to the mind's attention; it may be to dissuade from some former course of conduct; it may be to deepen the dependence upon the immediate revealed word of God; and such revelations of those varied conditions may be unfolded to those of either sex who may be required to minister. These are among the varied legitimate obligations or duties given to a true ministry, and no one can obtain a knowledge of these different conditions in an assembly, or in any individual of that assembly, by any process of scientific investigation during the short period usually devoted to a religious service, nor could they obtain it by any other means than a close and frank conversation with each individual, and often then prudential motives would conspire to keep from others the inner workings of the Spirit, so that as the true condition of each individual in an assembly or such individual as the minister may be called especially to speak to, can only be known by the Omniscient God, the one All-Knowing Spirit, and hence, in order that the minister may impart just what may be needed, he or she must be enlightened by the revelations made to them by this Omniscience, as there is no other possible way for the minister to obtain possession of the facts. But

in the imparting of that truth thus given, the minister may and will draw his illustrations from his own individual experience under like circumstances, so as to more strongly impress or enforce his testimony upon those for whom it is intended.

Such a testimony will always meet a witness in the hearts of those spoken to, although it may not at the time be acknowledged by them to others, and will be like a seed implanted in the soil, which under favorable conditions will germinate, grow, and in time produce its fruit. Such a ministry, then, has its source, direction and qualification from the same source of inspiration, which is intended to be the spiritual guide of every man, and hence no such qualification can be obtained by the study of mere theological doctrines or dogmas. The ability to impart the revelation given is, and must be, the result of such an occupancy of the gift conferred, as will render the instrument more capable of imparting a clear understanding to others of that which is unfolded to him. This involves the culture of the intellectual powers in the use of language, in the ability to compare thing with thing, in the acquirement of a style of expression which shall draw to rather than repel, so that the word spoken shall not be rejected because of the manner in which it is expressed, and all this crowned by such a consecration of heart and life, that he gives a practical evidence that he is endeavoring to so live to be obedient to his own immediate inspiration that his life will exemplify the truth of the ministry he is delivering to others. Since, then, a qualification for such a ministry requires no peculiar theological training, and since a ministry to be really effectual in aiding any other soul in its efforts to attain or experience either salvation from the commission of sin, or restoration from the effects of committed sin, must receive its qualification and inspiration directly from the source of all knowledge, God himself, it becomes

evident that such a ministry cannot consistently look to man for its reward, nor ought it to, so engross the whole time of anyone, so as to demand of other men the whole support for the physical life, either of the ministry or his family, God making the requirement will give an abundant reward or compensation, and will so regulate the life of the minister that all at least of the necessaries of life can be obtained by them. There being no real need for prior study as to what to say, or as to what conditions may be met, the necessity for the absorption of the whole time in the preparation of two or three discourses per week being taken away, the mind and time are left free for other employments, and these mainly constitute the reason for the ideas entertained by Friends for what is known among them as a free gospel ministry. Will this simple form of faith and simple line of ministry meet the needs of mankind, and accomplish all that is necessary or desirable in a religious life? Will it save men from the commission of sin in the present life, and will it open the gates of heaven in the eternal world for the Spirit after it leaves the mortal tenement? These may become serious questions to consider.

The object to be obtained by all religious observances that are not especially designed for the building up of some sect, or the promulgation of some doctrine from a purely selfish motive, is first, to better the moral condition of men, next to promote and enhance the growth of the spiritual life, so as to uplift man from the necessity of seeking his enjoyments or happiness by merely pandering to his sensual appetites and desires, and lead him to find his purest enjoyments in the cultivation and growth of his higher spiritual powers, and that form of observance which best promotes this comes the nearest to the ideal all classes of religious professors acknowledge the most desirable to attain.

Then it becomes an important subject for investigation, as to whether

Written for the YOUNG FRIENDS' REVIEW.

GIOVANNI, THE ROMAN BOY.

