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Young Friends' Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. IX.

LONDON, ONT., FIFTH MONTH 15TH, 1894.

NO. 10

ON THE ROAD HOME.

It isn't the thing you do, dear,
It's the thing you leave undone
That gives you a bit of a heartache
At the setting of the sun.
The tender word forgotten ;
The letter you did not write ;
The flower you did not send, dear,
Are your haunting ghosts at night.

The stone you might have lifted
Out of a brother's way ;
The bit of heartsome counsel
You were hurried too much to say ;
The loving touch of the hand, dear,
The gentle, winning tone
Which you had no time nor thought for
With troubles enough of your own.

Those little acts of kindness
So easily out of mind,
Those chances to be angels
Which we poor mortals find,
They come in night and silence,
Each sad, reproachful wraith,
When hope is faint and flagging
And a chill has fallen on faith.

For life is all too short, dear,
And sorrow is all too great,
To suffer our slow compassion
That tarries until too late ;
And it isn't the thing you do, dear,
It's the thing you leave undone
Which gives you a bit of a heartache.
At the setting of the sun.

—Margaret E. Sangster.

THE INWARD GOSPEL.

Sermon by John J. Cornell at Park Avenue Meeting,
Fourth month 23, 1893.

"I am not ashamed of the gospel ; for it is the power of God unto salvation to every one that believeth ; to the Jew first, and also to the Greek."

I feel that I can adopt this language of Paul to the Romans as my own this morning, for I understand the gospel to be the revelation of God's will in each individual soul. It is designed especially to assist each soul to overcome whatever of besetments lie around it in life, and to bring to it as much of happiness as is possible for us to enjoy

here ; as well as to fit us for whatever there may be in store for us in the eternal life.

That gospel is both written and unwritten ; spoken and unspoken. Its most powerful preaching is within each rational soul. Whatever there is that falls from human lips, or may be traced by the human hand, of truth, has no higher office than to point or call the attention to the unspoken and unwritten gospel in each individual soul.

The expounding of a text of scripture, the enunciation of what an individual may believe to be true, the advocacy of doctrines,—all these, while right in themselves, may be productive of evil, because they may be so presented as to cloud the understanding of those to whom they are spoken or written, and turn their attention away from the unwritten gospel, thus leading them to place their dependence upon that which can be at best but a broken reed to lean upon.

In so far as I have any mission in the preaching of the gospel, I feel it is simply to call the attention of those whom I may address to the unwritten gospel within themselves ; to try, so far as I may, from my own practical experience to illustrate the truth, that that which I have known may be known by others ; that that which has preserved me, may preserve them ; that that which has produced happiness and joy to me, may produce the same in others. Whatever of preaching I may do can have no further power than this to induce individuals to come to the same experience that it has been mine to know, for if it be true that the gospel is the power of God unto salvation, that power must exist within each of us, in substance the same in all, but differing in its ministrations with the different needs of each individual.

For no man is like his neighbor : the circumstances by which we are surrounded are different ; the passions that may rule one, may not tempt another ; the appetite one may have to control may not be known to another ; the desire that may injure one mind, may not be felt by another. So there may be a great difference between the conditions of human minds ; but the Infinite, he who knows the thoughts and intents of each heart, who understands each soul, can preach a gospel that shall be to it the power of God unto salvation. I know our attention is called very largely to the idea of a salvation we are to experience after death ; that we are told we must believe in God and believe in Christ, and what God did and what Christ did for us, in order that we may experience this salvation ; that the gospel which Christ and his disciples taught was designed to effect something for us in the eternal life, and not so much for us in this life. So far as I am able to understand my own needs, as an individual, and so far as I have been brought in contact with the human family to understand their needs, it seems to me to be far more important for us to know something of the workings and power of this gospel in the present life, than to have our attention drawn only to that to be received in the eternal life. I may to-day find some passion presenting itself, which, if I yield to it, will destroy my peace ; and if I continue to yield to it, may destroy my hopes of happiness in the eternal life. Do I not, therefore, need a preservation from the consequences that will follow the gratification of that passion ?

While an individual may be called by the Almighty to declare to me in general terms what will be my duty, he may not know exactly what is going on in my mind, or the power and the passion which I am required to control. I do not know that which is your besetment to-day. I do not know, unless there be a specific revelation given to me, what is needful for any one indi-

vidual among you ; and only He who is omnipotent, He who knows the thoughts and intents of every heart, can know this. Therefore, while I may be called as an instrument to ask of you and of myself to be obedient, to do all that we know we should do, to be careful to abstain from all that would lead to wrong, to use the powers that we may be endowed with to overcome the temptations that beset us, yet nevertheless I cannot give you the strength. I cannot give you the power, nor can anyone give me the power, that will preserve me from the evils that lie in my path, or preserve you from the evils that lie in your path. Only God himself can do this. This gospel is not the simple presenting to the ear, but to the mind, of the idea of truth. It is represented as the power of God unto salvation. It not only is necessary that he should bring to our attention the law for us to obey, the course of action necessary for us to pursue, but the power necessary to enable us to obey that law or pursue that course of action must be given us. It may, therefore, be clearly perceived that there is a necessity that this law should be spoken to each one of us. That is what we understand by the direct revelation of God to each soul ; and this is the foundation upon which rests the religious structure of the Society of Friends,—the doctrine of immediate revelation, or the preaching of the gospel (which is the power of God unto salvation), within each individual soul.

But it is not only necessary that the gospel should be preached, but there should be on our part a belief in it. While Paul does not define the character of the belief required, yet it is, it seems to me, a proper and just inference that he meant belief in the power and authority of that gospel. If, then, the gospel be of the character I have presented, the revelation to each individual of the truth, duty, obligation or law necessary for him, there must be, on the part of the individual to whom

that revelation is made, a belief in it ; this also involves the idea that there must be faith in God. Not only a belief in the law given, but a belief in the God from whom that law comes ; and not only the belief in Him, but a faith in Him ; because there is no such thing as believing in God, or believing that there is a God and that he is all-powerful, and yet having no faith in him which will lead us to obey the specific law given by Him to each of us.

