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# Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. III.

LONDON, ONT., TENTH MONTH, 1888.

NO. 10

## FROM "THE EXCURSION."

Happy is he who lives to understand—  
Not human nature only, but explores  
All Natures,—to the end that he may find  
The law that governs each; and where begins  
The union, the partition where, that makes  
Kind and degree, among all visible beings;  
The constitution, powers and faculties  
Which they inherit cannot step beyond,—  
And cannot fall beneath; that do assign  
To every class its station and its office,  
Through all the mighty commonwealth of  
things,

Up from the creeping plant to sovereign man?  
Such converse, if directed by a meek,  
Sincere and humble spirit, teaches love;  
For knowledge is delight; and such delight  
Breeds love; yet, suited as it rather is  
To thought and to the climbing intellect,  
It teaches less to love, than to adore;  
If that be not indeed the highest love!

—WORDSWORTH.

## SERMON.

DELIVERED BY ISAAC WILSON AT UNION,  
ONT., 2ND DAY EVENING, 8TH MO.,  
20TH, 1888.

"Salvation is of the Lord." This was the testimony of one of whom we read in the Scriptures after he had experienced the deliverance from a condition of bondage, of darkness, of wretchedness which he called hell. And as I believe it is the desire of all that salvation may be ours, it seems proper and right for me to call our attention to the plan and condition upon which salvation of the soul can be secured. You have all read the account. Some may have speculated a great deal about it. Some claim there are inconsistencies in the account

which we read. Some even go so far as to disbelieve it as it is taught. But I have no controversy with any of these to condemn them, nor yet to approve. What I want is to gather all the spiritual lessons that it can possibly give to our understandings. Jonah was commanded by the Lord to go and preach to the Ninevites, and he answered, if not by word, by action: "I will not do it." He transgressed the law of God; he chose his own course, endeavoring to climb up into heaven by some other way than by the true door, which is Christ. We need not go into particulars in the account, but just so much as will carry out our line of thought and illustrate the workings of divine power and of human nature under certain circumstances, and those circumstances experienced by nearly all. He chose his own course, and brought upon himself this state in which he is found. I suppose he reasoned as some do to-day: "It is not another's business. I can endure it, and it will not injure others." But we find that neither of these suppositions are safe or true. My friends, there are not a few Jonahs in the world to-day. In my own experience I became acquainted with a human nature very much like that of Jonah. I was brought through my own individual choice into the same condition, not historically, literally, but spiritually. Let us follow the spirit and see what the effects are. He followed his own natural choice thinking he could endure the consequences, and endure them alone. But he failed in both. They were more than he could bear, and his associates were involved also. So it is to-day, by being unfaithful we effect others by our own misery. A great storm came upon the sea, came

upon all alike, even to the peril of the ship and the crew. All but the transgressor were wondering what was wrong. They were wise enough to make an inquiry. They searched the ship and found the stranger and questioned him. And he, transgressor though he was, was honest enough to acknowledge that he was the cause, and magnanimous enough to ask them to cast him overboard rather than suffer all to be lost. There is good left even in the transgressor. He had no desire to bring harm to others but that follows as a natural consequence. And so he was cast overboard and there was a calm and the ship passed on in safety. But Jonah, where was he? The account says a great fish swallowed him up. We need not enter into speculation about the word. Let us trace the human and divine elements in the case. God prepares a way of escape from utter destruction and gives us sufficient opportunity to repent and work out our salvation. And out of the darkness and very bitterness of soul that result from transgression, "out of the belly of hell," we are often led to cry for a preserving power. And the Lord will hear. He heard Jonah and delivered him, so that Jonah was willing to declare that "Salvation is of the Lord."

This is one illustration of the law, and by going back a little farther we find a parallel instance, when the first man Adam was brought into the same lost condition by his own act. Then turn over the pages and we find that when the blessed Master was in the earth, he made that most practical and beautiful illustration of a certain man that had two sons. This is threadbare you may say. But still it comes up each time with force and weight, and may bring a new truth to some soul here. It corroborates our line of thought that sin is the result of man's own individual act. I believe in original sin, but not in inherited sin. If there is a soul here to-night in anguish it has been brought there on

account of its transgressing some commandment of the Lord. This has been my experience, and experience is the best teacher. We should read the Scriptures in the spiritual sense.

The father had two sons. The one chose to go forth from the parental roof. Jesus speaks of no hard feelings between father and son that caused him to leave; he had always been treated with love on the part of the father, which love was never abated though the son took his share of the goods and departed. The son did not see the consequences of separation from the father. He simply desired to go in the world and do for himself. But where do we find him? Away down there in the fields feeding with the swine. Into the very lowest condition of human life. But when he feels a thirst for better things, when he comes to a sense of his own situation, and remembers the abundance of his father's house, he revolves—What? to return. "I will arise and go to my father, and will say unto him: Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants." See the humbling condition necessary. "Make me as a hired servant." He was made willing to simply serve. He not only resolved but acted up to it. Good resolutions are of no use unless acted up to. It was not simply a faith, but a living faith.

And how did the father act towards this wanderer? Was he angry towards his disobedient son? Did he demand an atoning sacrifice to satisfy his wrath? No, not one word of it. He ran out to meet him. He embraced him. The son pours out from his penitent heart the open confession: "I have sinned in thy sight, take me back as a hired servant." The father calls his servants. To one: "Go kill the fatted calf." To another: "Bring forth the best robe and put it on him; "Let us eat, and be merry." And thus was the son received. He had of his own free choice brought

that far-off condition to himself and of his own wish came back a better boy. He wandered from the path of obedience just as Jonah and just as Adam did in ages past, and the Father comes to-day and does all he can on His part. We are all His children, but we all have our work to do in order that our joy and happiness may be perfect and complete.

