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Young Friends' Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. II.

LONDON, ONT., NINTH MONTH, 1887.

NO. 4

THE IDEAL.

What'er thou doest, if thou would'st succeed,
Thou must first find the ideal in thy soul;
And form thy work, be it a horseshoe's curve,
Or towering fane, after that heaven-given plan.
The world admiring works of brush, or pen,
Or sculptor's chisel, had their ante-type
In some one's mind. All works of art that gain
The praise of men, are but a limning forth
Of an ideal in the artist's soul.

The marvellous wonders science has achieved
Were once faint sketches in the inventor's brain,
The sturdy oak, that weathers now the blasts,
Built its majestic pillow, arch and dome,
After the plan of the slight embryo.

There is in each one's soul the true ideal
Of what each one should be, and our life's work
Is but to make our lives conform thereto.

Aye, there are doubts, and the poor mortal's
dim

Uncertain vision, and infirmity
Of purpose, and the heart-aches, and the swoon,
And the too readiness to give up all,
And cry in bitterness, "Its not worth while."
But lo! the Ideal glows; new vigor, thrills.
Through nerve and limb, and Hope returns,
and Love

Spreads its effulgent radiance over all,
And a Voice whispers, "I will be with thee;
And never will abandon utterly,
Him who lives out the Ideal in the soul."
It is worth while. No one need doubt of that;
For he who struggles on and overcomes
Will gain a mansion in eternal bliss.

Coldstream, Ont. EDGAR M. ZAVITZ.

SEPTEMBER.

Once more the liberal year laughs out,
O'er richer stores than gems or gold;
Once more with harvest-song and shout
Is nature's bloodless triumph told.
Our common mother rests and sings,
Like Ruth, among her garnered sheaves;
Her lap is full of goodly things,
Her brow is bright with autumn leaves.
O favors every year made new!
O gifts with rain and sunshine sent!
The bounty overruns our due,
The fulness shames our discontent.
We shut our eyes, the flowers bloom on;
We murmur, but the corn ears fill.
We choose the shadow; but the sun
That casts it, shines behind us still.

WHITTER.

SERMON

DELIVERED BY ISAAC WILSON AT THE HALF-
YEARLY MEETING IN LOBO ON FIRST-
DAY, 8TH MO., 21ST, 1887.

"If I have taken any thing from any man
by false accusation, I restore him four-fold and
give half of my goods to the poor."

This language, recorded in the Scrip-
tures of Truth, was the open and honest
confession of the soul, from one for-
merly, and in the early part of this
meeting it very unexpectedly and forc-
ibly arrested the attention of my mind.
My own natural feelings would have
prevented me, now, in this early stage
of the meeting, in advance of the older
ones by my side, to occupy the time.
But I find it is best always to free my-
self from the burden of exercise when
infinite wisdom presents the subject
before me. In looking over this pre-
sent assembly gathered here, I won-
dered to whom was applicable the text
that I have uttered; what one or what
ones needed the lessons that are im-
plied herein. So goodly a portion of
this audience, it seems to me, are liv-
ingly and deeply interested in doing the
Master's work, and rightly engaged in
following out His revealed laws and
precepts. Those that are well and
healthy do not need the physician.
The gospel need not be preached to
the righteous, but to the sinner. But
I dare not follow my own natural
reasoning, I dare not distrust the guid-
ing of the Father's Spirit, and I feel
there is some one, and there may be
more than one, that has need of some
of the most beautiful lessons that may
be drawn from this outspoken utterance
of the soul. First there was the wish
and the desires that characterize the

human heart to see the Master; and not only so, but to be seen by the Master when he came that way. He possessed the necessary measure of faith and belief that He was coming that way. He may have heard it through report concerning the way and the time. I have no anxiety about the manner in which this faith was established, but it resulted in action, thereby becoming a living faith, and this I am anxious to know. And then there was the feelings of necessity. Zacchæus, we read, was small of stature, which may fitly illustrate, it seems to me, his condition of mind, his littleness of feeling, his sense of unworthiness, and the fear that he would not be observed by the Master. Hence the necessity of taking some steps on the part of placing himself in a position where he might be reached—where he might be found—where he might be saved. Just so sure as we take these steps, just so sure will we realize the blessed results and be the recipients of God's favor and love. Jesus, through the inspiration of God, beheld the man, where he was, in the place to which he had repaired, the more favorable condition to which he had brought himself, and as he approached he called to him: This is a characteristic of God, who is a present helper in every time of need; He is a God nigh at hand, not afar off; He is a God of love, a kind parent, not as some suppose, a God of wrath, vengeance and judgment. Jesus called to that individual condition: "Zacchæus, make haste and come down." Every word that Jesus uttered is full of meaning. When we come to consider it, there is very much in that word *haste*. It gives no chance for delaying, for putting it off till a more convenient season. "Make haste, and come down for to-day I must abide at thy house." It is necessary that we give immediate response, while to-day lasts, to the divine commands that enlighten our understanding, and *to-day* is while the light lasts that inspires them. Zacchæus

made haste and came down, and the result was that Jesus went with him to his house and abode there. He from whom he desired to call forth a glance of recognition went to abide with him, and there in his immediate presence came this open confession from his soul: "If I have taken any thing from any man by false accusation, I restore him four-fold." Observe the complete, whole-souled emptiness on the part of Zacchæus, and again the universality of the expression: "Any thing from any man." How broad and unexceptional the confession, beautifully characteristic of God's universality and impartiality. And the reward, how immediate, full, and complete: "This day is salvation come to this house." There is come into the soul an experience better than it is wont to enjoy. How marvellously illustrative of the experiences of our own lives. I believe that among the thousands of conditions in the human family there is not one but may find a parallel in the life of Jesus. I say I do believe that that same holy and divine power that actuated the Son of God over eighteen hundred years ago continues to actuate His sons and daughters in this day, and no less wonderfully or miraculously working now in the souls of men than He did then in the physical life. It will all be plain if we but make a proper spiritual interpretation of those illustrations. God is a spirit, and there is a spirit in us, and this spirit in us is co-existent with that of the Father. They are one and the same. When we are influenced, when we are guided by the spirit of God, the spirit within us grows in the image of its Father God, and will ever be in a state of acceptance in the sight of God. If God ever individually inspired a son or daughter with His spirit, if He ever sent His divine Son into the world, He *continues* to send His Son into the world of mind and into the souls of men to-day, and so long as the world continues the same with its sin and its evil propensities, He so loves it that He *will continue* to send

