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Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. VII.

LONDON, ONT., NINTH MONTH, 1892.

NO. 9

THE GOOD TIME COMING.

BY GERALD MASSEY.

'Tis coming up the steep of time,
And this old world is growing brighter ;
We may not see its dawn sublime,
Yet high hopes make the heart thro' lighter ;
We may be sleeping in the ground,
When it awakes the world in wonder ;
But we have felt it gathering round,
And heard its voice of living thunder.
'Tis coming ! yes, 'tis coming !

'Tis coming now, the glorious time,
Foretold by seers, and sung in story ;
For which, when thinking was a crime,
Souls leapt to heaven from scaffolds gory ;
They pass'd, nor saw the work they wrought,
Now the crown'd hopes of centuries blossom !
But the live lightning of their thought
And daring deeds, doth pulse earth's bosom.
'Tis coming ! yes, 'tis coming.

Freedom ! the tyrants kill thy braves,
Yet in our memories live the sleepers ;
And, tho' doom'd millions feed the graves,
Dug by death's fierce, red-handed reapers,
The world shall not forever bow
To things which mock's God's own endeavour ;

'Tis nearer than they wot of now,
When flowers shall wrathe the sword forever.
'Tis coming ! yes, 'tis coming.

Fraternity ! love's other name !
Dear, heaven-connecting link of being !
Then shall we grasp thy golden dream,
As soul's fu-l-statured, grow far-seeing.
Thou shalt unfold our better part,
And in our life-cup yield more honey ;
Light up with joy the poor man's heart,
And love's own wor'd with smiles more sunny.
'Tis coming ! yes, tis coming.

CONFERENCE NOTES.

On the morning of the 13th of 8th month there was a novel scene in the New Jersey depot. Not in recent times has such a large company of Friends been gathered, bound for one point, as

were at that place and scattered along the route waiting for the special train which was to convey them to Virginia.

The delegates to the First day School and Philanthropic Labor Conferences, numbering about seventy from New York Yearly Meeting, were comfortably accommodated in six cars, together with the 150 delegates and visitors, who boarded the train at Philadelphia. Baltimore and Washington added their quota, so that when the first stopping place to let off passengers, Clark's Gap, was reached, the number had been augmented to 349. Hamilton materially diminished the load, as many Friends entertained, who resided near that pretty little town. When Purcellville, the terminus of the journey, was reached, the scene was strikingly characteristic, for vehicles of every description, from the two-wheeled cart to large farm wagons drawn by four horses, were on hand. Evidently Goose Creek Friends had some idea of the necessities of the case and rose bravely to meet them. All were asked to remain in the cars (feeling like "Fresh Air" applicant) until called for. Soon placards bearing the names of the owners in large type were seen coming through the train. By this means the mutual acquaintance between host and guest was soon made. All were comfortably housed and fed before bed time, so that none felt any regret for undertaking the journey. Indeed, during the ensuing week the Virginia people showed a faculty for arrangement which, supplemented by a large-hearted hospitality, won for them unstinted admiration. There was a modest youth back of all the planning whose name was heard frequently on all sides and will not soon be forgotten.

Friends living within a radius of nine miles from Lincoln entertained to the extent of their ability, some caring for as many as 25.

A large tent had been erected near the spacious brick meeting-house, capable of seating about 125. As many as 600 were fed at one meal. An engine from a steam thresher was used for heating water, by running hot pipes through a water cask. All the cooking was done on the grounds. Dinner and tea were served to the guests and their entertainers by means of a novel ticket arrangement, which worked nicely.