What of the other brother? When he came within hearing he queried: What does this mean? And, on finding out, his jealousy arose at once. He did not see the necessity of the father's doing that that he deemed to be best. The father reasoned with him, and the boy reasoned: I have all these years served thee and thou never gavest me a kid that I might make merry with my friends." And the father said: "All that I have is thine." But there the father left him—left him to his own choice. And the one that the world called so bad is the best of the two, and the most happy.

These are striking illustrations to my mind, and I thank my Heavenly Father for them. They are practical lessons. He took man from his primordial state of innocency—as he comes into the world. He follows him into a foreign land, a place of alienation from God, and brings him back home again. I know something, my friends, of all these things. I wish to acknowledge the love of God to me. We are all Adams by nature, and Jonahs. The purpose of man's creation is the same now as it ever was. The plan of salvation of the soul is unchanged. According to history God pronounced upon all He had created not only the "good" but the "very good." Everything that comes into existence is as it ever was—"very good." Man cannot create himself, but comes from God, and must be good, "very good." Jesus when here upon earth took up a child in the midst of His disciples and said: "Of such is the kingdom of Heaven." Now in the kingdom of Heaven there is no taint, no defilement. Nothing impure

can enter there. Therefore we know what the nature of little children must be. Every wrong in our natures is brought there by our own choice. When we feel miserable it is a conviction of some evil thought or act of our committal. It is not heaven. And as we continue in the wrong, we cease to find any rest, until we do as Jonah did, cry unto the Lord, whence all redeeming and resurrecting power can come. I know of what I speak. I have been there myself.

This saving power was ever in the world with man. It even existed before the world was. It declares of itself: "Before Abraham was, I am." The only power that Jesus ever taught as sufficient to save mankind. We must come home to this Christ power in our own souls if we would have eternal life, and accepted it in the way of its coming.

I have the broadest charity and love for all. I call you all friends. What is it to be a friend with God? "Ye are my friends if ye do whatsoever I command you." He enjoins upon all the same thing He enjoined upon Adam. He was not to taste the fruit of the tree of the knowledge of good and evil, for in that day he would surely die. Of course this does not mean a physical death, for Adam lived many years, physically after he ate the fatal fruit. But he died spiritually, separated himself from a living connection with his Maker, passed out of his Eden state. And so it is in this age. And when we are conscious of a wrong, we should be honest to acknowledge it before our Heavenly Father, and not hide ourselves as Adam tried to do behind his flimsy excuses, for God will walk in the garden in the cool of the day and call out to us: "Adam, where art thou?" "The cool of the day" beautifully represents the time when the heat of passion has passed over, and the mind meditates upon the past acts.

God came into the garden to seek and to save, the same mission on

which Jesus came to mankind ; and I have been wondering if Adam frankly acknowledged his error, if he would have been driven out of the garden. But he did not, and according to theology he incurred the displeasure of his Maker, and involved the whole race in sin, unless a substitute be found to suffer in man's stead. But according to the Bible God afforded a means by which Adam might return. "He placed at the east of the garden a flaming sword to keep the way of the tree of life." By passing under this sword Adam might have regained life. He was now dead spiritually. In the *east* side. Light dawns in the east in the physical world, so the east may represent the time of the first dawning of light in the soul—the first beaming of the intimations of God's will. Then was Adam's time to return and pass under the flaming sword. This "flaming sword" represents the refining process that cuts off, separates all dross from our nature. I know, my friends, what it is to pass under this flaming sword, to have my nature purified of all reprobate matter by crosses and self-denials. This process is again beautifully represented by the work of the refiner, who, with his fire drives out all the dross till he sees his own image perfectly reflected. It has then the true ring, and is of value and usefulness in the world. If we would only be honest to acknowledge the presence of dross, and be willing to pass through the fiery ordeal and be purified until God could see His own image in the soul, then might we be of value and of use in this world more than we now suspect. In the image of God means having his goodness, having his love, his purity, etc. Hatred, jealousy, intemperance, profanity, are not of God, they are of man. They consist in a wrong use, a perversity of some good quality that was meant for man's benefit. This propensity perverted becomes a demon, an evil spirit, a devil in us that must be cast out. I

do not know why I so speak to-night. I brought it not here with me, and I must not take it away. I have come to have faith in whatsoever God impresses upon the soul. I honor it as the Spirit of Truth which will guide into all truth. It will shine brighter than anything we ever saw before, making things plainer to us. It was what Saul saw on the road to Damascus that shone brighter than the noon-day sun. The Christ was there—Jesus was not, the outward man. "And a voice said: Saul, Saul, why persecutest thou me," and Saul, the haughty, was brought down into the dust "Who art thou Lord, and what wouldst thou have me to do?" And those that stood by saw the light, but heard no voice. Saul could not undergo the operation without others discerning the change. Neither can we do a good or a wrong without effecting those around us. Our influence is felt and we cannot help it. Let it always be felt on the side of right.

Is there a soul here to-night that does not realize these truths? Is there a man here so lost that he has forgotten the solemn vow he once took to love and protect, and for the sake of gratifying some carnal appetite, now abandons to misery or wretchedness? The teaching of Christ should be made practical. Are we honest in the profession we make. Let us not pretend and come far short of our pretension.

Do we really love our fellowmen as ourselves?

Are we laying down our lives for our friends?

What does it mean? It may not be to die physically, but rather to sacrifice our selfish desires to the enjoyment and happiness of those around us. "As ye did it unto the least of these, so ye have done it unto Me."

I will use another circumstance and a saying of Jesus to express my feelings. The overflowing love of my heart goes out to this people. I felt when I was here last that I had many things to tell you, but you were not ready for them.