His Son into it, till all be transformed into good, and there shall be no more evil. All things was and is made by God, and are good in the beginning. He has ever taught and has ever shown himself to be the author of all good. I dare not censure my Heavenly Father, or characterize Him with having a hand, lot, or part in anything of an opposite nature. If man finds this his condition, an alienation from the unchanging love of the Father, he has produced it within himself. And when we come to realize this lost state, we find it necessary to apply our own individual effort, and work together with omnipotent power in order that we may be reinstated in divine favor and restored to the condition of innocence and purity that we have a reason to believe we enjoyed in the beginning. But we are left with unrestrained freedom to choose whether or not we will live up to the light as it is invariably revealed upon each individual soul by the inspiration of the Father's Spirit. The laws that should guide our life and actions are written upon each individual soul by the finger of the Lord, and He writes them there in such indelible characters that we cannot erase them, but our consciences may become calloused, may become seared by the sins both of omission and of commission, that we fail to be aroused sometimes by the inspoken word, we may remember the day when it was better with us, but there are times when we ascend the mountain of reflection, when we sit down in quiet recollection, that we are accompanied by a desire to return to a former experience, to return home, as it were, and be reinstated in the Father's favor, and if we are obedient to this Heavenly Messenger, to this Son of God' begotten in our souls, and are willing to say: "Be it unto me according to Thy word," we will experience God's ways to be as miraculous as in the days of Jesus; that is, to the human understanding, and we will be a living witness of His mercies, and an ever increasing marvel to our-

selves, we will come to realize a state and condition that we scarcely expected to attain, and be, as it were, a monument of His living mercies before our fellow-men and before God. I do not say it in any boastful manner, but I speak of what I have tasted, of what I have experienced in my own soul, and I can testify to the all-sufficiency of Divine Power and Truth. God hides these things from the wise and prudent in this world's affairs and reveals them unto babes; and again, to illustrate the humble instruments He chooses to serve Him and to minister to the wants of the people, the occasion comes to my mind when Jesus was constrained to feed the multitude by the sea there was found a lad in the gathering that had five barley loaves and two fishes. We see how simple the instruments are that may be anointed by Divine Authority to perform services that may be approved and acceptable to the Heavenly Father. There is no other power that can make them acceptable but this Holy Anointing that comes down from Heaven like a dove; that is, dove-like in its nature, having the dove-like qualities of purity, cleanliness, innocence, love and gentleness. The grace of God, that bringeth these things, hath appeared alike unto all men, "teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world." There is no higher authority that we can have access to. It is the all-sufficient Guide that will lead us into all truth, "For other foundations can no man lay than that is laid, which is Jesus Christ"—the Son of God. Now, let us separate these terms: Jesus has reference to the outward man, and means no more in connection with Christ than James, or Mary, or John. If we take Christ and apply it to these in that day or in this day, will it not produce the same effect as it did in Jesus? We are all children of the same divine Father, and have the same divine Law-giver in our souls.

He is no respecter of persons, but has placed us all on an equality. We are not, perhaps, all equal in attainment, but are equal according to our faith and obedience. There is nothing mysterious about it. When we raise the understanding's eye above earth and above earthly things we will come to see that God lives among men, not as the Christian world says exactly: "For Jesus' sake," but for *our* sake—for our own individual and eternal welfare. For our good He sent Jesus Christ into the world as an example for us to walk by. For our own good Jesus would pray the Father to send the Spirit of Truth that shall dwell in you and will guide you into all truth. Have we thought of these things in this light? Let us divest our hearts of everything pertaining to self. Be not ashamed to make known to man and to God our conditions, for this very day will salvation come to our house. Day is the period of light; and this day, the acceptable day for us, is when the light dawns upon the understanding—when it is illuminating the soul—then, and only then, can we walk and not stumble. That is the acceptable time for us to labor and work out the soul's salvation, and that salvation is to be experienced here and now. "This day is salvation come." It is to save us from doing anything wrong, to prevent us from committing error, and will be our Saviour sent into the soul to bring us back from the barren mountains of professions, it will reach out and find all in the different states and conditions, and bring them into one heavenly enclosure, which is a home not merely in a hereafter, but may be experienced and enjoyed in this present world. Here and now we may occupy one of the mansions in the Father's house. These different mansions, as I understand it, are the different states and experimental stages that the soul enters in its growth, and they become broader and more magnificent all the way up the scale. Taking it literally, how can there be mansions in

a house? It makes a wrong use of terms taking it thus; but there are many states and conditions and degrees of peace and happiness experienced by the soul that is expanding under the directing influence of God's presence.