The two meetings held on First-day were very interesting occasions. The time was well occupied in both, fifteen ministers being in attendance. In the morning the house was crowded and an overflow meeting of about 200 was held in an adjoining hall, addressed by John J. Cornell. It was estimated there were about 1,000 in the two buildings and about the grounds. Isaac Wilson, Ezra Fell, Elizabeth Davis and others gave much good advice to the listening multitude in the larger building. Second-day morning was occupied by the business of Fairfax Quarterly Meeting. On Third-day morning the regular programme of the First-day School General Conference was entered upon. Nearly all the delegates from the East responded to their names. Our Western and Genesee Friends, on account of the distance, could not be present in such large numbers. As the printed proceedings of both Conferences will be widely circulated, it is not necessary to enter into detail. Suffice it to say every session was full of interest. All the papers presented were excellent, and the discussions following these were ably conducted. It was broadening and educating to be permitted to listen to the record of charitable work accomplished and practical advice given in those four days at Lincoln. Many expressed pleasure that the Philanthropic Labor Union could have so much to report for the two years past. It aug-

urs well for the future, not only of the Union, but also for the Society at large. If we find something to do and do it collectively we shall have an excuse for existence.

To First-day School workers the reports and discussions were of the utmost value, frequently bearing on just the points they wished most to have more light upon. We trust there will be an awakening in many places as the result of the good there imbibed.

Isaac Wilson and John J. Cornell expressed a desire for a youths' meeting on Third-day evening, for which arrangements were easily made. The attendance was good and the remarks exceedingly interesting to all.

On Fourth-day evening a social gathering was held at Friend Brown's. Over one hundred young people responded to the invitation and enjoyed a pleasant evening.

On Sixth-day a photographer from Washington took a view of the meeting house with the delegates arranged in front. Elizabeth Janney, the widow of Samuel M. Janney, in her ninetieth year, was the central figure with her children grouped about her. The Swarthmore students, who had previously held an enthusiastic reunion, to the number of 64 in the hall, then adjourned to the Sam'l M. Janney home, close to the meeting-house. Here they were photographed with the managers of the college. Another view was taken of the homestead with all of Sam'l Janney's family. Elizabeth Janney had attended the different sittings, interested in seeing the Friends, although too deaf to hear the papers and remarks. Her presence was the connecting link which bound us to the past, associating the place with the beloved and loving spirit who did so much for our Society.

A visit to Lincoln is not complete unless one searches out the modest stone which marks the spot where the remains of our historian lie buried. Twelve years have not sufficed to erase the memory of this gifted man. His

history of Friends is a work which will live—a grander monument than marble.

We were kindly shown through the old stone building which served as a meeting house before the brick building was erected. Here the fire places, the heavy rafters, together with a massive turned pillar which a woman had helped turn, were all objects of interest. Wending our way through a garden we were next brought to a log stable which was built of the logs originally used in the construction of an older meeting-house still than the stone building. Indeed, the logs themselves testified to their antiquity, although the exact date of their first use was not ascertained.

When the time came to bid farewell to the kind Friends who had entertained us so generously many felt a sadness to sever the pleasant association which had been ours for the past week. The exclamation on all sides was, "We had heard of Virginia hospitality before, but now we have tasted it."
J. C. WASHBURN.

SERMON

DELIVERED BY ISAAC WILSON AT
MACEDON CENTRE, N. Y., ON
FOURTH-DAY EVENING OF
YEARLY MEETING WEEK
1892.

[Concluded from last month.]

There was never a case reported that I know of where salvation was denied, except it was prevented by doubt in the mind or disobedience on the part of those asking. The woman that pressed through the crowd of revilings and human questionings with faith enough to touch even the hem of the garment, received what she desired and earnestly sought. Miracles as great as those that were wrought in the days of Jesus wait but for the magic hand of faith. Faith in the immediate revealings of God in the soul, teaching us our duties to ourselves and to our fellow men is and ever has been

the great miracle-working power in the world.

We cannot add glory and dignity to God but to ourselves and through our example to our fellow-men. No word can be spoken, no act be done, but sheds forth its influence, as a flower diffuses its odor. We should therefore watch every thought, word and deed that the influence they shed abroad may be ennobling. We should bear in mind that we are in a degree our brother's keeper.