Paul has said on another occasion ; "Without faith it is impossible to please God." Without faith in him, we shall not be willing to do that which he shows us to be necessary. Such faith is born of a recognition that he is not only a God of power, but a God of love,—that by the giving of the law he designs to enable man to reach a higher condition of happiness than he can reach by his own unaided powers. By the power of this law man is enabled to control his passions and appetites ; thus keeping himself not only in harmony with God, or the laws of God, but in such a state as will be productive of the advancement of his higher interests.

This faith may not be very strong at first, nor is it requisite that it should be, because the first duties that are required by this revelation to the individual soul are very simple in their character. But the deeper things that are shown us, the heavier obligations laid upon us, only come in the gradual growth of experience, and through the trial and proving of our fitness to accept what the Lord may require of us. If we are faithful in the small things, we shall be entrusted with a knowledge of the higher leadings of the Divine will. But so long as we turn our attention from the following of these requisitions of the Divine, so long as the mind is absorbed in our own selfish plans, so long as we allow these dispositions and passions of our lower nature to control and regulate us, just so long we shall not find this gospel to be the power of God unto salvation.

While Paul used the expression "To the Jew first, and also to the Greek," I regard this as a simple form of expression to denote its universal character. Jesus came to the Jewish people as one of themselves, to proclaim the glad tidings of his gospel, which was to be so different in its operation from the law under which they were living. So as the spreading of that gospel was first to them, Paul uses this expression in writing to the Romans, who were of another race, showing its adaptability also to them ; so I conclude that Paul intended by these words to convey the idea of its universality.

(To be continued.)

For the YOUNG FRIENDS' REVIEW.

OUR LESSON LEAVES.

As the time is drawing nearer for the General Conference to meet, and I thought the subject of our Lesson Leaves would be brought before that meeting, my thoughts have turned to my experience with them in the past year. I realize how hard it must be for a Committee to undertake to prepare lessons to suit a Society like ours, where we profess to allow each individual to follow the Divine promptings within their own souls. As far as I can see, it seems to me that there are those that hold the thought that those who do not believe that Jesus was divine in his nature, that is, that he was different from the rest of the human family are guided by the intellectual, for in the teachings of the lesson of 4th mo. 8th it states "that the important lesson for us to learn is, that our intellectual disputes on this question are at best of only intellectual value." It seems to me that what makes the dispute is that there are those in our Society who are not willing for this thought to be expressed. No matter how much they may be divinely impressed, they are classed as holding intellectual views. In the lesson of 1st mo. 14th, 1894, for the little folks, it says, "But

Jesus did always what his Father in heaven told him to do, and for that reason God gave him power over even *winds* and *waves* to make them obey." And as the little innocent faces look up into mine and ask me, "Did Jesus really make the winds stop blowing?" Call the prompting in my heart intellectual if you must, dare I answer that he did, when in my heart I do not believe it; I hear some say it does not make any difference, we can evade it. Then if it is expressed why the controversy? Are we afraid of the truth? It seems so strange to me that our branch of the Society of Friends should not be willing, for those who do not believe in the miracles, to give free expression to the Divine promptings without its being called intellectual. The world will move on whether we move or not.

In the time of Jesus they accused the people of looking too much to the past. They looked back to Elijah. We have the same trouble to-day. We look back too much to the time of Jesus Christ, George Fox, and others, and depend too much upon the teaching of that day, instead of looking for the divine promptings within our own souls, to be used at the present time. We are too apt to teach that he and they were better and could do more than anyone since has been able to do. Instead of looking back to it as history and tradition, some would have us believe that these wonderful things really happened in those far away times.

I would not say one word to take anything away from the beautiful life of Jesus. I believe he did a good work and lived up to the highest he knew. Many another has done the same since. People did not realize, at the time, what a wonderful man he was, not until he had passed away from them did they comprehend what a teacher they had in their midst. It has been the same ever since. There have been teachers in every stage of the world, and people have not realized how good they were until long years after they have passed on to the life beyond. We too

often, like those of old, live too much in the past, instead of looking to the present. Time and scenes change, for, as Lowell has so beautifully told us:

"New occasions teach new duties,
Ancient good becomes uncouth.
They must upward still and onward
Who would keep abreast of truth."

I am like the old Methodist minister who, when someone asked him if he believed anyone had ever been as good as Jesus, his answer was, "Thousands of 'em, thousands of 'em." It would seem strange if, after all these years of teaching, no one had ever risen up to the level of this ideal. I believe many have been just as good as Jesus, and can do all that he really did. We have such a short account of the life of Jesus, only a few incidents until he was twelve years old, and then no more until he is thirty or until he commences his ministry. How many at the present time, in reading the history of a person's life would consider such a brief account a complete one, and that account written so long after the events happened. We are so apt to exalt the lives of those we have loved. Why even now, in the case of Abraham Lincoln, who has not been dead thirty years we often see sketches in the papers to attract attention, for he is known now far and near, and often the article contains little or nothing he ever did or said. It seems to me our highest ideal is God, or the good—the highest good that each individual can comprehend, we may see it in Jesus Christ. As in the case of the poor, ignorant little child, scarcely higher than the brute, when he beheld another pure little child, his heart was filled with a great longing for something better than he had known, he longed that he might become pure, like the little child, that had come before him like a vision. And, as I understand it, this longing, this desire of the soul to be purer, to be better, is the saviour of the world, is the means by which our Heavenly Father communicates with

his children, guiding us in the way He would have us go. I would call our minds away from the past, and to look to the present, "heart within and God o'erhead." Jesus never claimed perfection for himself, but said unto the disciples, "Why callest thou me good, there is none good but God." Thus, as I understand it, endeavoring to show them, that God our Father is our highest ideal, and no matter how high anyone ever gets the Father is ever prompting his children to come up higher, still higher.