No matter how far we have strayed away from the Father's house, if we become faithful to the things that are pointed out, that God of thy life and my life will receive us again in His home; and continued faithfulness will bring us up through these mansions that are prepared. Let us not look back and lament over the past, but turn our faces to the things that are before us; let your minds be filled with heavenly visions, only with the things that are lovely and of good report, and your lives will be conformed thereto and be beautified by all the Christian graces. Every word should thrill with God's spirit, and we should reach out for His light, and be led by it. Led by it like the wise men formerly. They followed the light in the East; meaning, as I understand it, the first dawning of the intelligence upon their understanding, the first intimations to them that there was a Saviour born, and, following that light, they were led to the Saviour. If we, when the light dawns in the East, that is, at the first intimations of duty, would be faithful to the manifestation and follow it we would find the Christ child born in our own souls. It is not ours to question the reasonableness or the propriety of it, but only to be submissive to the power of the Holy Ghost, even to the: "Be it unto me according to Thy word." If we would be submissive to God's will concerning us, we would experience all the miraculousness attendant upon the conception, birth and growth of His only begotten Son in our souls, and there will be rejoicing all our days, and the Lord will be magnified, and praises shall be transcribed to His holy name. For great things has not only *been* done by Him that is mighty, but also *is being* done. Let us not question

the possibility or propriety of God's course. This is all unnecessary.

“God moves in a mysterious way,
His wonders to perform ;
He plants His foot-steps in the sea,
And rides upon the storm.”

He visits our individual conditions in His own way, sometimes producing storms within us that beat with raging billows so as to make the whole frame quake with tear until it is calmed again. I have experienced it, and I have seen it in others, to such an extent that it can be discerned by our associates around us. Is not this the testimony recorded of many of old? It is said they heard a voice, but saw no man. The power that performed wonders in those times, shall we not trust in it now ; and when the tempests arise, shall we not call upon this Christ, which may be asleep in the hindermost part of the ship ; that is, this divine and saving principle may be lying dormant in our souls. Let us call it to our assistance, and when we see the miracle it will work, we will leap for joy, and render thanks to God, and your lives and my life, actuated and controlled by this principle, will be preaching practical righteousness by living example to our fellow-men. We are no less responsible for this influence than was Jesus. I can find no particular difference in our relations to God between former times and this. What doth the Lord require of *us*: “But to do justly, and to love mercy, and to walk humbly with our God?” And the great and glorious privileges that He has ever vouchsafed to man will be granted us, and will bring us along in an experimental development from one day to another, until we are brought into entire harmony with Him. And we shall not only believe that Jesus Christ *was* born and *did* live, but that He *is* born within us, and *does* live, and is working out an atonement or reconciliation between our own souls and our heavenly Father. Unless what has been is reproduced and lived out again in our experiences, the example

is worthless to us. It is nothing to us that Jesus lived under the immediate presence of his heavenly Father, unless we too follow his example and live under the immediate presence of our heavenly Father. And when some of the experiences reach glorious results, it will be natural for human nature around us to question the right and authority by which these things are done, as they did formerly in the days of Jesus, and to these queries we should answer carefully, as it is recorded the one did who received his sight. When demanded of the Pharisees, who were seeking some excuse to accuse him, by what authority his eyes had been opened, he answered ; “I know not ; one thing I know, that, whereas I was blind, now I see.” He gave no room for accusation in his answer. If we thus abide in truth, as it is revealed by divine inspiration to our understanding, the very gates of Hell shall not prevail against us. It is broad enough and deep enough to buoy up every soul in the human family. The Lord will see every necessity, and will go before His people as a pillar of cloud y day, and a pillar of fire by night, and perform wonders for their preservation. It is but for us to abide in this power with unwavering faith. I am not afraid of one such trusting and abiding soul ; walking thus in the fear of the Lord and in the comfort of the Holy Ghost, we will be made living monuments of God's eternal mercies ; but we must accept Him in the way of His coming. He will never prove unto us a master, reaping where he has not sown. But there are many who read with indignation how they persecuted Jesus Christ formerly, and condemn in scorching words those who crucified Him and put him to death, and yet they are despising this divine principle in their own souls that is designed to become the Saviour of mankind. They are rebelling against that that tells them their duty, and doing that that they know is wrong, despising, persecuting,

crucifying the very Christ in their souls. Man continues still to be a free agent. And if we choose to follow the course marked out for us by divine wisdom the adornments of the soul will be the best robes of the Father's house. We need not be anxious about or fear the results if we so live. We will know our souls to be washed and made white in the blood of the Lamb. This blood, I understand in a spiritual sense, meaning Christ's life or spirit, which will permeate every avenue of the soul.

When God speaks to us in His own way, we should listen to no other guide before Him. Other things may be instrumental in pointing us to the true fountain, but they cannot give us the living water. When we thus are willing to be taught of God, we will come to feel how broad and universal His love is. Hemmed in by no sectarian walls, our minds will be willing to embrace all, and pray for those that crucify us, even as Jesus did on the cross, even for our enemies, and He will grant unto us the glory that we had with Him before the world was. In the Lord's prayer, which He gave as a pattern for us, we are to call Him *Our* Father, which places us on the same footing with all mankind and with Jesus. This Messenger from God may be a stranger to our soul, but if we give it entertainment it will become the guardian angel of our lives. There is no other that can lead us aright—no other power in the world. And O! that we may seek for this—that we may pray for this. And when we pray let us enter into the closet, and close the door to all the hinderances of business and allurements of pleasure, and pray in secret to our Father, who shall reward us of only. Let us thus continue in faithfulness even unto the end, that we can feel with assurance that it is our individual realization to have finished the work that He has given us to do, and stand as a shock of corn that is fully ripe, and be gathered into His storehouse, from which there is no more going out forever.

CARY O'NEALL.

Through the *Intelligencer and Journal* we learn of the death of our aged friend Cary O'Neall, on the 13th of Seventh month, in his 83rd year. That journal after giving a short sketch of his life, speaks of him thus: "He was a leader of public sentiment. An active anti-slavery man, an earnest advocate for temperance and equal rights, his influence was felt wherever he lived. Ever active with voice and pen; he will be remembered by those who knew him in the prime of life as an earnest and able defender of his convictions of right. As a friend he was always consistent, regular even to the last in his attendance of our meetings; and often in inclement weather, when many in robust health sought the shelter of their own firesides, this venerable father would be found in his accustomed place."