O, what marvellous results may be accomplished if we individually and incessantly strive to bring to earth the kingdom of Heaven. But we query, "What can I do?" Thou canst do everything towards it that is required of thee: clothe the naked, feed the hungry, give the cup of cold water to the thirsting. It is just rendering the little services at hand that will bring heaven into our hearts. I would we were awakened to see the many opportunities there are for us, but in order to see them we must be characterized by this wonderful love of God. Nor is that hard to acquire. It simply demands the putting away of all jealousy, envy, hatred, etc., and entertaining nothing but a feeling of forgiveness and love. It is a common thing to love those who love us, to love those of our own household, of faith, etc. But our love must be stronger than that. We must love even our enemies; those who hate us. How did our blessed master? We must do likewise. We must plant our feet in his footsteps and lead the life he led. If we desire to be with Jesus we must follow him and come to be like him. If we love anything more than him we are not worthy of him. Our human love, and animal love, and selfish love must be swallowed up by the love divine. This higher love must fill and overflow our souls and actuate our every thought and deed. If we live thus no one will believe an evil report spread abroad intended for our injury because our lives will belie it. A goodly character speaks louder than words.

Let us say to all that entices us away from this standard, "Get thee behind me, Satan!"

Let us form this determination: "If man has done it I can." But some may think that we cannot attain to this perfection.

We feel ourselves at liberty to take exceptions to some sayings of men. Men have not always been correct. The terms God and the Devil are not exactly what mankind have always thought they were. The terms are traditional and somewhat misleading. We would do wisely to stop and think for ourselves. Let us put our hand directly in God's hand and he will lead us safely through life. We would then be living monuments of his love. Others may see and feel the impress of his love in us. Let us put our hands afresh to the Lord's plow and turn or look not back to past circumstances, for that unfits us for duty.

The purpose of Jesus Christ was to enable man to keep himself in Heaven and to keep hell out of him. We will be able to cultivate this seed of the kingdom in our hearts till it comes to be the tallest tree in the garden, able to shelter and protect the human qualities that may seek shelter in it.

Some think that salvation depends on subscribing to certain doctrines, or on performing some ceremony or rite, but it is simply being true to the dictates of best wisdom in our own souls.

The world needs your work and mine, and none feel more unworthy than the brother who stands before you. I fear there would not have been a sufficient hedge thrown around me to have kept me where I should be if I had not been called into the ministry. You see it was necessary for my self preservation. At the first I hesitated and the voice said, "If thou speakest not when I would have thee to speak, how canst thou expect the power of speech when thou wantest to speak?"

And so I stand before my brother man to-day, pleading that God may help you to banish all undue reasoning

and be enabled to do his requirements, which are your reasonable duty. Our lives and this world were given us, and they are just what we make of them. Let us make life a success and this earth a heaven. By obedience we become true legal heirs of the kingdom of heaven, and the best robes in the Father's house will be for you and for me, not only when we pass beyond this stage but even while here. And these best robes are righteousness, godliness and goodness. Instead of believing that we are saved by the death of Jesus we ought rather to think that we are benefitted by his life. Our prayer should be, "We thank thee, O God, that Jesus lived that we may not die." The glory that was before the world was never was crucified only as man crucifies it in his own soul.

Let us, as Friends, reflect this doctrine of the Inner Light throughout our lives. May we not be ashamed of it, as was one of old of his master, lest we, too, be found weeping bitterly. God will not demand of us any unreasonable requirement, and he will abundantly and richly compensate us for every sacrifice. If there was no *hereafter* there is sufficient compensation, even in this life. But there is no *if* about it. God has given us an immortal nature that has brought the stamp of heaven and of eternity along with it, and it gives us a foretaste of the enjoyments that are in store for us.

NORWICH MONTHLY AND PEL-
HAM HALF-YEARLY MEET-
INGS.

HELD AT SPARTA, ONT., 8TH. MO. 19,
20 AND 21ST, 1892.