I.

attention to the immediately revealed will of the Spirit to man's inner consciousness will promote and sustain man in his efforts to live a moral life? Will it enable him to so control the demands of appetite, and cravings of desire, as to prevent him entering into and suffering the consequences of violated physical or moral law. We must allow something for the kind of training which the child has received before we make an unqualified affirmation to these queries, but granted that a child has been trained from infancy to attend to those impressions which restrain it from any undue indulgence of appetite and desire, we may safely affirm that such an obedience to the immediate revelation of each duty required would accomplish all that would be desired.

But why train the child? may be queried, if the above premises be correct. Will not God adapt His inspiration to its understanding, and so afford it all the law it needs?

What might have been the condition of the child, and the relations this immediate inspiration would have had in moulding its life had it not been necessary in the Divine economy to meet the conditions of the human family which resulted from their disobedience and impatience in giving them an outward mediator, we may not know, but in the present status of the race, we find the child dependent in its earlier years upon its parents or caretakers for its first steps in the development of its spiritual nature, just as we do in the right development of its intellectual, or even its physical nature, and it may have been so designed from the beginning as far as we may now know, by the great Creator that parents by obedience to this direct instruction of the Spirit in directing their own lives might and could lead the child to understand what the impressions made upon its infantile mind meant, and so gradually induce it to obey their directions because of the confidence begotten by obedience to them.

(To be continued.)

It is early dawn of a day, A. D. 67. Hastening along the Appian way is a youth of fourteen summers; his brown curls are moved by the wind, as lifting his cap he wipes the perspiration from his flushed face. The large blue eyes have an anxious look, but the small mouth of almost womanly tenderness is compressed with the firmness of a man. At length the boy stops and gazes intently in every direction, no person is anywhere visible, and hastening forward he removes a large, flat stone, which is nearly concealed by a growth of wild shrubbery; letting himself through the opening, he replaces the stone and is lost to view. Let us follow him: After replacing the stone the young Roman takes from the inner folds of his dress a small torch, and, lighting it, he dashes forward with the confidence of one accustomed to the underground way. After turning through various narrow passages, he emerges into a comparatively large room. The walls are adorned with rude paintings. Scenes of martyrdom are here, but passing by these the youth stops in front of a picture of the crucifixion; with lips slightly parted he gazes, his breast heaves with emotion, and raising his eyes toward heaven he exclaims, "Dear Lord thou hast promised to be with thy faithful ones even unto the end of the world; be with me now and in the death which I feel is near, take not Thy Holy Spirit from me." Then in a lower tone he prays: "O dear, Heavenly Father, sustain and comfort my darling mother when I am gone." The torch falls from his hand, he has not another, but, familiar with the way, he pressed on until stopped by a sentinel, "How comest thou?" "In His name," is the quick response. A light is handed forth, and the next moment Giovanni is in his mother's arms. "O, my boy, why hast thou stayed so long, and where is the provisions thou wast to bring?" is the mother's

anxious enquiry, as she gazes earnestly into her boy's face and smoothes back the damp curls from his brow.

"Mother, Severus would give me nothing; he says the followers of Christ are a lot of impostors, who have but recently burned the city of Rome, and the Emperor has already ordered the whole sect to be destroyed. He said my father"—the mother's face grows paler—"Yes, mother, I know that my father gave up his life rather than take up arms which was against Christ's command, and I trust his son will be as true a Christian; they know I am a follower of Jesus Christ, for I would not deny it when they asked me, and Severus said in scorn, I was a worthy son of my father. I was proud to hear it said, mother, but I must not run on thus. A terrible persecution is about to fall upon the Christians. I have learned it all; my time has not been wasted; but they have not yet discovered our hiding place in the catacombs. But as suspicion has fallen upon me, I must go out and come in no more. There is our friend Cornelius, even now on his way from Judea. I must meet and warn him, and there are others I can help. Hold me not, mother! I must not stay idly here if in any way I can serve my Master elsewhere. I will be back or send a message in two days, if possible; if not, do not mourn for me, mother, for what is this life compared to that which is to come, even eternity to be spent with our God and all the dear ones who have died trusting in His Son."

We draw a veil over the last hours the mother and son spend together, they draw to a close as do all earthly things, and the Christians assemble in their underground place of worship, and bid, as it were, a last farewell to the young brother who, with bowed head, receives the blessing of the aged minister, a man who has "been with Jesus" when he walked upon the earth, and who has since been with him no less in the light of spiritual communion.