He was once a frequent correspondent to the *Friends' Journal*, under the title of "Rus Ruris," and even in his extreme age he felt a deep interest, a parental care, as it were, in the *REVIEW*. Scarcely a month before his departure, he addressed a letter to the editors. Whether it was for publication or not, we were in doubt, but the fact that the kind writer has since past away, may be pardon enough for the liberty we take in publishing it, and will throw a double interest over it.

It is in reference to the statement we made that we hoped to be able to fill the *REVIEW* with original matter.

Padua, Ill., 6th mo., 15th, 1887.
Edgar M. Zavitz:—

Esteemed Friend, we think thou need not always have original matter to teach the young idea how to shoot: for thou may go away back to the latter part of the 18th century and pick up a very useful lesson on the 11th page of John Griffeth, advice to parents and children, where he says: "The neglect and improvident indulgence of parents in the training up of their children, is also a painful loss to the Society, as the

consequence thereof tends greatly to obstruct the progress of truth, by standing in the way of serious enquires as a stumbling block; when it sees by such, that the same undue liberties they are called out of, are indulged in amongst us, they are offended. Oh, that parents and children, and all that are unfaithful, and who easily suffer the important branches of our Christian testimony to fall (so indeed they would all appear if they were seen in a true light) would deeply consider the mournful consequences thereof, by retarding the progress of truth, and grievously eclipsing the beauty of Zion! Then, I greatly hope, a more lively zeal and holy ardour would prevail, and that the careless sons and daughters thereof would arise, and shake themselves from the dust of the earth, putting on the beautiful garment of holiness and truth, that they might become more and more a praise in the earth.

Having offered a few remarks concerning the important duty of parents, it now remains to do the same respecting the indispensable duty of children, to honor and obey their parents in the Lord, which is strongly enjoined in the Holy Scriptures, and, in the nature of things, a lasting and indispensable obligation. The commandment is: "Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee." (Exodus, Matt., Mark, Luke and Ephraim). In that which is consistent with the law of God, no children can stand before the supreme Judge, for disobeying and dishonoring their parents. This obedience and honor not only extends to the yielding to what they direct, but also to the preservation of the reverent awe and honorable esteem in the heart, arising from the bottom of love, which would on all just occasions cherish and protect them. It is a sin of a deep dye to disregard and slight parents as appears by Duet. "Cursed be he that setteth lightly by his father or mother," and Prov.: "He that mocketh at his father

and dispiseth to obey his mother, the ravens of the valley shall pick it out and the young eagles shall eat it;" Chap. 33 and 22: "Harken unto thy father and dispise not thy mother when she is old;" Chap. 28 and 24: "Whoso robbeth his father or his mother, and saith, it is no transgression, the same is the companion of a destroyer."

On the other hand, very memorable was the kind and watchful Providence which attended such as feared the Lord, and those who honored, loved and obeyed their parents, as Jacob, Joseph, Ruth, Samuel and David, also the Bechabite. Read the account concerning them, Jer. 35. Respecting such as lived in the fear of the Lord, let me recommend the case of Daniel and the three children, who, because of their faithfulness to God, were preserved unhurt, when by their adversaries exposed to the greatest torment and danger.

And we hoped the little paper will be found the supporter of the true cause of temperance in all things, which does not mean mere abstinence from alcoholic drinks. From your friend,

C. O'N.,

which you know means

CARY O'NEALL.

This final message is the advice, at the close of a long life, of one who has been so richly blessed with the love and affection of devoted sons and daughters. E. C. in the *Intelligencer and Journal* says: "His children were devotedly attached to him, and his daughters, Martha and Margaret, ministered to his many necessities during his last years with all the patience and tender care necessary for a little child."

E. M. Z.

That household is nearest the Christian idea where are studied more minutely those delicate offices and interchanges of kindness, which, like golden threads, run through the warp and woof of every-day life.—[McDuff.

Young Friends' Review

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FAMILY VISITING.—We think it would be well if the practice of visiting families on religious concerns was more engaged in by those qualified for the service. It seems to have been a more common custom in the earlier days of our Society, and was no doubt productive of much strength to it. Both those engaged in travelling, and the family, called in from their various employments to the quiet of God's presence, would receive in that presence encouragement to bear up under the burdens of life, and a renewal of strength that never fails to come from retiring thus under the canopy of omnipotent power. Thus armed with new weapons forged in the Father's workshop, there will be witnessed on going forth again an easier

victory over all things at enmity with our highest good. The experiences of those who have come out conquerors from the trials of life, may do much to lead others to that same divine fountain whence they received their strength. They who have been there may give much information concerning the way. They will not be as blind leaders of the blind.

We cannot associate too much with the best and the purest within us. Whatever our thoughts are that we become. Thus it is ever a blessing whatever invites us into thoughts that are pure and holy. And this, I think I can testify, has been the result of the mission of our friend Richard Widdifield among us at this time.

We write this in order that, if any who read it may be qualified for, and, at any time, may feel called into this field of labor, they may know somewhat of the good it brings and the blessings it leaves, and be more ready in the future to take up this line of labor that gave much strength to our Society in former times, and not only to our Society, but what is more to individual beings.

We are gratified at the kindly words and the substantial support many friends of the REVIEW are giving. Every week adds to our list of readers, and if our friends but keep the same rolling we will be enabled to further improve our paper. We have regular subscribers in 22 of the States, and in Canada from Montreal to British Columbia; but we wish to increase our circulation in this field several fold by introducing it into every Friend's family. Our efforts to make it a pure and wide-awake journal is being appreciated by our readers. Among others who have expressed the same, Levi K. Brown of Baltimore Yearly Meeting in sending a club of ten names says: "I think your periodical is improving. I prize it highly, and find your subscribers here-away do also." By continual efforts our friends will soon place us upon firm ground.