Although it might be a delightful experience to have been aboard the Friends' special train from New York via Philadelphia, Wilmington and Washington, en route for Loudoun Co., Virginia, to attend the First-day School General Conference and Philanthropic Union, yet in our 35-mile drive through

a charming rural district in Canada, with a delightfully refreshing air and a favorable breeze, we quite forgot the experiences our distant Friends were passing through, or referring to them only with pity for having to endure a sojourn during the hot season in the sultry south. You know it consoled the fox to think that the grapes were sour anyway.

At our Half-Yearly Meeting Serena Minard spoke at some length. None but a short-hand reporter can do justice to her sermons. Not a word can be lost without marring the symmetry and perfection of the whole. I can give but a short synopsis here. She began by saying that the great object of preaching and of religion is to direct us to seek knowledge for ourselves. The source of this highest knowledge is within. "Ye are the temple of the living God." He is present in our souls. But we lack the spirit of true prayer--which is a thirsting and a striving after the divine life. Belief *in* Christ not *about* Christ, secures eternal life. Yet the testimonies found in the Scriptures are encouraging and comforting. In seasons of despondency we are renewed with, "Let not your hearts be troubled," and with, "I am with you always even unto the end of the world."

The religion of Christ is simple and adapted to all mankind. Our God is a universal benefactor. All, without respect of person may feel the sweet influence of the ineffable teacher. He knocks at the door of every heart. He is ever waiting to be gracious. May we be watchful. May we daily seek to know His will, and steadfastly adhere to the things that are lovely and of good report. The strength derived from prayer and intercession was meat for our blessed example. It will be meat for us. The joy of the spirit will be rich compensation for all the body suffers. The everlasting message is, "Obey, and thy soul shall live." Divine revelation has not ceased. O! that we might live nearer to the Christ-spirit to holiness, for how shall we es-

cape if we neglect so great salvation? Truly we have a capacity for inspiration. We are at times filled with the sacred fire. We should be growing towards the light, that light that is our life, that will ever shine more and more unto the perfect day.

At the business meetings the usual routine was followed, the report of the visiting committee, the review of their work, and their reappointment, claimed special attention. It was decided to send a report of all the work done by the visiting committee, since its appointment up to the Yearly Meeting next year.

The work is felt to be important. Much encouragement was tendered the committee.

Sarah Bearss exhorted to be willing, be faithful, and God will be your helper. He will make known to us things that are unknown. Divine inspiration has not ceased. The e will flow to us sweet incomes of heavenly grace from the sanctuary of God.

James Zavitz thought that they should visit not only Friends, but friendly people. We should "let our light so shine before men that they may see our good works and glorify our Father in heaven."

On First-day the capacious meeting-house was taxed to its utmost, and many remained outside.

William Cornell arose and presented the occurrence of Jesus feeding the multitude. The first injunction was to sit down, then He broke the bread and fed them, and when they were filled a great quantity was gathered up. The same power that fed the multitude then is able and willing to feed it today. If we draw nigh unto him he will draw nigh unto us.

James Zavitz followed with the text, "Blessed are they that hunger and thirst after righteousness, for they shall be fed."

The feeling depends upon the state and condition of the heart. The receiving depends upon ourselves. The seed fell on all kinds of ground, but

only in the ground that was prepared to receive it did it grow and produce much fruit.

Samuel P. Zavits spoke from the text, "Be ye also perfect even as your Father in Heaven is perfect." A high plane to reach, you may say. A plane too high to reach, some of you may believe. But it is not too high to place our ideal. He who created us is all wise. I cannot conceive that he created the human race with the intention that it cannot but be imperfect. Jesus called us up to this plane and showed us by his life that it is possible for us to attain it.

What is it, then, to be a perfect man? Man is a three-fold being. All three parts are capable of development of growth. We have our physical, our mental or intellectual, and our spiritual natures. It is the great work of man in this life to develop these three natures, and he is the perfect man whose three fold nature is being fully developed.

To develop the physical part we must obey the laws that govern its development. Just so intellectually, and just, so spiritually. To develop fully we must obey the laws that govern the development of our souls.