When Zaccheus knew that the Master was coming that way he climbed up into a sycamore tree. It was the best thing he could do, for he was small of stature. How he obtained the information that Jesus was to pass that way I know not. But the prompting of his heart caused him to climb into the tree. It drew him there. When the Master came He saw Zaccheus and the condition he was in and called out: "Zaccheus, (He knows every man and every soul) Zaccheus, make haste and come down, for this day I am going to abide at thy house. "And Zaccheus accepted the offer and took the Master home with him and unfolded to Him his whole soul, and said: "If I have taken anything from any man by false accusation I restore him fourfold, and I will give half I own to the poor." And Jesus answered, "*This day,*" not away yonder in the other world, at some future time, but *this day is* salvation come to this house." God sends the Spirit of Truth into the world to-day. "The Son of man *is* come to seek and to save that which is lost." God is the same to-day as he ever was. If we would do as we would be done by, if we would forsake the wrong and do the right, salvation will be ours, not only will be but *is*. We will know of a surety that our Redeemer liveth, that God's ways are equal, and that He is good, eternal goodness.

Come, I entreat you as brothers, and I speak as one who has seen and felt enough to discern the difference between heaven and hell.

There is a curious heart here—curious about what is going to happen in the hereafter. "What is going to become of me if I go on? Is there a burning lake of fire and birmstone in which the soul is plunged into torment as it is often pictured? We know not what there is in the other world. We have never been there. But just so long as we continue unconverted, alienated from our Heavenly Father, we have no peace—we are in the burning lake of fire and birmstone. This condition

may continue through life; and if the opportunities for returning are neglected there will be enough anguish, regret, remorse for that soul to bear. And beyond the grave there is no repentance. So we had better secure the salvation now while it is to-day.

Even if there is no hereafter at all, or no reward in the hereafter, there is a sufficient compensation for all our labor and sacrifice enjoyed even in this world. And by enjoying heaven in this world, by doing justly we have the best chance of enjoying it in the world to come, and we will be better prepared to enjoy it there. Let us secure the robes of sobriety, temperance and righteousness, for they are sufficient in the Father's house to adorn every soul. May we be prepared, purified, washed white. I believe there will be enough understood, enough revealed to every soul to make that soul just what God designed it to be.

Salvation means a preservation from the commission of sin. If we obey the divine intimations of duty made upon the soul I believe it will work out our salvation. "Obey My voice and thy soul shall live." "Give Me thy heart." This is the simple requirement, I believe it will keep us pure. Come taste and see that the Lord is good. He asks nothing unreasonable. Let us lay hold of that that is clear and clearly right. It will never allow us to transgress His law. Seek first the "Kingdom of Heaven and its righteousness and all these things (necessary to life) will be added thereto." Let us resort to the alone preserving power. And then be our frail barks tossed ever so roughly by the tempests there will be peace and joy within, for we will find the Master there, a power therethat even the winds and the sea obey. Let us bring our cares in prayer to the Lord, to the Christ power in our own souls and He will speak to the billowy waves and peace and joy will come over our lives. There will be no more trials and tribulations and buffetings of the soul,

but it will enjoy the peace of the righteous for ever and ever. But each soul must realize individually and practically that the Master is on board, and be willing to do whatsoever He requires. I even go so far as to say that man may in his respective measure live over again the same holy life that Jesus lived by giving up his human nature without reserve to the higher Power, that will increase and expand within us until the government of the whole world, our whole world, will rest upon His shoulders. Oh let us leave the flocks on the hillsides and follow the star in the east—the first appearing of duty—and it will lead us to all truth. Let us go right on the remainder of our lives and a complete affiliation will be felt with our Father. It will raise the transgressor into the love of God. It will reconcile the erring. The resurrecting power of God will be felt in the soul. "I am the resurrection and the life,"—not *will be*, but *am*. We will be made to feel not only that Christ was and that Heaven will be, but that Christ is, and Heaven now.

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### DEATH.

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The rider of the pale horse, whose harsh  
 And grating tread is oft heard far away,  
 Will force an entrance though life may bar  
 The doors with rods of iron. To crush the  
 Sapling here, that it may fresher grow  
 In other realms, is but his mission.  
 And behind his cold and icy screen  
 Vistas of glistening sunlight show  
 A far beyond, an endless beauty,  
 That, enwrapt by heaven, is more grand  
 Than the dewy calm at eventide, and  
 More enchanting than the softest music  
 Sung by birds in spring. As death is but  
 A bridge that spans the chasm between  
 Life and life, why clothe the outward frame  
 Of those who stay this side the gate with  
 Colors that depict the grave. The truer  
 Raiment of those living friends should be  
 In snowy white, a symbol of that  
 Purity of soul to which we feel those  
 Gone before have now attained.  
 Oh! Death, thou givest release to many  
 A tired mind, yet we of scarce one score  
 Do shudder at the thought of meeting  
 Thee. A prayer goes forth that all the  
 World may change thy dark and shadowy  
 Name to "Life Eternal." —[ELLA WELLS.

### DUANESBURGH QUARTERLY MEETING.

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Duanesburgh Quarterly Meeting was held at Quaker street, N. Y., on the 1st, 2nd and 3rd of Ninth month.

The meeting of Ministers and Elders, held on Seventh-day afternoon, was much larger than usual.

Thomas Foulke, of New York; Isaac Wilson, of Canada, and Samuel F. Dickinson, of Scipio, were in attendance the two latter with minutes from their respective Monthly Meetings.

Dear Friends were also in attendance from Purchase and Stanford Quarterly Meetings. It was truly a favored season; the little company seemed closely bound in the bonds of Christian love, and the precious testimonies given served to kindle afresh the struggling desires for good until they became fervent aspirations, tending towards right thought and action.

On First-day morning the First-day School of Quaker street convened at 10 o'clock. After the usual opening exercises, the school and all present listened to an interesting address from Thomas Faulke, upon the subject of "Bible Lands"; having spent some time in travel in these distant lands he is enabled to invest the subject with a great deal of interest. Old and young alike listened with attention.