Now, I wish to express this thought, that what causes the controversy in our Society to a great extent is, at least it is so with us, that there are those that are not willing for those holding this view of Jesus, and do not believe in the miracles, they are not willing, I say, for them to express the thought, no matter how their hearts are longing for expression, they must keep still, they can think it, but they must not say it. Is this just, is it right? If people show by their lives that they are striving to do their duty, as they see and understand it, and to obey the divine promptings of the Father, why not let them express it without making so much controversy, and being classed as holding intellectual views. It is my desire that we may endeavor to grasp the truths as they pass us by, not waiting until those that hand them forth are long passed on before we can comprehend them, for, as the poet Charles Mackay has so beautifully told us :

And live there *now* such men as these,
 With thoughts like the great of old ?
 Many have died in their misery,
 And left their thought untold.
 And many live, and are ranked as mad,
 And placed in the cold world's ban,
 For sending their bright, far-seeing souls,
 Three centuries in the van.
 They toil in penury and grief,
 Unknown, if not malign'd,
 Forlorn, forlorn, bearing the scorn
 Of the meanest of mankind ;
 But yet the world goes round and round,
 And the genial seasons run,
 And ever the truth comes uppermost,
 And ever is justice done.

I am not very old, and do not know very much, but I have dear little children looking to me for guidance and direction, and I desire, above all things else, that I may know the way to walk, and to guide them in honesty and truth.

A. M. S.

For the YOUNG FRIENDS' REVIEW.

LUKE.

The third writer in the New Testament is Luke, his name being an abbreviated form of Lucanus, or Lucillus. Paul, in his epistle to the Colossians, speaks of him as the "beloved physician." He was a native of Antioch, Syria, and was said to be a painter of unusual skill. He was not a Jew by birth, and the date of his conversion is uncertain. It is probable he was one of the seventy mentioned in the tenth chapter of his Gospel as being appointed by Jesus, and sent out two by two, "before his face, into every city and place, whither he himself would come ; therefore said he unto them, The harvest truly is great, but the laborers are few ; pray ye, therefore, the Lord of the harvest, that he would send forth laborers into his harvest." It is said farther on, "And the seventy returned with joy, saying, Lord, even the devils are subject unto us in thy name." Successful forerunners of their Lord ! Can *we* say and do as much ? It is supposed he was one of the twain to whom Jesus appeared and talked, during the ever memorable walk to Emmaus, when to their amazement, being ignorant of the character of their companion, "He expounded unto them, in all the Scriptures, the things concerning himself" How great must have been their surprise when it was fully revealed unto them who their fellow-traveller was. Do we not sometimes keep company with the Holy Spirit, but in our blindness perceive it not, at the time, and when made known to us our astonishment is as great as theirs ?

Besides his Gospel, Luke wrote the "Acts," containing, among other things, a history of his journeys with Paul, with whom he remained until the close of that Apostle's first imprisonment at Rome. After this nothing appears to be known, with certainty, of his personal history, but it is believed he was with Paul throughout his second imprisonment, and died between 75 and 100, A.D., a martyr's death—it is said by being hanged on an olive tree in Greece. He enjoyed the fullest confidence and the warmest friendship of Paul. It is thought his Gospel was written at Cesarea, during Paul's confinement there, 58 and 60. He dwells upon the human side of Jesus, as the "Son of Man," and wrote for the Greeks in their language. He was not an eye-witness from the first of the career of Jesus, but became so toward the latter part of the time, and making his history the subject of careful research, under the "guidance and influence of the Spirit of God," he was so thoroughly indoctrinated with the truth, that he could say, "It seemed good to me, having had perfect understanding of all things from the very first, to write unto thee. . . . that thou mightest know the certainty of those things, etc." He gives in full the account of the prophecy to Zacharias of the birth of John the Baptist; the appearance of the angel Gabriel to the Virgin Mary, announcing the great honor to be conferred on her, and her subsequent visit to her cousin Elizabeth, the expectant mother of the future herald of her own son's mission. These things are all told circumspectly in the first chapter, which is one of great beauty throughout, and in no other of the Gospels do we find these narrations. In a former article, on Matthew, it was stated that the same number of parables, though not the same ones, was found in Matthew and Luke; closer inspection has shown more in Luke. By as careful comparison as I have been able to give, I find but five alike in these two Gospels.

In looking over Luke, it is difficult to give a preference among the parables there recorded, when all are so significant of good, so full of truth and beauty; but among the finest are "The Good Samaritan," illustrating so clearly who are our neighbors, and what is our duty to them; "The Rich Fool" who built more barns in which to store his plentiful harvests, instead of sharing with others less fortunate than himself, showing the sin of covetousness; and in his sudden calling from earth we see how uncertain is the hold of any upon life, and that riches cannot exempt us from death; the "Prodigal Son," exemplifying the compassionate love and forgiveness of our Heavenly Father toward his erring children, though they may have strayed far from his sheltering care; the "Lost Sheep," showing the rejoicing over the one repentant, exceeding far that over those who "need no repentance"; and the one relating the giving of the ten pounds by the nobleman to his servants, with the command to each, "Occupy till I come," illustrative of the necessity of improving and using to the best of our ability the talents entrusted to us by our Heavenly Father, be they few or many, great or small. The account of the calling of Zaccheus, in the 19th chapter, is to me, most significant of the conditions required of *us now*, before we can receive the Holy Spirit. "Make haste and come down, for today I must abide at thy house. And he made haste and came down, and received him joyfully." We must come *down* from our exalted positions, our high places, and become low of stature, meek and humble, before we can experience that "salvation is this day come into our house."