Our Father is ever watchful over us. He supplies the proper food for each part. It is highly necessary for us to live near him, to find out his desires, to obey his laws. It is because of disobedience that there is so much imperfection, of sin, and suffering in the world.

Jesus Christ is our most perfect example. It was obedience to his Father's will in all that made him so. Behold in him the highest type of man. We see in Him the highest type of manhood possible. We recognize in him the perfect man. "Be ye also perfect."

When twelve years of age he said, "Wist ye not that I must be about my Father's business?" What a glorious stand he took, even at that age! Are we about our Father's business this morning? Are we each day? If so,

we are perfect men and women, and God expects us to be that.

When God created all things he pronounced them good, very good. Every being that comes into the world is a new creation and is good, very good; and remains so as long as it remains in harmony with God's laws concerning it. We are, in that state, heirs of the kingdom of heaven; joint-heirs with Jesus Christ—a blessed condition.

Serena Minard then spoke at quite a length, after which there was quiet and the meeting dispersed. Her line of thought was somewhat as follows: The infinite Author and Sustainer of the universe cares for every creature of his handiwork. He is tender to the erring and just in all his ways. Whatever he gives or takes it is to our profit.

"This is life eternal to know thee, the only true God and Jesus Christ whom thou has sent." Eternal life is not only after death, but is purity, well-doing and happiness in this life. "The kingdom of God is righteousness and peace in the holy spirit." When the light of God shines in the heart of man and leads in the path of peace, that soul is enjoying eternal life. There is no true peace while in a state of alienation with Him. We have the promise of the spirit to discriminate the true from the false, the revelations of God from the doctrines of men. God will not leave us without a witness for truth in our own hearts. The same spirit of God that inspired in the past is universally present in the hearts of men now. It leads them to go forth in deeds of mercy and self-sacrifice. The work of a Christian is not different from the work of Jesus Christ. It is our work to witness for God.

Let us understand the true coming of the true Savior to our souls. It is not in pomp and splendor, but in the quiet of all outward things. It develops like the hidden realities of a new birth. The soul is quickened into life by the indwelling of Christ. Old things shall pass away and all things shall be made new and all of God.

"To-day, if ye hear my voice, harden not your hearts." He speaks to the soul of man. Obedience to the indwelling word begets eternal life. It works by the loving law of the spirit of life in Christ, and not by the law of death. The beauty that the soul receives by walking in the hidden path is seen by men. But if we fail to make a proper use of the opportunities of to-day, it leaves us weaker for the duties of to-morrow. If we fail to sow seeds of love and kindness here the soul is defrauded of its harvest in the hereafter. Our happiness comes from duty done.

Let us not forget to enter into the closet of our hearts and there pray. Here our truest life is lived. A little time in the sweet sense of God's Fatherhood! Let us awaken up to a sense of our accountability. What we sow that shall we reap. All outward forms and ceremonies avail nothing. Let us turn again to the true life. We always may be what we might have been.

QUIETNESS, AS A CANOPY, COVERS MY MIND.

Great God, thy name be blest,
Thy goodness be ador'd,
My soul has been distress'd,
But thou hast peace restored.

A thankful heart I feel,
In peace my mind is staid,
Balsamic ointments heal,
The wounds by sorrow made.

Though elements contend,
Though wind and waters rage,
I've an unshaken Friend
Who doth my grief assuage.

Though ill reports abound,
Suspicious and surmise,
I find, and oft have found,
In death true comfort lies.

That death I mean whereby
Self-love and will are slain,
For these the more they die,
The more the *Lamb doth reign*.

And well assur'd I am
True peace is only known,
Where He, the harmless Lamb,
Has made the *heart his throne*.

Then, then may tempests rage,
Cannon may roar in vain;
The Rock of every age,
The *Lamb*, the *Lamb* doth reign.

Though storms without arise,
Emblems of those within,
On Christ my soul relies,
The sacrifice for sin.