One week has passed. We see Giovanni in a loathsome dungeon, his only company a brutal jailor. His only company? From when e then comes the look of joy and hope on the now pale face? He who has promised to be ever with us has not forsaken his trusting child. Through all the days of torture and the nights of pain a mightier one than man has stood beside the heroic soul, and the brutes in human form stood abashed in the presence of the frail lad from whom they can draw no word regarding his friends or their hiding place.

At an early hour people are hastening toward the Coliseum. Every one is anxious to obtain a good view, for to-day will be added to the other sports of the Arena the death of a Christian boy. The gladiatorial combats are over. It would seem that the spectators must have had their fill of bloodshed, but no! their savage thirst is still unquenched, and they bend eagerly forward as a young boy enters the arena. His upturned face is very pale, but on it is no shade of fear; he seems not to know when the cage is opened and the lion enters. A low growl attracts his attention, he glances at the huge animal, then clasping his hands and raising his eyes to the heaven he is so soon to enter, he prays:

"O Father in heaven, I ask not thy vengeance on my persecutors; the day is coming when they will know against whom they have fought, and I pity them. O Father, thou hast kept thy promise; thou hast been with me to the end and thou art with me now. Into thy hands I commend my spirit."

There is a hush in the air! The lion springs upon his prey. A moment—all is over! The pure spirit of the youthful martyr has joined the redeemed of all nations where "God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away."

LYDIA J. MOSHER.

Young Friends' Review

A SEMI-MONTHLY.

Published in the interest of the Society
of Friends

BY S. P. & EDGAR M. ZAVITZ

AT

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This issue commences our SEMI-MONTHLY, each number containing sixteen pages, our present regular size, at 75 CENTS a year, thus giving TWICE our present amount of reading for only one and a-half times the price. As soon as our subscription list reaches 2,000 names we shall enlarge to twenty pages at seventy-five cents a year. With a little effort on the part of ALL our readers we can reach that point AT ONCE. Let's try.

We can never seem to have an end of thinking, and talking, and writing about the World's wonderful First Parliament of Religions. After taking into account the millions of the earth's inhabitants that belong to each of the great faiths, and also of the thousands that belong to the many and influential sects in Christendom, the wonder is that the little Society of Friends received the respect and honor that it did. It was certainly greatly out of proportion with its meagre numbers. I attributed it to the executive ability and influence of our Chicago Friends, who had the most to do with our Denominational Department. They knew it was the opportunity of our Society in the nineteenth century, if ever it was to have one, and they entered into the important work with the earnest zeal and daring trust, so characteristic of the wonderful city.

But the Chicago Friends modestly unconscious of any glory due themselves in the matter, attribute it to other causes, such as the following, which I take the liberty to extract from a private letter from one of the active Friends there: "It is almost a surprise to me to find so much heed given us, so much genuine respect, but it is owing to the recognition of our valuable contribution to the moral progress of the world in the past, and to a growing consciousness of the truth of our fundamental principle, the spiritual nature in man and the individual impulse to righteousness that it receives."

A Young Friend in the West, in the interest of the YOUNG FRIENDS' REVIEW, offers \$5 as a prize for the best original article upon the following subject: "*The origin of our Marriage Ceremony; the Principles Involved Therein, and the Best Legislation against Existing Evils in the United States resulting from the Present Systems on Marriage and Divorce in the various States.*" The conditions are: The writer must be under forty years of age and a subscriber to the YOUNG

FRIENDS' REVIEW; the article shall not exceed 2,000 words, and must be in the hands of the publishers of the REVIEW before the 1st of 2nd mo., 1894.

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YOUNG FRIENDS' REVIEW for 1894 should be a much more valuable paper than ever before in many ways.

1. It will contain at least double the amount of reading matter.
2. Being semi-monthly, it can be made more "newsy."
3. We shall continue publishing *sermons* as opportunity offers, and with better facilities for securing them.
4. We will encourage our young people, as we have in the past, to write for its pages.
5. We will exert due care to keep the paper pure and elevating, and at the same time allow breadth of thought and expression.