The following resolution passed at the Ontario Teachers' Association, recently held in Toronto is in the right direction we think. It was passed by a large majority after a lengthy discussion :

"That in opinion of this Association the demand for such a change in the school law as would make it obligatory on teachers to give religious instruction in school is unreasonable; that it is expedient to leave the question of Bible reading and religious instruction as the law has left it for many years to the public opinion of each school district, and that until the clergy give the present system a fair trial by generally availing themselves of the opportunities offered them by the present law of giving religious instruction to pupils in the Public Schools, any attempt on their part to agitate for a change should be discontinued by all who desire to see our non-sectarian educational system kept free from sectarian controversy."

Indiana Yearly Meeting at Richmond, Ind., 9th mo. 26th.

Illinois Yearly Meeting is held at Mt. Palatine, Ill., 9th mo. 12th.

Canada Half-Yearly Meeting is to be held at Young street on the 25th and 26th inst.

For the Review.

The ably written article by Rowland Haines in the REVIEW for 7th month struck a few corresponding thoughts in my own mind.

I have so often felt that the one great cloud of barbarism which hangs over the female of fashion, is this mode of dress, this cruel, suicidal manner of obtaining a delicate waist.

The woman of the world claims to understand the lines of beauty, but even were she to take the most beautiful Greek model for a pattern she would find her education false.

It is most assuredly true that here is a wide field of labor wherein woman may exercise her powers for good.

Let every woman of culture take hold of this great subject of Dress Reform and teach those ignorant of the physical laws how the cruel incasing of the body destroys beauty and pre-

vents free action of the mental powers. This miserable custom of society has been a stigma on the race, and enfeebled each succeeding generation, until we, who understand the human body and its requirements, cry out for reform. "The proper study of mankind is man," so let every one study thoroughly the physiological effects of dress, and there will be less of suffering in the human race.

ELLA WEEKS.

SUNDERLAND P. GARDNER.

Our venerable friend and eminent minister, Sunderland P. Gardner, has been attending meetings in Virginia lately. We are pleased to find so good an authority as Edward H. Magill, President of Swarthmore College, who was present at some of the meetings, writing to the *Intelligencer and Journal* the following in reference to his exercise in one of the meetings: "Sunderland P. Gardner, although now eighty-six years of age spoke for nearly an hour and a quarter without apparent fatigue; and his remarkably clear mind followed his definite line of convincing arguments, without wavering, to the end. It was a most earnest and touching appeal to all to accept the pure and undefiled religion which Jesus taught, both by precept and the example of a pure and holy life; and I was forcibly reminded of the early teaching of George Fox, when he claimed so earnestly to be the founder of no new religious sect, but merely a humble instrument, upon whom the duty was laid to call the people back to the unadulterated simplicity of the early Christian faith—a faith ever exemplified by works in every act of their daily lives. His appeal to young women and to young men, at the close of his discourse, was especially impressive, and must have touched deeply every heart. Under the powerful influence of such preaching our Religious Society

could not fail to be again gathered as in the early days, and continue to be ever a most potent influence for good in the world at large." S. P. Z,

TEMPERANCE.

Feeling as we do the desirability of total abstinence from the use of all intoxicating liquors as a beverage, and knowing well the enormous task it will be to bring about the change, we do not care to sit with folded hands while the demon of alcohol is doing its work; but will open our columns to as free and as full a discussion as our space and our judgement will permit, of the best manner to bring about the desired end—total prohibition. How best may we remove this great temptation, which the vendors of alcohol in its different forms are placing before the youth of our land, and through which thousands are being dragged yearly to a drunkard's grave? High License, Taxation, Old Parties, Third Party, Local Option, all have their advocates, and we will assume all to be equally honest in their methods of surpressing this great evil—intemperance. We hope some advocate of each may lay before our readers in a clear and concise way the results of the working of each method so far, and the prospective future outlook.

Live so that you shall be without fear, because without reproach. Let your lives be as clean in the secrecy of the individual conscience as in the blaze of watchful eyes. Be as sensitive to the touch of sin as honor to the approach of shame. Kindle upon the altar of your soul a vestal fire of love for all that is pure, all that is of good report, a flame divine that shall burn there until all the dross that is mingled with your better self shall be consumed.

MIND.

For the Young Friends' Review.

THOUGHT suggested on hearing the inquiry: "Has a horse a mind?"

What is mind? Webster defines it to be:

1st. The intellectual or rational faculty in man, the understanding, the power that conceives, judges or reasons; also the entire spiritual nature—the soul.

2nd. State at any given time of the faculties of thinking, willing, choosing, and the like, physical activity; or state, as opinion, sentiment, judgment, belief, choice, inclination, desire, liking, intent, purpose, will, courage, spirit.

3rd. Memory, remembrance, recollection.

We have here a variety of definitions which more properly describe the varied offices of mind, rather than to tell us what it really is, and perhaps it would be difficult to find a definition of it that would be at once terse and clear.

To me, it represents that force in man or other animal through or by which they choose or are impelled to act, from which springs these different modes of operation, and results which are called by various writers and speakers mind. Hence I would define mind to be simply the impelling force or will that prompts man or other animals to do or refuse to do, and would therefore separate it from reason or man's intellectual nature and the soul.

Reason or the intellect being a faculty through and by which man receives evidences either of material or spiritual things, and arranges, classifies, and stores away for this impelling force, I call mind to choose, to discard, or use as it may deem its necessities or inclination demands. Reason is therefore the medium by which the man is able to understand and comprehend the laws which govern material things. As evidences regarding them are brought to its notice by what we term the senses of the physical man; but while thus arranging and classifying

them for man to utilize either for his own individual benefit or for that of the race in general, it has no power to require direct or compel the man to thus utilize them. This belongs to that faculty or part of the man that impels to make a right or wrong use of them, as it shall choose to impel the man to act, and which I term mind or will. The careful and thoughtful observer of human actions cannot have failed to discover that with the many opportunities for the acquisition of knowledge, man very often pursues courses almost, if not quite, diametrically opposite to that which the evidences which have been furnished his reason would, had they the power, have dictated.