May we learn from the narratives we are studying the full value of the lessons contained therein, and learning, profit by them, then having proved our sincerity by our faithfulness with the little more will in time be entrusted to us.

E. H. COALE.

Holder, Ill., 4th mo. 4, 1894.

For the YOUNG FRIENDS' REVIEW.

PRAY WITHOUT CEASING.

Why not, when, no matter which way we look, we may see so many who need our prayers and sympathies? Some may not think they do. So much the worse. Like the proud Pharisee, who stood praying: "Lord, I thank thee that I am not like other men, I fast and pray, I give to the poor, etc."

Poor, blind, self-righteous man! We do not wish to judge. Be it far from us. But how many we do see whose actions seem to speak so much louder than their words, and excite our sympathy and prayer in their behalf, who seem so much like the poor Indian who thought *he* was not lost, but the *wigwam* was lost. Being lost and not to know it places one in an indescribably pitiable condition. When one is lost and recognizes the fact he will undoubtedly realize that he must change his course, and will therefore stop and look for some land mark or something which will convince him, which of different ways will lead to his desired destination. Yes, if he realizes that he is lost, he will. But, alas! He who does not know he is lost, and will not stop to think, has confidence in his own head, thinks he is all right, will not listen to the kindly admonitions of a friend who sees his peril. No, he will not even believe the never-failing guide, the mariner's compass, because he knows that is wrong too. Everything is wrong but him, in his own estimation. Oh! what a pitiable condition for any one to be in. Can we ever cease from praying while any are thus? If we can, we must be getting *slack ourselves*. Beware! Let us carry our compass in our every day walk of life. Let us look to it and see which way the needle points, and act accordingly.

Our compass in the wilderness of this world is Christ. Look to Him and study the characters imprinted upon that dial. Look at the life He lived and the kindly admonitions He gave for our safe guidance. This Dial will

bear a great deal of study and prayerful investigation. It shows us many things when we are diligent and faithful. It shows us not only truly the cardinal points, but it shows us that it was not given us for our own personal safety alone, but for the guidance of all mankind, and that we are all of one common family, and that it is our duty to allow a brother to see the right way by looking upon our compass, and to instruct him in brotherly love, how to discern the beauty in the characters on that dial. Does not the indicator on that dial point to all who are needy? The Father works many times through agencies, through messengers as simple as ourselves. Then it is our duty to offer ourselves "a living sacrifice which is our reasonable service," that is, being willing to sacrifice all that is selfish, and become wholly sanctified and devoted to the common welfare. Then may we become messengers of the spirit. Especially to those who need our prayers and sympathy. These we may help. The help we may give, though we are poor in worldly goods, is worth more than much silver or fine gold. A kind word is worth more than a gold dollar. Kindness softens, and opens the heart. And how little it costs? How much we may have and how much we may use of it, bestowing it upon all who need and still have an abundance in store. The more we use, the more we have to use; an inexhaustible supply. Then can we pray without ceasing. Then can we realize the meaning of prayer. Then will we realize the answering of prayer. Then will our life be so full of prayer and thanksgiving that we will have no time for *wandering* or *frivolity*. Ever looking to that Blessed Son of righteousness who has given light to the world. His light shining upon and through us, we remit to others and thereby fulfil our mission.

A SILENT FRIEND.

Good taste rejects exceeding nicety; it treats little things as little things, and is not hurt by them.—*Fenelon*.

Young Friends' Review

A SEMI-MONTHLY.

*Published in the interest of the Society
of Friends*

BY S. P. & EDGAR M. ZAVITZ

AT

LONDON AND COLDSTREAM,
ONTARIO, CANADA.

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TERMS—Per Year, 75c. Single Numbers, 4c.

Matter for publication should be addressed to Edgar M. Zavitz, Coldstream, Ont. Business letters to the Treasurer, Coldstream, Ont. The name of an author must accompany the article sent for publication, as a guarantee of good faith.

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

We prefer that remittances be made by post-office order or express order, drawn payable at London, Ont. If bank drafts are sent from the United States they should be made payable at New York or Chicago. Postage stamps (American or Canadian) are accepted for change. Money sent by mail will be at risk of sender, unless registered.

No one who did not attend the World's Parliament of Religions last autumn in Chicago can have a just estimate of that era-marking episode in the religious history of the world, neither can they know the comparative standing of the various great religions represented on that platform and of their respective value—in formulating the future faith universal.

We are so bound up in our own narrow belief, as if it contained *all* the truth and the other great religious faiths had none, that our judgments are too narrow to be just and true. We of the western faith think of ourselves as the Jews did in the time of Jesus, that our religion is the only true religion, the only saving faith. We despise even

the truth when it comes from the lips of a Brahmin or a Buddhist because we think of them as heathen and idolaters. Christianity as practiced by some of our most zealous religious potentates is anything but charity and love and justice. My attention was directed some time ago by blue marks to an article in a very religious denominational paper, the organ of one of the influential sects of Christianity, which gave a very unjust, untrue, and unfriendly thrust at the representatives of the foreign faiths at the Parliament of Religions. It says: "It remains true that the presentations of the ethnic religions were mostly of tenth-rate men, for Dharmapala, Divedi, Modi, Mozoomdar, Nargarkar, Pung, Vivekananda, and the Shinto priests have no standing among the leaders of comparative theology."