At the meeting hour, 11 o'clock, the house was well filled in every part, seats being brought in to fill up the aisles, as the people of the Christian Church near by gave up their service at this time, the minister and nearly all of his congregation coming to sit with us, an act of Christian courtesy and kind fellowship of feeling greatly appreciated by Friends. After a short silence, Isaac Wilson in a lengthy discourse bore testimony to gospel truth, showing the operation of the Holy Spirit on the minds and hearts of the people, as recorded, both in the Old and New Testaments, making all to harmonize, analyzing many of the beautiful figures

and allegories, and with a purely spiritual signification, bringing them to bear directly upon the lines of our own experience in this day. In his own peculiar manner, sometimes of entreaty, sometimes of severe denunciation of evil, he held the close attention of the people. Samuel F. Dickinson followed in Divine supplication, and the meeting closed.

An appointed meeting at half past three in the afternoon was held at the meeting-house. Friends gathered at that time with many others, the meeting being nearly as large as in the morning. Thomas Faulke opened an exercise bearing upon individual duty, and the co-operation of the human will with the Divine indwelling spirit, and the peace and harmony resulting from such united action. Samuel F. Dickinson followed in a short but fervent exhortation to mind the little stepping stones lying all along the path of duty, thus leading up to higher and more important service.

After which Isaac Wilson again spoke to the people for more than an hour, commencing with the thought expressed by Jesus: "Be of good cheer, I have overcome the world," making clear and plain the character of this individual overcoming, and leading on to individual influence and responsibility in connection with all the wrong and evil practices existing in the world to-day, and sealing the truth of all assertions by Scripture testimony. On First-day evening some Friends felt it right to attend the service at the Christain Church. Friend Wilson, being of the number was earnestly invited to come forward and speak to the people, which he did, (after the usual opening exercises,) commencing with these words of Jesus to his disciples: "If I had not come and spoken unto them, they had not had sin, but now they have no cloak for their sin." This testimony was clear and convincing regarding the mission of Jesus and the wonderful power of the Christ spirit operating in the hearts of men to-day.

He spoke at some length, and we believe to the satisfaction of all, the feeling in many hearts being one of gratitude that our Heavenly Father does still, in this day, "endue with power from on high" devoted laborers in his vineyard.

On Second-day morning short but valuable counsel and advice was handed forth, and we entered upon the business of the Quarterly Meeting. The answering of some of the queries called forth loving and tender exercises, profitable to many hearts, and we separated with feelings of gratitude for the abundant evidence of Divine favor and blessing.

M. J. H.

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CUPID IN THE LILY.

Cupid in thy fragrant nest,  
Pretty Cupid, Naughty Cupid,  
Art thou sleeping, art thou weeping  
In thy nest?

Cupid Sleeping? Folly! Never!  
Frisky Cupid, Wicked Cupid,  
Cupid sleeps not, Cupid weeps not,  
Scarce can rest.

He just curled up in the lily,  
Weary Cupid, Tired Cupid,  
Long enough to sip the sweet dew,  
And to rest.

Dreaming as he rocks and sways there,  
Happy Cupid, Roguish Cupid,  
Of the next fond heart he'll aim at  
With his dart.

Even to thy beauteous Psyche,  
Heartless Cupid, Thoughtless Cupid,  
Brought thou restless hours of sadness,  
Broke her heart.

If Immortals from thy arrow,  
Cruel Cupid, Heartless Cupid,  
Suffered pangs, Consider, pray then,  
Human hearts.

—H.

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We never regret having resisted a temptation. Instead of regret it leaves a feeling that something has been gained.

M. V.



# Young Friends' Review

A MONTHLY MAGAZINE,

Published in the interest of the Society of  
Friends at

LONDON AND COLDSTREAM,  
ONTARIO, CANADA.

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TERMS:—Per Year, 50c. Single Numbers 5c

Matter for publication should be addressed to Edgar M. Zavitz, Coldstream, Ont., and should be in by the 1st of the month. 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.

Remittances should be made by Post Office Order, etc., or small amounts in Registered Letters. American money taken at par, also Postage Stamps (ones and twos), as fractional parts of a dollar only.

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## THE AWAKENING.

He that is engaged in life's work cannot justly estimate his true bearing and influence on the world; yet there comes at times a vision let down, as it were, from the upper world, revealing it truthfully to him. Neither does a society, if it is active at all, see the full extent of its influence upon the world, save as God grants it the seer vision. And how does such a vision reveal the state of the Society of Friends to-day, and its hope for the future; There are many minds among us that are indifferent; many that are despondent; some that even say that the mission of Quakerism is accomplished, that the

light and the life is passed from us, and that the dying body is even now wrapping around it the grave cloths of conventional custom to be laid away in the gloom of oblivion. I invite all who entertain any such judgment of the Society to discard it as untrue. The Society has had a wonderful influence towards liberalizing and spiritualizing the religion of the world in the past. This influence is not unfelt to-day; and if we are faithful to the requirements of God our influence will be felt in this line more and more until the whole world shall come to worship Him in "spirit and in truth." All Christianity is becoming less tenacious in its belief in an *angry, wrathful and revengeful* God, as has been so often pictured, and is coming to see Him as Jesus Christ represents Him, as a God of love—eternal love.

Christian nations, no doubt influenced greatly by the belief and example of Friends, who ever bore testimony against war, and who could not be made to fight when put to the test, are becoming awakened to the wrongfulness of all wars, that they originate in the lusts of man kind, and are contrary to God's nature and wish, who commands through His anointed Son that we should "*love* our enemies, and do good to those that hate us." A high standard indeed, but unless we practice it we cannot be the "children of our Father which is in heaven." Our Society has always recognized this fact, and are foremost to day in urging the nations to settle all their disputes by the peaceful means of arbitration. They early caught the strains of Isaiah's prophecy and sing it over again: "They shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more."