As, for instance, a man may be so placed as to have unusual advantages to acquire a knowledge of science either in general or in a specific department, and if his mind or will impelled him to properly use these advantages he would become a proficient in them; and yet if this mind or will impelled him to spend his time in merely pandering to sensual enjoyment he would ultimately sink into a worthless member of society.

One may, under favorable circumstances, acquire a classical or scientific education, which would, if rightly used, fit him to become a valuable member of society and this right use of the acquirement would be the choice of the mind or will to utilize it for his own individual advantage, consistent with the rights of other men; but if the mind or will choose to use the acquirement to infringe on the rights of others, he would become a dangerous member of society.

This would but be the fault of the reason or of the evidences furnished it in the course of the study pursued.

Hence I conclude that mind or will is something distinct from, though closely allied to, reason, and forming with it and the soul or spiritual nature parts of the complete man. As the head, the trunk and the limbs and feet are different parts of the body,

and indispensable to the performance of all its functions, yet the head is not the foot, nor the limbs the trunk, and vice versa. So the mind is not intellect or reason, nor intellect mind.

For similar reasons, I must distinguish between the entire spiritual nature of man, or the soul and mind.

As I understand this spiritual nature or soul, made in the likeness or image of God. That is spirit, and not physical, is capable of holding immediate conscious communication with God, and through this communication receives evidences of a spiritual and moral nature, which are imparted by it to the intellect or faculty of reason to be arranged, classified and stored away for the mind or will to use in so directing the actions of the man as to make him to live up to the highest purposes of his being, and to direct him to take such courses as shall contribute to the highest happiness he is capable of appreciating. This being the true object of his religious life, and yet while man has these superior advantages, if the mind or will refuses to use these evidences, or chooses to discard them for others less noble or less fruitful of good results, they must lie dormant in the storehouse where the reason or intellect has placed them, for they have no power of their own to control the actions of the man independent of the action of the mind or will, and hence with the advantages man may possess by the right use—by the mind or will—of these evidences he may live up to the requirements of his being, and find his true happiness in life; but if the mind refuses to so use these evidences, and simply chooses to allow the lower appetites of man's nature to be unduly gratified, the man becomes a moral wreck.

We cannot therefore say the mind was the spiritual nature or the soul which led to such results, nor that the mind was the intellect or reason which directed such a course, for the evidences which had been furnished the spiritual nature, and through it to the

intellect, would have dictated and counseled the better choice; and yet the man had a mind or will that impelled him to make a different choice, and so accept the consequences which would follow. In this office of the mind, we may trace understanding, for without this there could not be a comprehension of the evidences to which it had access, which the intellect had received and arranged for it to use; also memory and recollection, or the will would ever have to go to the intellect as a text book, and be continually searching for its authority to act; it also has opinion, sentiment, judgment, belief, inclination, desire, liking, intent, purpose, courage, spirit, for all these are necessary concomitants to action in any direction, whether in the right and proper use of the evidences received, whether they relate to man's physical, his moral, or his spiritual duties, or to the mere gratification of his animal passions or desires. Hence I conclude they are only adjuncts or faculties of mind or will, and not the mind or will itself:

Are these faculties or adjuncts of mind only in possession of man; or is man the only form of animal life, that has mind becomes a question of no inconsiderable importance?

The close observer of what we term the brute creation cannot have failed to discover that scarcely any species can be found in which there are not some traces of understanding, memory, remembrance, desire, courage, choice, intent, purpose and will.

We will take for example the horse, it was of this animal the question that suggested these thoughts was asked: That he has understanding must be patent to all who have given the subject attention, he knows his owner's voice, he can be taught to start or stop at the word, to turn either to the right or left by the crack of a whip without a word being spoken, or, as is generally the case, by the pulling of the rein, and after being so taught will always obey the same sign in the same manner.

We call this teaching breaking, but it is simply conveying to the understanding what we want him to do; he is also capable of acquiring habits which are sometimes the results of the craving for food or drink. He soon learns to know his home, his particular stall in the stable, and will greet the coming of his caretaker with a low whinnie as an expression of the understanding that he is to be fed. While some show a great tractability, and are easily brought under the control of man, others manifest what we call stubbornness, which is nothing more or less than a stronger will, which refuses to be subjected. In their wild state they show intent, purpose, memory and understanding in their manner of grouping together in herds, and in the selection in some manner of a leader or general. They show too in many forms that desire for self-preservation and protection which is common to all animal life.

Hence with the idea I entertain that mind is the impelling force to action in man. It seems equally true in the lower forms of animal life. But the evidences upon which that mind acts is furnished them by a law we call instinct, which can only furnish one form of evidences, and they such as pertain to the physical only.

In man, were not the intellect a faculty that could compare thing with thing, arrange and classify evidences, it would be but little more than instinct, for apart from the evidences furnished through the spiritual nature it would only have to do with that which pertains to the physical like instinct, for those adjuncts of the mind, such as understanding, memory, recollection, intent, purpose, desire, courage, spirit, are all needed for the proper performance of the functions of physical life; but intellect is capable of receiving evidences of a moral and spiritual nature, and so while the understanding of the mind of the man is far superior to that of the horse or any other animal, while his memory embraces a wider range and

reaches into different realms, while his intents and purposes may have a far higher motive in view, or while his courage and spirits may be more enduring and have a much higher motive to sustain, still these evidences show in these lower animals, as well as in man, the existence of mind, as I define it, as the impelling force to action.

JOHN J. CONNELL.

THE LAYING DOWN OF OUR
RELIGIOUS MEETINGS.