6. We are promised the co-operation of Illinois Yearly Meeting through its Committee, and our readers will be enabled to feel something of the *new life* of the West through members of our youngest Yearly Meeting.

7. We are succeeding in an effort to meet the needs of the young manhood and young womanhood of our Society still further by securing the promise of articles from some of our best writers on subjects of present interest, and in harmony with the *Quakerism of to-day*. William M. Jackson, of New York City, one of the clearest exponents of our principles, will be one of these writers.

8. We are to have a series of historical tales from the charming pen of Lydia J. Mosher. Those who remember the exquisite story of "Martes, the Persian Boy," have no doubt longed for more such. Among others to come will be several portraying scenes of the early days of our Society.

These, with matters such as already go to help make up its contents, should make the YOUNG FRIENDS' REVIEW for 1894 vigorous, interesting and valuable.

We are sure our readers will be interested in the article in this number by Wm. M. Jackson, of N. Y. It is the first of a series to extend through the year. We have no doubt they will be highly appreciated, as we think they will richly deserve.

One of our correspondents in Virginia informs us that the selection of poetry found in the report of Baltimore Yearly Meeting, and attributed to Whittier, is from a poem entitled "Faithfulness," by Elizabeth Loyd, Jr.

Central Executive Meeting, Chicago, Athenaeum Building, 18 Van Buren St., 10.45 a. m. Strangers cordially invited. Take elevator.

The weakest man is the one who is a slave to his own desires.

The way to do a great work is to do a little towards it each day.

QUAKER POEMS.

John C. Winston & Co., of Philadelphia, have in press for issue 12 mo. 15th, 1893, a volume of about three hundred pages of poems relating to the Society of Friends, illustrated by original drawings, and reproduction of photographs, old paintings, and prints. There are about sixty poems relating to persons, places, events, customs, peculiarities, etc., associated with Friends in England and America. Some of the poems are of much historical interest, many of them are by well-known poets, who have thus shown respect and honor to our Society. The compilation has been in progress for several years by Charles F. Jenkins. The publishers offer to send sample pages, on application, to those interested

GRAVITY IN OUR MEETINGS
FOR DISCIPLINE.

"Friends, hold all your meetings in the power of God."
—GEO. FOX.

There are now so many assemblies, convened in the name of the Society of Friends, and mostly in Friends' meeting-houses, that there would seem to be cause for grave apprehension lest the line between a religious meeting and a lyceum should become obliterated.

According to the language of our first query, our meetings for discipline are *religious* meetings; and where this query is truthfully answered, all unbecoming behavior therein should be noted; but in the supplementary organizations (if they may be so designated) there is prevalent a colloquial manner, that is not calculated to promote solemnity, and that may lead even to jesting on the part of those who address the assembly, and to smiling and whispering among the hearers. A chairman is appointed to maintain order, and to see that the programme is carried out; and as Friends are supposed to be a well-behaved people the decorum is usually—perhaps nearly always—such as would be considered admissible in polite society.

All this is to be expected in a lyceum, or argumentative body. The speakers may infuse a little pleasantry into their lectures or remarks, and the writers may adorn their essays with the flowers of rhetoric; the arguments—amounting to debates—may be good-humored, and yet enlivened with a little repartee, or with what the speaker may deem an appropriate jest.

It is not the aim of the present article to find fault with any of the organizations, or to apply adverse criticism to the manner in which they are conducted; but to emphasize the importance of keeping them distinct from our religious meetings, and of maintaining a strict watch that neither a levity of manner, nor an argumentative spirit may find its way into our meetings for discipline.

Those who are familiar with the account of the rise of the Society of Friends, and the great care that was exercised in establishing and maintaining the meetings for discipline, must be aware that they were instituted under the weight of religious concern, and intended to preserve the body from reproach, and from all distractions that would have a tendency to divert it from "the most steady attention to the inward voice." These early Friends needed no moderator, no chairman; but they *did* acknowledge one head, and that head was He who never erred in judgment, who never attempted to jest, but from whose lips proceeded only the "words of truth and soberness." Now, if He be the master of the assembly, should not those who compose it endeavor to come under His influence sufficiently to feel the weight of the occasion? If such be the sincere desire and the earnest effort of those assembled to transact the weighty affairs of the church the meeting will come to a true judgment, and the clerk will announce and record it.