If Dharmapala, Mozoomdar, Vivekananda, are *tenth-rate* men in their respective lands and religions it certainly does not reflect much credit upon Christianity and its representatives who attended the World's Parliament when these *tenth-rate* men were acknowledged by the emphatic judgment of the most enlightened audience this era has assembled together as equals in every respect, if not more than equals, to the chosen expounders of Christianity. We do not wish to be misunderstood. In our own minds Christianity stands at the head of all system of religion past and present; but this should not induce us to decry other religions, but rather make us more magnanimous, more charitable, more just to all. O that we might burst the selfish bonds of our narrow minds and gain the broader glimpse that recognizes truth wherever it may be found. It should be beneath Christianity to attempt to rise by poisoning the minds of its adherents against its sister faiths by such ungenerous and unfounded expressions as those mentioned above: that the heather essays are mostly misleading and unreliable, and to cast such disparaging, even irreverent slurs upon the earnest

and honest spiritual expounders of their respective faiths, as to say that the heathen brethren in their gorgeous robes were valuable mainly as a holy show. I blush with shame for Christianity to see our western pugnacious materialism insult and browbeat the harmless and more spiritual faiths of the orient. But when the oriental beams back his kindly eyes in answer to the insult, and secretly prays in his meditative heart, O "Father, forgive them, for they know not what they do," my hope in humanity and the world returns.

I believe Friends have a mission in tutoring this haughty judgment and intolerant spirit all around us, and in showing the love of Christ unto Christians.

MARRIED.

MCKELLAR—MARSH.—At the residence of the bride's parents, 5th mo. 10 h, 1894, in accordance with the order of the Society of Friends, and under the care of Lobo Monthly Meeting, Dr. James McKellar, of Jeddo, Lucerne Co., Pa., to Emily J. Marsh, eldest daughter of Jacob and Louisa Marsh, of Coldstream, Ont.

The loss to Coldstream of the bride, Emma Marsh, calls for more than a mere notice, for hers has been one of the most useful and unselfish lives which our community has had. Since the early years of her girlhood she has been the able assistant of her father in his varied responsibilities as general merchant, postmaster, proprietor of the mills, Treasurer of the township, Manager of Lobo Mutual Fire Insurance Co., etc., and as such she became well and widely known. In every place of responsibility she proved herself affable and obliging, and discovered business talents far above the ordinary. She was librarian, as well as Secretary and Treasurer, of the Coldstream Mechanics' Institute in addition to her other duties. When Lobo First-day School was started she became an interested worker in the cause, and for years has been a valuable teacher and member of the

Committee. Later, through conviction, she became a member of the Society of Friends. Dr. McKellar, whom she has married, formerly lived at Coldstream, afterwards studied medicine in Philadelphia, and for a year or two has been practising at his present place of residence. We congratulate him upon his happy choice, and the well wishes of the whole community go with the young people to the place of their future home. Knowing that our loss will be other's gain, and thus to the brotherhood of humanity there will be no loss.

S. P. Z.

IT DOESN'T COST MONEY.

It doesn't cost money, as many suppose,
To have a good time on the earth;
The best of its pleasures are free unto those
Who know how to value their worth.

The sweetest of music the birds to us sing;
The loveliest flowers grow wild;
The finest of drinks gushes out of the spring—
All free to man, woman and child.

No man can purchase, no artist can paint
Such pictures as nature supplies
Forever, all over, to sinner and saint,
Who use to advantage their eyes.

Kind words and looks and smiles cheery and
brave
Cost nothing—no, nothing at all,
And yet all the wealth Monte Cristo could save
Can make no such pleasure befall.

To bask in the sunshine, to breathe the pure
air,
Honest toil the enjoyment of health,
Sweet s'umber refreshing—these pleasures we
share
Without any portion of wealth.

Communion with friends that are tried, true
and strong,
To love and be loved for love's sake—
In fact, all that makes a life happy and long
Are free to whoever will take.

It doesn't cost money to have a good time,
And that is the reason, alas!
Why many who might have enjoyment sublime
Their lives in such misery pass.

It doesn't cost money to have a good time,
The world's best enjoyments are free;
But those who find pleasure in folly and crime
Will not with these true words agree.

—St Louis Globe Democrat.

For the YOUNG FRIENDS' REVIEW.

Mt. Palatine, Ill., 4th mo. 28, 1894.

DEAR FRIENDS,—The following letter from an old-time friend of my parents, was received after I had visited them at their home in 2nd mo last. He and wife are over eighty years of age. He has been an active member of our Society; they are now members with the Methodists. ABEL MILLS.

In speaking of your prospects in religious matters, and of Friends' Society in particular, thee incidentally remarked that some, in consequence of the decreased attendance of meetings for worship, were having a discouraging influence in some places where, in the past, they had been hopeful. Now if, as has been written, one shall chase a thousand, and two put ten thousand to flight, it will come of that power, which is given us by Him who holds all worlds in His hands, and if one man, with Christ with him is a majority, oh, where is the cause for discouragement. In looking at these things as the world looks at it, there is a cause for discouragement, but to take hold of the arm of Christ, the power of God, as we are encouraged to do, is to enlist all heaven on our side. "Turn, oh backsliding children, saith the Lord, for I am married unto you, and I will take you, one of a city, and two of a family, and I will bring you to Z'ion. Return, ye backsliding children, and I will heal your backslidings. Behold we come unto thee. For thou art the Lord our God." Oh, be encouraged, dear friend, the arm of power is not shortened, but is still held out to His enquiring children, saying, "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost part of the earth for a possession." Lest, by multiplying words, I may darken counsel, I stop here and remain thy friend,

TWO YOUNG FRIENDS OF THE OLDEN TIME.