The Society has its testimonies to bear and its duties to perform in these lines yet, and in others more numerous than our predecessors had. But all of these may be summed up in the doctrine of the "Inner Light" of "immedi-

ate revelation," which ever has been, and, alas, remains to be a distinctively Quaker doctrine. The time is coming and now is, when the Lord shall have made a new covenant: "I will put my laws into their minds, and write them in their hearts, and I will be to them a God, and they shall be to me a people; and all shall know me, from the least to the greatest." And this is the consummation of religion in the world—when God teaches and man obeys. Surely there can be nothing higher. It will be the perfect day. The dawn of the new era is even upon us. We can see already the divine light tinging the mountain peaks of humanity. We can see it with our spiritual eyes. We feel it in our own souls, and, founded upon this evidence within us, we have faith. We know that God is fulfilling His promise and His purpose. Oh, Friends, let us waken up to this higher life, this purer light, and be ourselves jets in the divine arrangement in ushering in this brighter day.

The world, even the Christian world, God's people, through disobedience to their leader, Jesus Christ, and their want of faith in the ever-present and sustaining power of their God, were turned back into the wilderness in which they have been wandering through these "dark ages," whose midnight was in the twelfth century. But the dawn of the true light is even now banishing the darkness. All hail to the brighter day. Let us hasten its opening, one and all.

Has our Society no work? Have we as religious individuals nothing to do with this glorious commission of ushering in the perfect day, given to those who will accept it? Surely we can be no longer indifferent; surely we can be no longer inactive when God calls us to be His instruments in shedding His light more abundantly in the world. This conviction, when it has really taken hold of the heart, brings us work, and it brings us a sense of responsibility in the work. Love to God and our neighbor will become the

ruling passion of our lives. And love to God necessitates an unswerving obedience to His commands and laws that are made clear to our understanding through immediate revelation. And what does this new life and light require of thee but "to do justly, and to love mercy, and to walk humbly with thy God?"

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We ask our friends to help us in a vigorous effort to *double our circulation* before the New Year. With the hearty co-operation of our present subscribers we believe we can do it. The additions to our list each month are truly encouraging. The scope and standing of the REVIEW is well known. It will continue to be the wide-awake organ for the encouragement and advancement of the young people of our Religious Society and an independent advocate for the principles of justice and truth. That we, in a measure at least, are fulfilling with success our object is attested to by old and young throughout our Society in America. With our circulation much enlarged our influence would be widened and our paper improved. Remember we wish to double our list of readers in this canvass, and we ask our friends to help us. It should not be difficult to get one or more clubs of ten in each neighborhood of Friends. We give an extra copy for every club of ten names at 50 cents each. We will also give the 12th mo. number of 1888 to all new subscribers for 1889. Send all subscriptions to S. P. Zavitz, Coldstream, Ont., Canada.

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A SPECIAL OFFER TO ISOLATED FRIENDS—We will send a copy of the YOUNG FRIENDS' REVIEW, during 1889, for 25 cents, to any Friend in Canada west of Ontario; or west of the Mississippi river in the United States. This offer should send the REVIEW to every isolated Friend's family in those regions. Our Friends of the Seven Yearly Meetings should note this offer. For

only *one dollar* the REVIEW will be sent into four of these distant homes for 12 months. The REVIEW will go *half* way towards providing these homes with a Friend's paper containing news of Friends, sermons, and a pure literature, and reminding them of the dear old Society and its principles.

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ONE HUNDREDTH ANNIVERSARY OF PLAINFIELD MEETING HOUSE.

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Extracted from the Plainfield Daily Press.

The old Meeting House on Peace street was thronged at the commemorative meeting of 8th mo., 20th.

Judge Harper in opening the exercises read the 90th Psalm, and followed with his paper: "Historical Sketch of the Meeting House, its Erection and Occupancy."

City Clerk Oliver B. Leonard followed with a paper on "Biographical Notes of the Early Friends of Plainfield." The document was lengthy and contained a brief biographical sketch of the early Friends of Plainfield and their antecedents.

Elizabeth R. Lafetra of Eatontown, Monmouth county, read an exhaustive paper on "Women in the Society of Friends." The paper was well written and showed careful thought in its preparation. She concluded by reading the following original poem :

With reverent step we lightly press  
The verdant spot of earth,  
Whereon this low-eved temple stands,  
And dates to-day a Century's birth.

Spireless and plain to passers by,  
Within no aid it lends  
Nice touch of art on wall or pane,  
The service of the Friends.

Who seek beneath its lowly roof,  
In worldly cares release,  
In holy calm and restfulness,  
Upon the street of Peace.

To listen to the living word,  
Where the true preacher stands,  
Within the temple of the heart,  
The house not made with hands.

\* \* \* \*

Heirs of a proud inheritance,  
The grand old Quaker name,  
Opening our title deeds to-day,  
Half doubtful of our claim.

We gather round our homestead here  
The remnant of the flock,  
A circling band, hand clasped in hand  
While strikes the Century's clock

A hundred years of joys and tears,  
Oh, what might they disclose !  
The deep sea soundings of old Time  
Since first these walls arose.

We come to glance with loving view  
Thro' memory's sacred lens,  
At vanished forms of conscious life,  
Our dear ancestral friends.

Toilers and worthies of the past,  
We greet in spirit still,  
They jostle us in each low aisle,  
And these quaint galleries fill.

This hour of retrospect recalls  
To us with time, white crowned,  
The faithful walk of Ephraim Vail,  
The noble Samuel Pound,

Dear Anna Shotwell's fervent word,  
Aunt Amy Webster's peace  
Touch still, and ere will lift our soul  
Till memory's release.

Others are here with tender claim  
To tribune, but, in brief,  
They crowd the orbit of our glass,  
Each life, a lesson leaf.

Writ o'er with time's vicissitudes,  
As varied as our own,  
Ere they passed on "to silence  
And pathetic dust" alone.

\* \* \* \*

O spirit of these faithful friends,  
Their rich reward to share,  
To heed as they the Father's voice,  
Clothe us in robes of prayer.

\* \* \* \*

But one we note in living guise,  
Whose dear familiar face,  
The "well done" of full four score years,  
Touches to saintly grace.

Within the garden of whose heart,  
Sweet spirit flowers find room,  
And shower upon our poorer lives,  
The fragrance of their bloom.