If all those who participated in the transaction of the business in our meetings for discipline—either actively by expressing their sentiments, or pas-

sively by accepting appointments—would turn inward and strive to get into the quiet, it would give solidity to the countenance, gravity to the demeanor, cautiousness to speech, dignity to the assembly, wisdom to its deliberations, and the sanction of truth to its judgments. H. *

Philadelphia, 12mo. 11th, 1893.

ORIGIN AND GROWTH OF FIRST-DAY SCHOOLS.

Read at the Blue River, F. D. S. Conference, 11mo, 24, 1893, held at Clear Creek, Ill., by Mary A. Mills.

We find that the definition of First-day, or what is commonly called Sunday Schools, is an assembly of persons, on the First-day of the week, often called the Lord's day, for the study of the Bible, for moral and religious instruction and worship of the true God. It is a means of training the young and ignorant in the duties we owe to God, and to each other, and may very properly be called the nursery of the church. We find that methods of instruction of different kinds have existed since the earliest history of the race. In patriarchal time, the school, like the church, was in the family, and the father was the teacher and priest, but we do not design to dwell in the manners and forms employed in the times of Abraham, of Moses, and of Joshua, but will notice the school system amongst the Jews during the apostolic period. History tells us that at that time schools were found in every city and considerable village in the land, that there were four kinds: The elementary, the teaching of the synagogue; the higher schools, as Hillel and Shammai; and the Sanhedrim or great school. The apostolic age was remarkable for the growth of these schools.

Every town having ten men giving themselves to divine things was to have a synagogue, and every place having twenty-five boys was compelled to appoint a teacher. The teachers in that age were a recognized body of workers quite distinct from the pastors, pro-

phets and evangelists. The best commentators hold that the peculiar work of the teachers was to instruct the young and ignorant in *religious truth*, which is identical with the work of the Sabbath School to-day.

Questions were freely asked and discussed, and no one was debarred from taking part. No doubt it was one of these Jewish Bible schools that Jesus entered when on the occasion of his first visit to Jerusalem at the age of twelve years, when after the company in which his parents had travelled had departed from the city and were one day's journey out, he (Jesus), was discovered to be missing, and when on returning to seek their son they found him at the temple talking with the great men, and in reply to their questioning as to why he had staid behind, he said "Wist ye not that I should be about my Father's business?"

But we pass to the modern Sabbath Schools of which Robert Raikes is justly regarded as the founder. He was a citizen of Gloucester, England, and proprietor of the Gloucester *Journal*. Business calling him to the suburbs of the city, in 1780, his heart was touched by the group of wretched ragged children. He engaged four teachers to receive and instruct in reading and the catechism such children as should be sent them on First-day. The requirements were that they should come with clean hands and faces and with such clothing as they had; they were to stay five hours.

Diligent scholars received rewards of Bible Testaments and other articles that would conduce to their home comfort. The teachers were women, and were paid a shilling a day. Raikes published an account of his efforts in his paper of Nov. 3, 1783, which was copied in London papers, and later another article in the *Gentleman's Magazine*, which attracted much attention.

Wm. Fox, who was already interested in the improvement of the moral condition of the London youth, opened a

correspondence with Raikes, and urged the plan at public meetings, and with Jonas Hanway, Henry Thornton, and other Philanthropists, formed the Society for the promotion of Sabbath Schools throughout the British Dominion, Sept 7th, 1785.