Though inward storms prevail,
Afflicting to endure,
I've help that cannot fail,
In Him that's ever sure.

Though outward war and strife,
Prevail from sea to sea,
I've peace in inward life,
And that suffice's me.

Though clamor rear its head,
And stalk from shore to shore,
My food is angel's bread,
What can I covet more?
4 mo. 22nd, 1782. —Written by Job Scott.

TAKING A WRONG VIEW.

How many take a wrong view of life, and waste their nervous system in endeavoring to accumulate wealth without thinking of the present happiness they are throwing away. It is not wealth nor honor that makes a man happy. Many of the most wretched beings on earth have both. But it is a radiant, sunny spirit which knows how to bear little trials and enjoys little comforts, and thus extract happiness from every incident in life.—Christian World.

A drop of water lay one day in a gutter, soiled, stained, polluted. Looking up into the blue of the sky it began to wish for purity, to long to be cleansed and made crystalline. Its sigh was heard, and it was quickly lifted up by the sun's gentle fingers—up, out of the foul gutter into the sweet air, then higher and higher; at length the gentle winds caught it and bore it away, and by and by it rested on a distant mountain top a flake of pure white beautiful snow. This is a parable of what the grace of God does for every sinful life that longs and cries for purity and holiness.—From "Making the Most of Life, by Rev. J. R. Miller, D. D., in Christian at Work.

Young Friends' Review

A MONTHLY MAGAZINE.

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

We prefer that remittances be made by post-office order or by registered letters. If bank drafts are sent from the United States they should be made payable at New York or Chicago. Postage stamps (American or Canadian) are accepted for change.

John G. Whittier, the Quaker Poet, is dead.

We wish to call the attention of our readers to the article in this number entitled "A Friends School in Toronto." The proposition for such a school appeared in the Y. F. REVIEW of last month, and we think should claim the earnest thought of Friends. And we especially urge Friends of Genesee Yearly Meeting to not let the object drop, at least until a determined effort is made to secure such a school. Genesee is being deprived of some of its best talent for want of a congenial field at home. We can hardly afford this. Let the promoter of the scheme hear promptly from those who are interested in it.

The young people of the Western Yearly Meetings will confer a great favor on the REVIEW and its readers if they make it a point to send us a report of their respective yearly assemblies. Only one Yearly Meeting has thus far sent in a regular report in competition for the prizes offered at the beginning of the year. There is a good chance now for the remaining Yearly Meetings. Let us hear from you. You know you were sorry after Yearly Meeting last year that you did not send a report. You left it for some one else and they neglected it. Don't be sorry again.

You don't know how much more you will enjoy the Y. M. if you are engaged in distributing its benefits to those who cannot attend. Remember to gather up the fragments after the feast, that none be lost. The prizes offered are as follows:

\$4.00 and four yearly subscriptions to

REVIEW for best report of a Yearly Meeting in 1892.

\$2.00 and two yearly subscriptions to the REVIEW for second best report of a Yearly Meeting in 1892.

Two yearly subscriptions to the REVIEW for third best report of a Yearly Meeting in 1892.

Three of the subjects for prize essays are still open, and we hope to receive many articles yet before the time is up. They are:

How best may we present and apply the principles of Friends to the needs of the western people.

Science and Religion
Quakerism and Poetry.

We hope to get interesting articles on the above subjects. Try one or all. Competent judges will be chosen soon to report at the end of the year. See editorial in 1st mo. number.

OBITUARY.

RICHARDS—At Picton, Ont., 8th mo 14, 1892, ERN. S. CRONK, son of John and Lydia R. Richards, aged eight years and one month.

ZAVITZ—On the 13th of 8th mc., at her

home at Clifstone, Ont., Julia, wife of Edmund H. Zivitz, aged 53 years.

She was a member of Lobo Preparative Meeting. For many years of delicate health her end was no doubt hastened by the sad and sudden death, in a railway collision, of her son Melvin, in last Fourth month. With a beloved one to welcome us, death does not seem like going into a strange land, but like going to a better and a happier home than earth can afford.