In A. D. 1662 a strange scene took place in the little hamlet of Mile-End. A Quaker Meeting had gathered into holy silence; each soul was turned to God waiting to hear His Word within, whether in reproof, command, or the breaking of the "bread of life" and the giving of that peace which the "world knows not of." As yet the solemn silence has not been broken when an officer and bevy of soldiers enter the room, their loud voices in strange contrast with the calm silence of those they come to disturb. But they are at some loss how to proceed, for they can distinguish no leader and no one can be arrested for speaking. Exasperated by the silence they proceed with harsh words and blows to drive out the people. Near the door sit two women, whose faces would attract attention even from a careless observer, for it seems as if the Holy Spirit was visibly brooding there. Surely the most hardened must feel respect in their presence. But no! urged on by the officer two of the most ignorant and brutal of the soldiers advance and roughly seize these women, who, although they offer no resistance, are rudely pushed out with such force that one of them falls heavily and cannot rise.

Two youths now appear on the scene. They are the sons of those women and sat just back of them in the meeting. One, a broad shouldered boy of thirteen years, the other nearly sixteen but scarcely larger than his comrade, is more slender but strong and wiry in his build; he has dark eyes, hair and complexion, while the other is light with blue eyes and flaxen hair.

Alfred Merlane, the youngest boy, hastens to assist his mother, but he is not allowed to raise her up, and as his companion, Ernest Ives, stands by the side of his own mother, who is tenderly bending over the form of her friend, the two boys are seized and marched off to the Tower. But they are too

It is not enough to have a sound mind: the principal thing is to make a good use of it.—*Descartes.*

young to be imprisoned and punished according to the Act under which their parents suffer. But the officer is not to be cheated of his prey, and saying: "The boys are old enough to be whipped, and shall be whipped out of their religion," he marches them off to Bridewell and gives orders that they shall be put in the stocks for two hours. Here these young heroes suffer, their wrists swelling badly in the stocks, and although refused food they will not work, saying it is unlawful to require it of them, as they are guilty of no offence. Whippings and other punishments, and even hunger, cannot break down the brave spirit of those boys, who conscious of doing right are wonderfully enabled to bear up under their sufferings, and we think no less of them for the tears which gather when they think of their parents.

Ernest's father had died in the prison where Alfred's father is still confined. Let us return to the Friends so rudely scattered. At length, after much abuse, tender hands are suffered to carry Anne Merlane to her home and lay her on the bed from which she is never to rise again. After a few days of intense suffering the pure spirit is set free from the bruised and broken body, and another martyr is added to the followers of Him who said, "My kingdom is not of this world else would my servants fight." But the last thought of that dying mother is of her boy so rudely taken from her, and after sending a message of love to her husband she prays earnestly that her boy may ever stand firm and unwavering for the right. Her prayer is answered. Those boys in their prison stand as one of the beacon lights of that dark age. So far are they from discouragement or dwelling on their own sufferings that a portion of their time is occupied in writing a letter of encouragement to their young friends, exhorting them to be faithful in their duties and obedient to God's light in their souls.

It is needless to say that Ernest and Alfred came out of prison stronger and

nobler for their sufferings, feeling God nearer to them than ever before. In less than a year's time the brave, loving spirit of Alfred Merlane had gone to join his mother, where separations and sorrows are no more. Ernest deeply mourned the loss of his friend, but it drove him still nearer that Friend who is closer than a brother, and throughout a long life his voice was heard not only in the ministry of Friends' Meetings, where he spoke with the spirit and with power, but in the high places of the land his voice was raised against all evil and every form of abuse. And after he was gathered to his fathers in a ripe old age, his children did indeed rise up and call him blessed, and many generations were happy to trace back their ancestry to Ernest Ives, who, when but a boy, found and followed the Guide which led him through a useful, happy life, and enabled him to die in the full assurance of everlasting life in Heaven.

LYDIA J. MOSHER.

CHARITY.

In the 13th chapter of Corinthians we read, "Charity suffereth long and is kind, charity envieth not, charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth."

Surely if mankind were clothed with this pure charity which Cowper tells us is a plant divinely nursed, crime and suffering would soon be swept away and peace and unity reign in its stead, for according to the texts the natural outgrowth of this would be kind, thoughtful thoughts and actions. Therefore it behooves us all to strive to keep this virtue ever in view, for in the same chapter we are told that "Though I speak with the tongue of men and of angles and have not charity, I am become as sounding brass and a tinkling cymbal," "And though I bestow all my goods to feed the poor and have not charity, it profiteth me nothing."

This last clause proves to our minds that the word charity does not mean alone to relieve the bodily wants of the poor, or to give temporary relief to the needy, for this can be and is often done by those who have no true charity in their hearts, but only give of their plenty in order to gain notoriety or further some selfish aim. And while this kind of charity serves for the time to keep the wolf from the door of the one receiving the gift, it does the narrow mind of the giver no good; while on the other hand if our charity is of that nature that is "kind and long suffering, and covereth a multitude of sins," it not only relieves the needy, cheers the despondent and spurs to action the indolent, but also reacts upon the giver, causing him to feel that sweet peace which ever rewards a good act performed in the right spirit. True charity does not permit us to harshly judge a neighbor and condemn his actions, when we know not the motive that actuates or the influence that surrounds him, but rather causes us to look only for good in others, for charity is :

"Pure in her aim, and in her temper mild,
She makes excuses where she might condemn."

Such charity is very near akin to love, and where love abounds hate is not known.

Then, if we have entertained any unkind thoughts, let them be a thing of the past, and resolve in the future to let the cloak of charity fall gracefully around us and shed a benign influence on all our actions, and keep ever in mind these words of our beloved poet Whittier :

"But by all thy nature's weakness,
Hidden faults and follies known,
Be thou, in rebuking evil,
Conscious of thine own."

H. M. R.

There is an organization of girls in Cromwell, Iowa, the members of which have pledged themselves never to marry a man who is not a total abstainer from liquor, tobacco, and profanity.

IN MAY.

Grief was my master yesternight,
To-morrow I may grieve again,
But now along the windy plain
The clouds have taken flight.

The sowers in the furrows go;
The lusty river brimmeth on;
The curtains from the hills are gone;
The leaves are out, and lo!