The plan seemed to grow in popular favor, and learned and influential persons gave it their support, among whom were the poet, Cowper, the Wesleys and the Bishop of Salisbury, but like all good causes it had its enemies, and we find that the Bishop of Rochester violently opposed the movement and the Archbishop of Canterbury called the Bishops of Scotland together to see what could be done to stop it. In Scotland, Sabbath School teaching by laymen was declared to be a breach of the fourth commandment. But notwithstanding the opposition the Sabbath Schools continued to multiply, and rapidly extended throughout England, Scotland, Ireland and America. Following a meeting at Philadelphia, in Dec., 1790, attended by Bishop White, Dr. Rush, Matthew, Cary and other philanthropists, the Sabbath or Sunday School Society was formed in Jan., of 1791. Its object was to give religious instruction to poor children. Like the British Society, it employed paid teachers, and used about \$4,000 in support of such schools between 1791-1800. The Society still continues its usefulness, granting to needy children who avail themselves of the opportunities thus placed within their reach, books and other religious publications. They have expended in these donations about \$35,000.

The chief aim of these schools seems to have been to reach the children of the poor who neglected the church, so in this way they were like our mission schools of to-day. But the system was expensive and necessarily limited in usefulness; so the next step was to secure the services of teachers who would give such instruction from a love of and interest in work, doing all in the faith that "Inasmuch as ye

did it unto one of the least of these ye did it unto me." Oldham, Eng., claims to have had the first teacher who declined to receive any compensation, and thus began the gratuitous instruction. The growth of the system had been remarkable before, estimated that 350,000 scholars had been enrolled in five years; this new feature gave it a fresh impetus by adapting it to the needs of the poorest community in the city or country.

As a further illustration of the rapid growth of the Sabbath or First day School, the American Sunday School Union estimates that in 1827 the number of scholars enrolled in the different countries was 1,350,000. According to the census of 1854 the number had been increased to 2,987,980 in Great Britain and Ireland; including the Isles of the Sea and in America at the same period the number was estimated at 3,000,000, making a total of 5,987,980. The report of the International Convention in 1881, gave the United States 84,730 schools, 932,283 teachers, 6,820,835 scholars, and at the Raikes Centenary in England in 1880, reports for the world estimated 1,559,823 teachers and 13,063,520 scholars.

But *numbers* alone do not indicate the immense growth of the Sabbath Schools; the great improvement in the modes of instruction, the beautiful and costly buildings, the ample accommodations provided for the schools in America, as compared with the dark and dingy apartments first provided, the wide enlistment of the ablest talent in the country in teaching and in providing lesson helps and literature, the clear definition of the place of the Sabbath School, not as a thing separate and apart from the church, but as all Christians at work, teaching and learning the Lord's message to His Church. The remarkable and constant influence this wide spread instruction has had in lessening vice and crime, in diffusing a zeal for Biblical study, in imparting greater familiarity with its one great text book—the Bible; each and all

these are forcible illustrations of the wonderful growth of this Christian institution of modern times. In our own Society we have not been able to secure any statistics, to gather proof of growth, but we do know that, though as a Church we were slow to recognize the value of the First-day School as an accessory to the Meeting; we have known to a certainty that the interest has been increased, and in many cases, the numbers enlarged, and though we are unable to tell you to whom we as a people are indebted for the first move in that line, we can say to a certainty that it is proven that the establishment of First-day Schools amongst Friends has been most encouraging. From the minutes of the General Conference of First-day Schools we find that the twelfth session of that body was held at this place in 1881, and presuming that preceding that meeting the sessions were held annually, the first General Conference was probably held in 1869.

The minutes of the last General Conference held at Lincoln, in Virginia, report 166 schools within our borders, and nearly 9,000 scholars, officers and teachers are each week to be found in the First-day School.

Thus we are in our small way endeavoring to help in the work of the Sabbath School which has grown to such magnitude in this fair land, and though our efforts may seem feeble and results small as compared with the other churches, still we realize as we each one step into line and do our little part, so shall we go from strength to strength and at last earn the welcome plaudit, "Well done, good and faithful servant, thou hast been faithful in few things, I will make thee ruler over more."

For the YOUNG FRIENDS' REVIEW.

The Shrewsbury and Plainfield Half-Yearly Meeting was held at Plainfield, N. J., 11mo. 16th. We were greatly favored in having with us at this time, Robert S. Haviland, Robert and Esther Barnes, Elias Un-

derhill, James Stringham and others, whose words of wise counsel and encouragement made us feel that we had been partakers of a spiritual feast—not a feast of dainties, but of wholesome, strengthening food which seemed so applicable to our need.