A FRIENDS' SCHOOL IN TORONTO.

Editor YOUNG FRIENDS' REVIEW :

DEAR FRIEND.—So far as I have been able to ascertain, the proposal made last month has been received with considerable favor, though I have not many communications direct. These, however, are encouraging and to the point. It is desirable to learn at an early date what Friends are prepared to do in the matter. We can neither go on, nor are we inclined to stop, until we have heard from Friends. It may be said that it is not the intention to establish an inferior institution. In order to carry out the work briefly outlined last month, superior equipment must of necessity be provided. It may not, perhaps, be wise to at once erect buildings, if suitable premises may be leased; and there is little doubt that most excellent buildings in every respect can be secured, at a moderate rental.

We would scarcely be justified in entering upon the work with less than \$20,000 at our command. There should be no difficulty in raising this amount. One hundred Friends subscribing \$200 each, or two hundred Friends subscribing \$100 each would produce the amount requisite. This is simply an illustration. Friends have the privilege of subscribing one share of \$10 only, if not in circumstances to subscribe more. It is to be remembered, also, that the amounts subscribed are not to be considered gifts unless so desired; but as so much money invested, with a

reasonable expectation of yielding yearly dividends to the investor. If the Institution is to be established it should be in operation one year hence. In order that proper arrangements may be made and equipment provided, and sufficient and effective advertising done, the \$20,000 or more should be promised during the next month or two. No moneys are to be collected, until it is indicated that the amount can be raised. When that time arrives the fact will be duly announced, and proper arrangements will be made to receive subscriptions. Sincerely,

W. G. BROWN,
85 Metcalf St., Toronto.

THE PREACHER'S VACATION.

The old man went to meetin', for the day was bright and fair,
Though his limbs were very tottering, and 'twas hard to travel there;
But he hungered for the gospel, so he trudged the weary way
On the road so rough and dusty, 'neath the summer's burning ray.

By-and-by he reached the building, to his soul a holy place;
Then he paused, and wiped the sweat drops off his thin and wrinkled face.
But he looked around bewildered, for the old bell did not toll,
All the doors were shut and bolted, and he did not see a soul.

So he leaned upon his crutches, and he said,
"What does this mean?"
And he looked this way and that, till it seemed almost a dream.
He had walked the dusty highway, and he breathed a heavy sigh—
Just to go once more to meetin' ere the summons came to die.

But he saw a little notice tacked upon the meeting door,
So he limped along to read it, and he read it o'er and o'er;
Then he wiped his dusty glasses, and he read 't o'er ag'in,
Till his lips began to tremble, and his eyes began to pain.

As the old man read the notice, how it made his spirit burn!
"Pastor absent on vacation, church is closed till his return."

Then he staggered slowly backward, and he
sat him down to think,
For his soul was stirred within him, till he
thought his heart would sink.

So he mused aloud and wondered, to himself
soliloquized—

I have lived to almost eighty, and was never
so surprised,

As I read that oddest notice, stickin' on the
meetin' door—

Pastor off on a vacation,—never heard the
like before.

Why, when I first joined the meetin', very
many years ago,

Preachers travelled on the circuit, in the heat
and through the snow;

If they got their clothes and wittals ('twas but
little cash they got)

They said nothing 'bout vacation, but were
happy in their lot.

Would the farmer leave his cattle, or the
shepherd leave his sheep?

Who would give them care and shelter, or
provide them food, to eat?

So it strikes me very sing'ler, when a man of
holy hands

Thinks he needs to have vacation, and forsake
his tender lambs.

Did St. Paul get such a notion? Did a Wes-
ley, or a Knox?

Did they in the heat of summer turn away
their needy flocks?

Did they shut their meetin' houses, just to go
and lounge about?

Why, they knew that if they did, Satan cer-
tainly would shout.