The silvery distance of the day,
The light horizons, and, between,
The glory of the perfect green,
The tumult of the May.

The bobolinks at noonday sing
More softly than the softest flute,
And lighter than the lightest lute
Their fairy tambours ring.

The roads far off are towered with dust;
The cherry blooms are swept and thinned;
In yonder swaying elms the wind
Is charging gust on gust.

But here there is no stir at all;
The ministers of sun and shadow
Hoard all the perfumes of the meadow
Behind the grassy wall.

An infant rivulet wind-free
Adown the hollow guarded sets,
Over whose brink the violets
Are nodding peacefully.

From pool to pool it prattles by;
The flashing swallows dip and pass
Above the turfed marsh grass;
And here at rest am I.

I care not for the old distress,
Or if to-morrow bid me moan;
To-day is mine, and I have known
An hour of blessedness.

—Archibald Lampman.

MEDITATION.

HELPING AND HURTING — "Thy wickedness may hurt a man as thou art, and thy righteousness may profit the son of man."—*Job xxxv., 8.*

No man liveth to himself alone, no man can pass through this life to the life beyond without exerting an influence wide and impressive and deep. We are parts of a great whole, and the elements of character that may be described as both negative and positive seem to meet in every life. We are receptive on the one hand, and we

are influential on the other. We are sensitive to impressions, and we in our turn impress the sensitive. So it has ever been from the days of the patriarch Job; so it will ever be. On the one side we do well to guard ourselves against influences that are likely to harm. We should close the windows against all noisome vapors and throw them wide open to the pure breezes of heaven. Turning from this aspect of our inner life we are met by these words with a distinct appeal to our responsibilities in relation to our fellow men. Sturdy George Fox, the founder of the Society of Friends, defined religion as "our duty two ways, first to God, and then to man." We are too apt to forget that true religion consists in action quite as much as thought; in things done as much as in things believed. We shall hurt or we shall help as we pass along the busy ways of life. We may often think because we do not mean to hurt, because we do not aim to hurt, that therefore we do not hurt. But arrows that are shot forth aimlessly strike somewhere, and often where we least expect. If we want to help we shall find 10,000 ways of helping; if we are careless we shall hurt without meaning to do so, but that will not free us from blame.

"Evil is wrought by want of thought." Thoughtlessness is sin. "I didn't think" is no excuse. We should have thought. "I didn't mean," is a poor apology. With the blessed possibilities God has put into our hands we should be "thinking" and "meaning" all day long: thinking how we can help, meaning to make our life a benediction to others. A frown will hurt. Scolding words will hurt. Silent neglect will hurt. A kind word, a gentle smile—and these cost so little—will cheer the sad and comfort the tired. And the blessedness of the whole matter is that the smile we throw to a little child will come back in radiance to illumine our own lives, and the kindly word will ring a chime of music in our own hearts. Let us write this motto on the

portals of our life. "God helping me I will help not hurt my fellowmen!"
—*Lilian Whiting.*

RELIGIOUS ORGANIZATIONS.

Every organization is founded upon some principle to which each member adheres and upholds. There has been organizations according to profane and sacred history nearly as far back as we have history recorded, especially the profane. But let us confine ourselves to sacred history and learn, if possible, the foundation upon which a few organizations were founded, as space will permit but few. When Noah first came from the Ark after being upon the water so long, we learn he gathered with his family to praise God for their wonderful deliverance, thus basing their faith upon Him who held their lives in His hand. When the children of Israel were delivered from captivity they with one accord offered praise and thanksgiving to the Lord, thus proving that they, too, were founded upon Him. Not every organization was founded upon the Lord, for we learn some were founded upon idolatry. When we study the New Testament we find when Jesus Christ came upon earth, and when starting upon His ministry, based His teaching and principles upon God. Indeed He said He and His father were one, and all that "believes upon me believes also upon Him that sent me."

Jesus Christ was alone in His mission of organizing what is now known as the Christian religion as to human assistance, but how soon He had followers. Multitudes crowded around Him to hear His words, from which many were convinced and became His disciples. The disciples of Christ adhered to His teaching, thus proving themselves to be members of the organization He established.

These disciples were first called Christians at Antioch while being engaged preaching the doctrine of Christ, and have been called such to this day.

'Then to be a Christian is to be a disciple of Christ or God, the same *now* as when Peter, Paul and others were when Christ walked among them two thousand years ago. Every Christian organization of to-day (of which there are many) are composed of persons who must necessarily be members who are faithful, and to be faithful members means to be followers of Christ, as He is the foundation upon which He intended all Christian organizations to be founded. Would He recognize all of us as members if He was to appear as He once did? If He found members profane, obscure, selfish and worldly, who belong to these organizations, would He own them? It is a question that has been before me, and I believe should be before all, and we should be willing to be obedient to His voice, so the answer we could make would be, Lord, take me as I am. If we are not satisfied as to the answer we could make, and are not willing to accept His plan of Salvation, we should not profess to be members of His organization, as we would then be nothing more than hypocrites, and Christ says, "Woe unto you Scribes, Pharisees, hypocrites, for ye are as graves which appear not, and the men that walk over them are not aware of them.

REEVES SHINN.

Holder, Ill.

SAULT STE. MARIE.

Laughing and singing
With rhythmical flow,
Leaping and springing,
O light-hearted Sault.
Tossing up snowy hands
In thy glad play;
Shaking out dew locks
Bright with the spray,
Joyously ever
The bright waters go,
Yet wearying never,
O beautiful Sault!

Kingly Superior
Leaps to thy arms,
And all his broad waters
Are bright with thy charms;
They sparkle and glitter,
And flash in their play,

Chasing ripple and rainbow
Away and away.
Weary, I ween,
Of his solemn repose,
Gaily the mighty flood
Flashes and flows;
And, buoyantly, brightly,
Fleet-footed or slow,
Doth dance with thee lightly,
Unwearying Sault!