With hands ever quickened unto good,  
Thro' all life's busy years,  
Laden with sheaves of offering,  
In prime of use appears.

Long may the lengthening shadows wait,  
Tho' ushering fuller day,  
E're a pathetic void remain  
For us, and ours—we pray.

"Past and Future of the Society of Friends," was the subject of an admirable paper by Aaron M. Powell. That gentleman also read the following congratulatory telegram from the First-day School Conference, in session at Ontario, Canada:

SPARTA, ONT., AUG. 20, 1888.

To Aaron M. Powell, Friends' Meeting House:

The First-day School General Conference of the Seven Yearly Meetings in session at Sparta, Yarmouth, Ont., Canada, to Friends of Peace Street Meeting, Plainfield, N. J., sends loving greetings on this, the hundredth anniversary of the erection of the Meeting House. The good seed sown by Friends is bearing much fruit and will continue to grow and to feed and bless all who accept the bread of life, which is offered freely, without money and without price.

JOSEPH A. BOGARDUS,  
REBECCA SCHOOLEY, Clerks.

Remarks were made by Robert S. Haviland, of Chappaqua, N. Y., Geo. W. F. Randolph, Friend Mary Jane Field and Rev. Dr. A. H. Lewis. The latter stated that as he sat listening to the historical data concerning the Society of Friends' the uppermost thing in his mind was the power of the thought of the unutterable nearness of God to man.

Mr. Robinson Pound then read the following original poem by Edward N. Harned,\* of Chappaqua, N. Y.

A hundred years have passed away,  
With Summer's heat and Winter's cold:  
Since first within these rugged walls,  
Were gathered as within a fold,  
Our Fathers, here to worship God.

They were a plain and humble band,  
Inured to toil and care,  
They built no showy edifice,  
But a simple house for prayer.

\* It may be of interest to know that the writer of this poem, with his two sons, is a member of Plainfield Meeting. His parents were members, and he had grand-parents, great grand-parents and great, great grand-parents members of the same Meeting: six generations having, in their day, met with others for worship in this venerable meeting-house.—(Note from next letter.)

They had no stately ritual,  
Nor white-robed priest, nor choir;  
But they sat in solemn silence—  
And their hearts' sincere desire—  
Was that the Holy Spirit  
Descending from above,  
Might fill their souls with quietness,  
And joy, and peace, and love.

They are at rest, those faithful ones  
Who thronged those seats of yore,  
And bore the burdens of their day  
With purpose strong and pure.

May we as well our part fulfil,  
Whatever it may be,  
For soon we too shall follow them  
Into Eternity.

You bid me cast the horoscope  
And read for you the coming years;  
With all their confidence and hope,  
With their discouragement and fears.

Our race, it soon may pass away;  
Our race, may be a race no more;  
Our truths, they shall live on for aye,  
And bud and bloom forevermore.

Whatever in the future lies  
In faith we bow beneath the rod.  
True Quakerism never dies,  
For Truth is Truth while God is God.

The concluding number on the programme was a reading by Mrs. Anna Rice Powell, of one of Whittier's Works, entitled "The Quaker of Olden time."

The Friends' Meeting House erected one hundred years ago, is a plain and unostentatious looking structure. A plain and simple shingle tacked to the front of the building bears the inscription:

"1788"

and no other frescoes than those of time and age have ever adorned the walls or ceilings. The same old boarded seats upon which the dedicators sat 100 years ago are there, and many of them have the initials of the early worshippers carved on the backs, some of them bearing the dates of 1814 and 1822. But few of the Friends who crowded the little primitive building yesterday, wore the plain, rich, but quaint costume of the sect, although the dressing was simple and Quaker-like. Without, in the three-acre lot that surrounds the Meeting House, are

mounds with the low head-stones, more than a century old, and the tall, stately elms, the finest in Plainfield, droop their shadows over the groups who gather in the church yard at the close of the First-day service.

### A VISIT TO THOMAS ASYLUM.

[A home for the Orphan and Destitute Indian Children, located at Cattaraugus Indian Reservation].

In company with Phebe C. Wright one bright morning, we started out to visit the Indians. Our friends at Orchard Park gave us the necessary information to reach the reservation. We took the train to North Collins, and then hired a conveyance to take us in the afternoon to the Asylum.

After a short drive in the country we reached the Indian Reservation. Before us now lay a beautiful valley divided into fields of corn, grain and green pasture, with an occasional piece of timber, through which flowed a stream of water. We then followed the Indian trail, many times fearing we would be upset, as the roads were badly gullied. We were told the Indians are poor road makers.

We passed several Indian homes; they looked comfortable, some of the houses were painted, and a few were log cabins. The men were busy gathering grain. After riding two or three miles and passing two school houses, a church and the Indian fair grounds, we arrived at the Asylum. A beautiful lawn first attracted our attention, the grass was closely cut and we saw flower beds and a fountain playing in front.

We were cordially welcomed by the matron. After registering our names and looking at a number of dolls and little bead baskets, all made by the Indian girls to sell to visitors, our attention was called to a picture of Philip E. Thomas, of Baltimore, one of the most active Friends in the founding of the institution; the property has since been passed over to the State, and each reservation has the privilege of sending a limited number of children to the Asylum.

We were shown the sewing room, where little girls from eight to twelve years old were industriously sewing, one was making a pair of stockings in a knitting machine. We passed on to the store room where the children's clothes were kept. Imagine our surprise to see nice worsted dresses made neatly by girls from eight to twelve years old; we also saw their winter cloaks they had made, and hats they had trimmed. We were told the girls made all the boys' clothes, one of the older girls superintending the work. They do not discharge any of the children until they are over sixteen years of age; they are then encouraged to remain in the reservations and teach and help civilize the other Indians by mingling with them.

The Indian girls also do all the cooking, washing and general housework. The rooms all look very neat, and the children looked very clean and well-dressed.