When I hear of one of our meetings for worship and discipline having been laid aside, I feel the great dearth of our primitive energy. The numerical increase should never have been the sole cause of our strength, because the Divine Master has given us the promise of His presence, if only two or three are gathered together in His name. This should be a strong incentive to continue our small meetings, even though they consist of but one. I have so often thought that were the meeting which I attend to be given over by the most of Friends, I could still go and take my place within those silent walls, and while there gain from that sweet communion which our forefathers may have sought in mingled converse with the Spirit of God. There is something divinely potent in this sitting down in silence in the hour of worship, and waiting there until the world and all its noise seems far away, and the walls of love and peace have closed around us.

The lover of antiquity, the person who delights in ruminating over the past, would certainly have enjoyed a recent visit which I paid to one of our oldest meeting-houses, the meeting of which has long been given up. I looked at those old timbers, and while listening to the story of its past, I felt a throb of energy rise within me; I felt a veneration for those old rafters, those very walls that sheltered the bleeding soldiers in the revolutionary times. The grave yard helped to relate its his-

tory, there some of my ancestral progenitors have laid down in their last sleep, and the interest of the past seems to have died with a class of early enthusiasts.

I grieve to relate so sad a story, but let every member of our Society who reads these lines pause and say, we must move in order to grow in the fullness of our purpose.

ELLA WEEKS.

PELHAM HALF-YEARLY MEETING
AND OTHER MEETINGS.

Pelham Half-Yearly Meeting which is usually held in Yarmouth, Ont., at this season was held in Lobo on the 20th and 21st inst., Select Meeting on the 19th according to adjournment. Although sickness had kept a number from attendance the meetings were about their usual size, and were deeply interesting and we believe profitable. The public ministers with us were Richard Widdifield and Isaac Wilson belonging to Canada Half-Yearly Meeting and our own Serena A. Minard. All had words of encouragement and love to hand forth at the meeting on Seventh-day, and on First-day Isaac Wilson and R. Widdifield addressed a large and interesting gathering.

The business of the Half-yearly Meeting was conducted in harmony and love, and although no unusual business presented it was acknowledged to have been a favored season.

Lobo First-day School, which is held at 10 a. m. usually, was held on First-day afternoon at 4 o'clock, and proved a very interesting occasion. After the ordinary exercises, which were united in by many visitors, time was given for remarks, and many were the expressions given of unity in the work, in the manner of conducting the school, and in the true mission of the First-day School. Much encouragement was afforded also to all who were engaged in the work. We believe the occasion will strengthen the cause in every place

which had members their to carry back the influence of the meeting. Our friend Richard Widdifield, who was called this way again after years of confinement at home, remained with us a few days and visited almost every family in our neighborhood carrying with him unmistakable evidences of a true minister of the Gospel of Peace. Our Fourth-day meeting which he remained to attend also, we felt to be a favored season in a remarkable degree, and his labors of love reached down into every heart as he entreated for a perfect dedication of our lives to the divine will, and as he portrayed with clearness the whole field of religious work in which we, in this neighborhood are engaged, commending the spirit in which the work is carried on, and encouraging to press on that the reward was sure in the end.

On Fifth-day he went to Arkona to visit Friends there and to attend their meeting on First-day.

Coldstream, 8 mo. 26.

S. P. Z.

THE RELIGION OF TRUTH.

For Young Friends' Review.—

'This is universal! It is confined to no sect, and to none of the great branches of religion unto which the world is divided. It is the religion of Christ in its broadest sense—in its true sense. The term "the religion of Jesus Christ" has been narrowed down so that I fear I would have been misunderstood had I made that the heading of this article. Christ is confined to no particular age or period of time. He, the Christ declared through Jesus that "before Abraham was I am." He was the Word that was in the beginning, that was with God, and was God. "By Him was all things made, and without Him was nothing made that was made." "In Him was life and the life was the light of men." That light was not hemmed in and not for a favored Jew, but it was "that true Light which lighteth every man that cometh into the world." Christ here alludes to no par-

ticular period, but covers all time. Thus we see the universality of this Religion of Truth. It was to this Jesus declared He came to bear witness. "Pure religion and undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world." No man should be ignorant of this truth, for it is of God, and "Because that which may be known of God is manifest in them, and God hath showed it unto them." It seems so strange to me and so out of joint with the Scriptures, and with reason that a multitude professing to teach the religion of Christ can proclaim that millions are without this witness of truth, and are only born to be condemned, or more truly are condemned before they are born. "O house of Israel are not my ways equal? Are not your ways unequal?" Ye you have been teaching "that the fathers have eaten sour grapes, and the children's teeth are set on edge. As I live saith the Lord God ye shall not have occasion any more to use this proverb in Israel. Behold all souls are mine, as the soul of the father as also the soul of the son of mine. The soul that sinneth it shall die." "Yet say ye, Why doth not the son bear the iniquity of the father?" Still the answer cometh the same. "The soul that sinneth it shall die." "The son shall not bear the iniquity of the father neither shall the father bear the iniquity of the son." "The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." Ezekiel xviii.

Dear reader I want us to understand that the religion of Truth—the religion of Christ cannot be hid under a bushel, and that it is not unjust to the least of His children. But that the light of His countenance beams upon every soul. "That there is no respect of persons with God," "who will render to every man according to his deeds." "In every nation he that feareth Him and worketh righteousness is accepted with Him." Now it is not necessary for any

man to teach us our duties to ourselves, to our fellow men, nor to our God, for these things are manifested in man by the Spirit of Truth—the Spirit of Christ—the Spirit of God, and “as many as are led by this Spirit of God they are the sons of God,” and “this Spirit itself beareth witness with our spirit that we are the children of God” when thus led. X.

SHOULD FARMERS BE EDUCATED? *

I have never had the good fortune to run a farm of my own. But I was born a farmer, and brought up a farmer, and in the mean time have spent a few years at college, so the Lobo Lecture Club concluded that I ought to speak with some little authority on this subject. This place, this platform, is not unfamiliar to me; but the audience is somewhat. You are practical men, and have come out to be instructed. But I *fear* you will be disappointed.