Robert S. Haviland urged us to a more truly spiritual worship, that should not be dependent on any particular place. We should not cling too much to our old meeting-houses because of their association with earlier Friends, or we would be likely to depend on the traditions of the past, instead of being, ourselves, earnest truth seekers, living not by the light our fathers had, but by the light that is ours in the present day.

Frances Williams admonished us to accept the invitation, "Come unto me all ye who labor and are heavy laden and I will give you rest," for if we accept the yoke with a meek and lowly heart we shall be able to say, as did the Master: "My yoke is easy, and my burden is light."

For the first time, the business meeting was held in joint session, which change seemed to be very satisfactory. The queries and advices were read from the revised disciplines which had been adopted by our late Yearly Meeting.

In the afternoon a session of the Half-Yearly Meeting's Temperance Committee was held, which proved very interesting. Two petitions were prepared to be sent to the Legislature of the State of New Jersey; one asking for the repeal of all liquor license laws, and the legal prohibition of the manufacture and sale of all intoxicating liquors for drinking purposes; and the other asking for the provision, by appropriate legislation, for the introduction in the Public Schools of this State of scientific instruction concerning the effects of alcohol and narcotics upon the human system.

In the evening Friends were invited to the hospitable home of Aaron and Anna Powell, where they were entertained

with accounts of the recent Parliament of Religions. Those Friends present, who had been privileged to attend, adding their share to the interesting story for the benefit of those who were not so favored.

Public meeting on the 17th was of deep interest, and we could not but feel the Divine presence hovering round us, and making it an occasion long to be remembered.

I believe we cannot participate in such occasions as these and not be stronger and better fitted for work both in our daily lives and in our beloved Society, and I trust it has left its impress on us all.

I would like to add a few words about our Monthly Meeting, with regard to the question asked by the REVIEW early in the year. How can we best strengthen our home meetings? As already stated in a previous number of the REVIEW, the time of holding our Monthly Meeting was changed from Fourth-day to First-day, so as to enable many to attend who would otherwise be detained by business. The change continues very satisfactory, and as we look round on our large and interested assembly we feel thankful that a change was made which added so much to the strength and interest of our meeting.

The care of the First-day School has recently been assumed by the Monthly Meeting, and, by the advice of the Yearly Meeting a Committee on Philanthropic Labor has been appointed which promises to bring our younger members into greater usefulness in the Society. The new discipline recommends the appointment of Social Committees in our Monthly Meetings to have a care of members who are unable to attend meeting on account of infirmities or those who are non-residents. This subject is claiming our attention.

M. V.

“Just as the *twig* is bent the tree is inclined.” A wise man would not attempt to make a mast for a stately man-of-war from a gnarled and knotty oak.

BLUE RIVER QUARTERLY MEETING.

With the mercury near the zero point, we left Chicago for Clear Creek, about 120 miles south-west (eight miles by private conveyance), to attend Blue River Quarterly Meeting. We were met by Clarence Mills at Lostant, who took us to the house of his father, Abel. Here the Yearly Meeting is held. It is sixty-five miles from Benjaminville, the nearest Meeting, where the Quarterly Meeting is held in Second and Ninth months, and three hundred and twenty-five miles from Salem, Ind., where the Quarterly Meeting is held in Fifth month.

The F. D. S. Conference, held on Sixth-day evening, 24th ult., showed favorable reports from Clear Creek and Benjaminville Schools, both of which are now “Evergreen” Schools, and satisfied that the change is for the better.

On Quarterly Meeting day, Abel Mills gave a practical discourse from the text, “I am the resurrection and the life.” The business meeting showed encouraging work done by visiting Friends westward. Being the Quarterly Meeting immediately following the Yearly Meeting, little business was before the meeting. On First-day, Edward Coale spoke at length and in a practical way on the words of St. John: “I baptize with water, but there standeth one among you whom ye know not, etc.”

David Wilson bore testimony in the same line of thought.