Yet the dance is thine own,
And the song and the glee;
Thou dwellest alone,
Untrammelled and free.
Our ships may not glide
O'er thy bosom, our feet
May not trace out one path,
Or explore one retreat!
We may hollow our channels
To left or to right,
And glide on our way
With thy gambols in sight,
Yet this, and this only,
Of thee we may know,
Thou lone, but not lonely,
Free, fetterless Sault!

Farewell, ye bright waters,
We part, and for aye,
My pathway leads on
O'er the billows away,
These feet will grow weary
In life's busy mart,
These eyes be oft tear-dim,
And heavy this heart;
But thou wilt sing on
In thy joyous unrest,
Unchanging, unwearying,
Buoyant and blest,
While the slow-footed centuries
Glide on their way,
And nations grow hoary
And sink in decay,
Thou, tireless and tameless,
Unchecked in thy flow,
Shalt sing on as ever,
O, beautiful Sault!

PAMELIA VINING YULE,
Woodstock, Ontario.

THE PEACE OF EUROPE.

A circular signed by ten Friends was issued early last month, inviting members of various Christian denominations to meet in conference at Devonshire House, Bishopsgate, to consider the duty imposed upon them by the teaching of our common Christianity in reference to the vast military organizations of Europe, the burdens and dangers inseparable from their existence, and the imperative need of a

Court of Arbitration for the peaceful settlement of international disputes, and the abandonment of the terrible arbitrament of war.

In response to the appeal a considerable gathering met at four o'clock in the afternoon of the 17th, under the presidency of Joseph Storrs Fry. Among those present were Sir J. W. Pease, M.P., Thomas Snape, M.P., J. A. Bright, M.P., W. T. Stead, Percy Bunting, editor of *The Contemporary*, Canon Benham, Dr. W. E. Darly, and others.

London Friends were well represented, and a few from the provinces were also present. Letters were read from Sir James Carmichael, M.P., Thomas Burt, M.P., John Wilson, M.P., Albert Spicer, M.P., Archdeacon Sinclair, Dr. Fairbairn (principal of Mansfield College), Newman Hall, Thomas Spurgeon, Dr. Clifford, Mark Guy Pearce, Hon. E. Carr Glyn, Hon. Canon Freemantle, Lady Henry Somerset, and others, expressing regret at their inability to be present. The Archbishop of York wrote that he was heartily at one with the meeting in the desire to promote peace, and for making every wise effort to hinder and discourage the appeal to arms.

The Chairman said the subject affected the spiritual and physical well-being of mankind throughout the whole world, and it was the desire of the Society of Friends to bring the subject before the notice of all those who had influence, and who might be the means of furthering that blessed day of peace to which, with all the discouragements of the present time, they ventured in unflinching faith to look forward. The terrible aggregate evils of standing armies must be patent to all.

Canon Benham moved, J. P. Gledstone seconded, and Sir Joseph Pease and J. A. Bright supported a resolution expressing the belief that the time was ripe for the British Government to propose the holding of a conference of the Powers for the purpose of concerting practical measures designed to

promote the reduction of armaments and the creation of standing Arbitral Tribunals, and urging upon Christian churches the duty of unitedly approaching the Government for this purpose.

An amendment for this resolution was moved by W. T. Stead, seconded by Arthur Hay Storrow, and supported by Percy Bunting. After some discussion it was ultimately carried with unanimity as the substantive resolution. It was to this effect: "This Conference, meeting by invitation of the religious Society of Friends, and composed of the members of the various Christian denominations, being convinced of the urgent need, in the present state of Europe, for definite action being taken towards the international reduction of armaments, believes that the time is ripe for the Government of this country to propose to the other Powers the adoption of practical measures designed to promote that object, and urges upon Christian churches the duty of unitedly approaching the Government for this purpose, and also for the promotion of some system of International Arbitration."

We regret that circumstances only admit of our giving a very brief summary of the proceedings; but we thankfully believe that the effect of the Conference will not be limited by the issue of a resolution however excellent, but that a decided step forward has been taken in securing the moral sympathy of the churches.—*In British Friend, of 5th mo.*

SOME NOTED YOUNG MEN.

Charles James Fox was in Parliament at 19.

The great Cromwell left the University at Cambridge at 18.

John Bright was never at any school a day after he was 15 years old.

Gladstone was in Parliament at 22, and at 24 was Lord of the Treasury.

Lord Bacon graduated at Cambridge at 16 and was called to the bar at 21.

Peel was in Parliament at 21, and Palmerston was Lord of the Admiralty at 23.

Henry Clay was in the Senate of the United States, contrary to the Constitution, at 29.

Washington was a colonel in the army at 22, commander of the forces at 42, President at 57.

Judge Storey was at Harvard at 15, in Congress at 29, and Judge of the Supreme Court of the United States at 32.

Martin Luther had become largely distinguished at 24, and at 56 had reached the topmost round of his world wide fame.

Webster was in college at 15, gave evidence of his great future before he was 25, and at 30 he was the peer of the ablest man in Congress.

Morris of Saxony died at 32, conceded to have been one of the profoundest statesmen and one of the best generals Christendom had seen.

Napoleon at 25 commanded the army of Italy. At 30 he was not only one of the most illustrious generals of the time, but one of the great law givers of the world. At 46 he saw Waterloo.

The great Louis X. was pope at 38. Having finished his academic training he took the office of Cardinal at 18—only twelve months younger than was Charles James Fox when he entered Parliament.

William Pitt entered the ministry at 14, was Chancellor of the Exchequer at 22, Prime Minister at 24, and so continued for twenty years, and when 35 was the most powerful uncrowned head in Europe.

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