I am to answer the question: “Should farmers be educated?” I want to examine this subject under two heads. 1st. Should farmers receive a better general education? I mean should the intelligence among the rural classes be raised? 2nd. Should farmers receive a *special agricultural training*?

We have often heard it said: “If you send your boy to college you will spoil him as a farmer. Depend upon it he will never stoop to farm life again.” Stop! Is it a stooping from college life in to farm life? It ought not to be. Where then does the fault lie? If farming is considered a low business it is the fault of the farmer—the fault of the farming community. It is as they make it, honorable or otherwise. “The fault, dear Brutus, is not in our stars, but in ourselves that we are underlings.” Let us not be the slaves of fate, but ourselves the shufflers of circumstances. Farmers complain that when their sons and daughters gain a little education and intelligence they are off to the city seeking positions. Now I do not blame them, nor is it

the fault of the city, nor yet the fault of education. It is lamentably the fault of home—home life, rural unattractiveness. But it seems to me that rural life is capable of being made one of the most attractive in the world. It hasn't so much of the gas-light and the electric-light of pleasure, but it has the broad sunlight of happiness. It has not the show and tinsel, but it has the “gowd for a' that.” When we go into the city, especially around the Xmas time, we see the farmers plodding along the streets gazing in every window at the beautiful decorations, “St. Nicholas and Reindeers,” “Molly Muggins,” and all manner of things tricked off in artistic fineries. His gesticulations unmistakably show that he takes it all in and is wonderfully delighted. But there is around his daily path, on his own farm, at home, beauties and wonders of nature that surpass all the trickeries of art. Poor mortal! he does not see them. He does not know that they are there at all. The violet, in modest innocence, smiles up at him, but he, unheeding, crushes it under his unsympathizing sole. Oh, the thousand treasures along the farmer's path if he only had the key of intelligence to open and enter and enjoy. It would turn a monotonous life into one of the most beautifully varied—a free and ever-enticing panorama of delights. Every morn, as he would look out, would show him nature's grand kaleidoscope turned, and each scene becoming, as he is better able to appreciate it, more pleasing than the last. The birds, instead of being thieves and pests to him, would be the guardian angels of his crops, the little choristers of the wood singing melody to his charmed and grateful heart. When we look up and catch the faint ray of some distant star, oh! what a satisfaction to know somewhat of its nature and history—to know that this beam of light was twinkled from a world in flame like our sun before we were born, and has been speeding through space ever since. It must convince us of an all-wise intelligence who foresaw us coming down the future and launched forth this luminous ray thousands of years ago to meet us here and now, and fill us with joy, and wonder and gratefulness. Uranography! Astronomy! You scout at the idea of a farmer even mentioning the words. I

* Essay read by Edgar M. Zavitz, before the Farmers Institute, at Colfax, Minn., First Mo., 1887.

ask you who has a better right? Who has a better opportunity of studying the starry heavens than the farmer, and the grandest opportunity is a divine indication of the better right. The wise men of old were the shepherds, and they were also star gazers, and were guided by a star to where Christ lay. Let the farmer be not ashamed to ask with the poet:

"Twinkle, twinkle, little star,
How I wonder what you are."

For every star we behold ought to make us better and wiser. Every star to the thoughtful, truth seeking, Christ-seeking mind is a Bethlehem star.

Low life! Base profession! No! It need not, it ought not, it must not be so. If farming has been branded with these epithets in the past, let us arouse ourselves and shake off the stigma from the future. "The place does not confer dignity on the man, but the man on the place." It is in our power to make other professions that jeer and sneer at agriculture now, to make them own her as a sister the fairest, the happiest, the best.

When I received my B. A. people would ask me what profession I intended to follow. I told them farming. What, farming! It is a pity to waste so much schooling on a farm. And I think myself it is a pity to waste it on a farm. To waste it. But I hope I shall not waste it, but use it. And I feel more and more that there is not a single subject in the whole college curriculum but what is of service to me even on a farm. And I am glad to-day that I was not eniced into any of the respectable, genteel professions, whose labyrinthine ways so often end in the pitfalls of bankruptcy.

The ignorant rustic, too, seems to be the special target for sharpers. Many a South-Sea bubble has been blown up at the poor farmer's expense and exploded to his ruin. The lightning-rod hawks ask permission to roost upon his barn, and then swoop down on his defenceless chickens. The horse-tork agent asks permission to look inside his admirable buildings, and then harpoons him with a note of \$200. Even the city authorities conspire to impose upon the farming community. A green country lad is driving a load of wood along the street and out pops a

sleek lawyer and calls to him: "Hello there, how much do you want for your wood?" "\$7." "I will give you \$6 and a quarter and a good place to unload it just a little ways down here." And just a little ways down here often means two miles. The poor, freezing, hungry lad says: "Well, if you give me \$6.50 you can have it." The man writes down some unfamiliar address, chuckling the while at how easy he had made 50 cts., when up steps his friend, the policeman, and says: "Young man, I will have to fine you for selling wood on the streets." How long will the farmer's ignorance permit him to be tyrannized over by such unju t, inhuman laws? How long will he suffer innocence to be insulted and guilt go free?

Another imposition where the city people gull the farmers is at the agricultural fairs. *Agricultural* merely in name, not in interest, not in profit, as they are now run. I say it is a grand swindle against the poor farmer and his purse.

CONCLUDED NEXT MONTH.

Scott & Hopkins, photographers, St. Thomas, Ont., we understand are prepared to fill orders for "group of Friends" taken at Yarmouth Meeting-house during the late Genesee Yearly Meeting. The pictures are 10½ by 16 inches; are fairly well taken—very well taken, we should say, for so large a number—there being about two hundred faded. It contains many of our prominent members, and can be had at their office, or will be sent by mail, post paid, to any address in Canada or the United States on the receipt of one dollar. Those sent by mail are not mounted.

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