Supplication was made by Isaac Wierman. In the evening there was held in the meeting-house the regular Young Folks’ Meeting, largely composed of young Friends but designed as a union meeting. The interest and activity of Friends clearly show that there is a bright future for the Society here.

We regret that space will not permit to give a full report of our mingling with Friends in this prosperous section of the Society’s vineyard.

Chicago, Ill.

C. E. L.

THE STANDARD DICTIONARY.

Volume I. of the two-volume edition of the Funk & Wagnalls Standard Dictionary of the English language will be issued on December 16, 1893. This volume has been four years in making; two-hundred and thirty-eight editors and specialists have been employed upon it; and the cash outlay has been about a-half million dollars. The advance orders for the work mount up into the tens of thousands.

The vocabulary of the STANDARD is extraordinarily rich and full, that of no other Dictionary nearly equalling it, although great care was taken to throw out all useless words.

The following is an actual count of words and phrases recorded under the letter A:

STORMONTH Dictionary, total terms in A.....	4,692
WORCESTER Dictionary, total terms in A.....	6,983
WEBSTER (International) Dictionary, total terms in A.....	8,358
CENTURY DICTIONARY, total terms in A.....	15,621
THE STANDARD DICTIONARY, TOTAL TERMS IN A.....	19,736

The full number of words and terms in these dictionaries for the entire alphabet is as follows: *Stormonth*, 50,000; *Worcester*, 105,000; *Webster*, (International), 125,000; *Century* (six volumes, complete), 225,000; **STANDARD, 300,000.**

Published by Funk & Wagnalls, N. Y. City; London, England; and Toronto, Canada.

PRAIRIE GROVE QUARTERLY MEETING.

For the YOUNG FRIENDS' REVIEW.

Prairie Grove Quarterly Meeting of Friends was held at Marietta, Iowa, 12 mo. 2, 1893.

In the morning there was a snow-storm driving upon us and the out-look was very unfavorable. A few Friends gathered for the Ministets' and Elders'

meeting at 9.30., and the clerk being absent, Nathan Edsall was appointed for the day and Horace M. Nichols to assist him. Elizabeth H. Coale, of Illinois, and Isaac S. Russel, of Maryland were in attendance with us. The usual business of this meeting was gone through with, and a few words of precious encouragement was given by those Friends, who were with us and the meeting adjourned. The Quarterly Meeting gathered at or near 11 a. m., and after a brief silence the words of St. Paul were quoted, in which he said "he had learned in all things and under all circumstances to be thankful," and also the words of Jesus, where he said: "Be of good cheer, I have overcome the world," evidently meaning that we too may overcome the trials and discouragements of this world if we look to the right source for help.

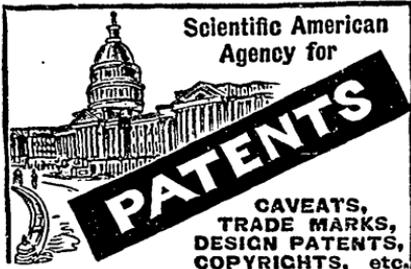
When the business of the Quarterly Meeting was turned to, it was found that the clerks and books of minutes were not present, and Mary Russel, of Prairie Grove, and Anna M. Shumway, of Marietta, were chosen clerks for the day, and the business of the meeting was proceeded with. It was found that of the several representatives appointed by the different Monthly Meetings, each meeting had one representative present. The Friends from a distance were Griffith Coale and wife, from Webster City; Elijah Hogue, from West Liberty; John and Mary E. Cory, of Tama, Iowa, and a daughter of Isaac S. Russel, with others that have been spoken of.

On First-day the weather was quite pleasant, and a good attendance at meeting for worship, and the First-day School Quarterly Conference, held at the close of the meeting, was quite interesting. DELLA CORY.

I have said there is no spirit without form, no form without spirit; but, if the spirit should depart from the form, and if you still retain that form, it will be tied to your back as when a corpse is tied to the back of a living man. The corpse of a dead form, of a

dead monasticism, of a dead ritualism, of a dead ecclesiasticism, is a dead weight, and will carry down the souls of those who bear them to death—*P. C. Moomdar.*

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