There are 125 acres to the farm. The Indian boys do the work under the direction of the superintendent. They have a good garden, take care of the stock; they have a large dairy, also a workshop, where they are taught the use of carpenters' tools and how to paint.

The grounds looked in neat order. Back of the building was a grove where the small children were playing and swinging. Beyond the grove was a fish pond, and a row boat fastened to the shore.

We were very much entertained by 30 little boys and girls six to seven years old speaking in concert, their voices were harsh and shrill, and it was difficult to understand them. We afterwards heard a few of the older girls play on the piano, they also sang very sweetly.

As we saw the poor orphan children so happy and enjoying the comforts of a good home, I could not help wishing more little children might have the advantages they enjoy.

The matron told us it was a rare case to see an intoxicated Indian on the reservation.

As we rode away from the reservation, we met a solitary old squaw, with a heavy basket on her back, plodding along by the road side, not deigning to raise her head to look at us. I realized she was a type of the older generation by adhering to this unsocial habit.

A. H.

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### THOUGHTS.

We can never go so far but we can still press *onward*, nor so high but we can still reach *upward*.

Our lives should be so bright and cheery, yet so earnest and consistent, that our fellow-beings must respect us even if it be against their wishes.

It is utterly impossible to hide anything from the all-seeing eye of God, therefore there is no temptation to do so.

M. V

Faith makes heroes, but unbelief makes cowards of us all.

It takes a live man to pull up stream, although a dead one can drift down.

The law of the harvest is to reap more than you sow. Sow an act and you reap a habit; sow a habit and you reap a character; sow a character and you reap a destiny.

If faith produce no works, I see  
That faith is not a living tree  
Thus faith and works together grow;  
No separated life they e'er can know;  
They're soul and body, hand and heart;  
What God hath joined, let no man part.

—Hannah Moore.

Oh, God, I long for the higher life, the purer, truer, holier life; the only life of peace and love, of oneness with Thee, following Thy footsteps of a meek and quiet life, leaving this one of deceit and folly to be true and noble! Ah, this anguish is deserved—all called forth by naught else save my actions! May I draw nearer Thy fountain of living water, that will cleanse from all; and be passive in Thy hands; to be clothed as Thou wouldst have me be, and walk as Thou wouldst have me walk!

### FRIENDS' MISSION SCHOOL.

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We are pleased to learn from a private letter by Henry H. Way that a Friends' Mission School has just been organized in St. Thomas, Ont. "It is a direct outgrowth," says the writer, "of the late General Conference held at Yarmouth. At our first meeting we started out with 18 members in all, with promises of a number of others yet to come in. There are but two Friends' families here with children, and these furnished 11 of the 18. Those present took a deep interest in the exercises. There is an abundance of material among the poorer classes here who do not as yet attend any place of religious and moral instruction, save what they receive at our week-day schools, and that too often is very little. It might be a good plan, in the way of encouraging the smaller schools, if all belonging to the Half-Yearly Meeting would join in holding First-day School Quarterly Unions much as they do among Friends in eastern First-day Schools." Our Eastern Friends have been loud and, I believe, sincere in their praise of Canadian hospitality and Canadian enthusiasm, but it seems to me we have received even more than we gave. The only difference is, perhaps, we have not been as frank and as free to acknowledge it. The establishment of the above Mission School is due particularly to a member from West Chester, Pa, who urged a lady Friend residing in St. Thomas, in whom he found a special talent for interesting and instructing the little folks, to do something there to represent Friends, and for the Friends' children already there. It is pleasant to us to see such fruits of the General Conference, and our earnest desire is that the movement may be a success, and only one among many similar to it.

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We never graduate in religion; because the nearer we are to God, the more we see there is to be learned.

## A TEMPERANCE TALK\*

When first asked to write a temperance address I must admit that the request seemed to me preposterous. On a theme so universally and exhaustively treated—so hackneyed, I had almost said, what original thought could I bring you or what hope had I of presenting old ones in a new light? Wide as was the subject, far reaching as its effects and unmeasurable its consequences there appeared no point which had not been already so ably handled that any word of mine seemed vain. Having been reminded, however, that so long as there is aught to call it forth no earnest word can be altogether vain, I am with you humbly trusting that my message may not be entirely for naught. I am come, however, with only an informal address or "Temperance Talk," not to deliver a lecture, which I could not do if I would; and one privilege I claim on this ground is that of following no direct line of thought or argument—choosing rather to touch here and there at different points of our prolific theme and to dwell longest perhaps where the lecturer touches briefly. With the evils of intemperance we are, alas, too familiar, and it is not my object to dwell upon them but rather to see if there be anything *we* can do toward their abolishment. And something there must be in every reformatory movement for everyone to do. I am afraid we are too prone to measure the progress of these great questions or movements from the outside. We regard them as monuments of social or political interest, not as individual or personal concerns. As Senator Platt, I think it was, said in his magnificent address at Woodstock, Conn.: "We shrink individual responsibility too much and erect moral standards for other people too much. We put blame on classes; we work, we legislate for the benefit or reformation of classes of men.

We forget the interests of the individual in our efforts to benefit and uplift the class." I am afraid the charge is too well founded. Working in numbers and for the numbers, individual or personal responsibility slips easily out of sight. It behooves us to remember that it was the cup of cold water to one of these which Christ specially enjoined upon his disciples. Far be it from me to withhold the homage due such organizations as this grand W. C. T. U. As women we are justly proud of it, as men we honor it, and as followers of Him who went about doing good we cry: "God speed, and His blessing continue with you! Nor would I seem for one moment to under-rate the efficacy of co operation in every reformatory movement. We cannot have too much of mutual helpfulness, but we must never forget that the strength of union is dependant upon and proportionate to the individual responsibility of its members. Moreover, as regards the question in hand there should not be here a woman, whether directly identified with the W. C. T. U. or not, who should not be proud that she is a woman, a christian, and a temperance worker. There is such a glorious mission of helpfulness for every one in the world. And no true woman should forget that a worker on one side or the other she is bound to be. There are no drones in God's hive, however many idlers or heedless workers there may be. To remain neutral in questions of world wide significance is a moral impossibility. We have some degree of influence—every one of us, and are lending it for or against every vital question of the day. We are working whether we will or no, and as often silently as with word or deed. Did you ever think of that, dear young friends, who perhaps, like myself, have thought that nothing was required at your hands—that you were simply on-lookers? Has it ever occurred to you that you are just as certainly lending your influence to one side or the other as are these ladies who are prominent

\* Address read by L. S. at a meeting of the W. C. T. U. at Ingersoll, Ont.

members of the union. The question is not, which side has your sympathy? But on which side are you working? Have you known an opportunity to approve by word or sign some one's avowal of temperance principles and failed to use it? If so you not only lost that opportunity to aid the temperance cause but you lent the weight of your silence to the liquor party. Have you made young men who are known to drink recipients of special social favors? In so doing on which side has your influence been felt? Don't think, dear young people that I am urging any approach to fanaticism. One need not thrust one's principles in peoples faces nor make them in anywise unpleasantly obtrusive. Nowhere is a woman's tact and graceful generalship more admirable than in the championship of her chosen principles or the expression of her own moral convictions. There are hundreds of subtle ways in which one sweet girl's influence may be made felt. A quiet word, a smile of approval, a look of disappointment or a tone of pained disapproval or regret—you all know how to use them; and remember that in failing to do so you risk a loan to the other side. At the very least you give the enemy that much vantage ground, and how much that may be cannot be fairly measured from your own standpoint. Be strong in the courage of your own convictions, dear young people. So much is resting with you. "What are we to do?" two dear girls said to me only a few days ago: "There are not a dozen young men in our set, but nearly all of them drink occasionally. We can't drop them for they are invited to all the parties and help us through with everything. Besides they are the only ones there are to depend upon for any social enterprise." I could only say: "Well, girlyes, if you feel as badly about it as you would if each one of those young men was your brother, and if you care more for principle than for parties I think you will find some way out of the difficulty." And I firmly believe that if those girls and perhaps

half a dozen of their friends are earnestly desirous of bettering matters in their circle they will find at least that many of the young men ready to help them do it. Don't be afraid, dear young sisters, to be now and then serious with your young men friends. Let them feel that principle is more to you than pleasure. Show them that you expect their best and see if they won't work with you for social reform as well as for social pleasures. Above all let them feel that you look not lightly upon any form of evil—that you scorn the whited sepulchre tho' it be jewel decked or socially distinguished. Make them understand that you honor true manliness and that character is more to you than wealth or culture. *But be sure of your own convictions.* Don't say to your brother or your friend's brother "I want you in the temperance party," because you feel in a general sort of way that it is the safest place for them, or because it seems the proper side of the question for a young lady to espouse. Don't, I implore you, attempt temperance mission work unless your heart is in it—unless you feel what you are saying. Mere words are a mockery, and reproving words spoken carelessly or flippantly, as I have sometimes heard them, only disgust or harden the hearer. It has been hinted that the moral standard of a nation is established by its women, and certainly the sisters, wives and mothers are doing infinitely more than legislature for temperance in America. Just here a word with the young matron who is setting up a new hearthstone and lighting thereon the altar flame of a home. Choose your side of the temperance question and found the new home in its principles. Don't delay, and don't hesitate. Only a few months ago a bride near my own home appeared at the first party given in her honor. Wine was passed during the evening and was offered the young wife first. Quite carelessly and as a matter of course she took it, and her husband followed her example. He



had nearly a year before resolved to quit drinking and had done so. Now he drinks not only occasionally, but with increasing frequency. His friend married only a few months earlier, and at whose board wine and light liquors are always to be found, was only a few weeks ago assisted home in a state of maudlin intoxication, and with him one of the most promising young men of his town. Can we afford to be careless when too often carelessness means culpability? Every young wife is, for a time at least, a social leader in her circle, and as such often exerts a wonderful influence. May the new homes here be temperance homes, and may every young wife and husband agree that at their hearthstone shall no stumbling block be placed which might cause a brother to offend.

But who is going to settle all this quibbling about High License, Scott Act, Prohibition, and all the rest? If the evils of intemperance can be abolished only by legislation, where are we to look for temperance legislators? If party prejudice must be overcome, where is the vulnerable point toward which to direct the attack? If financial and political intrigues are to be upset, where is the thin end of the wedge to seek an entrance? What can be done with things and people as they are, wiser heads than mine are trying to demonstrate. But almost everything ultimately depends on what is now being done with the children. These embryo men and women are to bring the final solution of so many of our perplexing problems. Would that every parent and every teacher could be made to feel the full measure of their responsibility to these little ones whose now plastic characters are in their hands! Temperance boys and girls will be temperance men and women. Train them for their coming responsibilities as if each individual child would have some important question to settle for the world. Infinite patience, God-given wisdom, unflinching love and unwavering faith are required

of the leaders of these little ones. What wonder if many faint by the way? But, like most arduous undertakings, the work is comparatively easy when rightly undertaken and faithfully carried on. Begin the instillation of right principles with the dawning of moral intelligence; and, above all, from the first symptoms of personal incompetence direct them to the Fountain of Life, whereat alone the dark places may be made plain.

The wisdom of the W. C. T. U. in endeavoring to ensure an early instillation of temperance principles is universally and deservedly commended. Their plan of procedure is admirable; but once more we must be reminded that only individual faithfulness can ensure its success. Here the weight of responsibility rests principally with the Band of Hope and public school teachers. The truly successful teacher feels a personal interest in every one of her, or his, charges, and exerts an influence which must fill the developing man or woman. Alas, that unfaithful teachers exert an unequally powerful influence! A schoolmate of my own once declared that two teachers had influenced his life more than any one else in the world, not excepting his own parents.

(Concluded next month.)

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Printed at the office of A. Talbot & Co., 532  
Clarence-st., London, Canada.