Do the taverns close their doors, just to take
a little rest;

Why, 'twould be the height of nonsense, for
their trade would be distressed;

Did you ever know it to happen, or hear any-
body tell,

Satan taking a vacation, shuttin' up the doors
of hell?

And shall preachers o' the gospel pack their
trunks and go away,

Leavin' saints and dyin' sinners git along as
best they may?

Are the souls of saints and sinners valued less
than selling beer?

Or do preachers tire quicker than the rest of
mortals here?

Why it is I cannot answer, but my feelin's
they are stirred;

Here I've dragged my totterin' footsteps for to
hear the Gospel word,

But the preacher is a travellin' and the meetin'
house is closed,

I confess its very tryin', hard indeed, to keep
composed.

Tell me, when I tread the valley and go up
the shinin' height,
Will I hear no angels singin'—will I see no
gleaming light?

Will the golden harps be silent? Will I meet
no welcome there?

Why the thought is most distractin', would be
more than I could bear.

Tell me, when I reach the city over on the
other shore,

Will I find a little notice tacked upon the
golden door,

Tellin' me mid dreadful silence, writ in words
that cut and burn—

Jesus absent on vacation, Heaven closed till
His return?

MODERATE DRINKING.

Essay read by Harry Haight at Yarmouth First-day
School at the time of Pelham Half-Yearly meeting in
8th month, 1892.

That the excessive use of intoxicat-
ing liquors is harmful, no one will deny.

But many people think that the moder-
ate use of alcoholic drinks will do them

no harm, and some even think it will
do them good.

There are three points from which
we may consider the question. The

first is the bad effect on the system,
caused by even the moderate use of

alcohol. First, let us understand that
the eminent Dr. Richardson has proved,

beyond a possibility of doubt, that al-
cohol is not a food. It does not con-
tain any substances by which it is pos-
sible for it to build up fat, bones or

muscles. When alcohol is taken into
the body it goes immediately into the

blood and, by relaxing the small blood
vessels, it causes a large amount of

warm blood to be sent to the surface.
As the skin is very sensitive, this causes

a feeling of warmth, but it is really
cooling the blood and causing the

heart a great deal of unnecessary work.

Let us suppose a man who takes
three glasses of mild ale a day, or its

equivalent in some other liquor. He
would be called a very moderate

drinker. These three glasses of ale
contain about two ounces of alcohol,

which would drive the heart to per-
form about 6,000 extra strokes in

twenty-four hours. This means an

amount of work represented by lifting a weight of seven *tons* one foot high.

If, after working hard all day, a man should be compelled to walk half the night, he would not be surprised that his heart was tired. But yet the effect upon it would not be any worse than for him to drink a few glasses of ale "just to set him up." People should remember that their lives depend on the beating of their hearts and should have some pity on that hard-worked organ.

The next point from which we shall look at the question is the danger of a man's becoming an immoderate drinker. Though moderate drinkers may scoff at the suggestion, we shall see that it is by no means a slight danger when we consider that the thousands of people who die every year from the effects of alcohol were all, at one time, moderate drinkers. Surely, no man of sense should run the risk of filling a drunkard's grave, for the sake of a habit which, at best, will but do him harm.

The third point we shall consider is the example to others. A man might certainly be strong enough to never become more than a moderate drinker, but think of the force of his example on others. A weaker brother might think he could do the same, and might go down to a drunkard's grave. The words of St. Paul seem peculiarly fitting: "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

TEMPERANCE.

Essay read by Emma G. Schooley at Yarmouth First-Day School at the time of Pelham Half-yearly meeting in 8th month, 1892.

While we may observe temperance in many forms, I presume the subject our worthy Supt. wished me to write on was, temperance in regard to alcoholic liquors, or the total abstaining from them as a drink, or, any unnecessary use of them; and one of the altogether unnecessary uses is taking the social

glass "Woe un o him who giveth his neighbor drink."—Habakkuk 2, 15.

It is the beginning of the evil that robs the Church of its members, the home of its comsors, and a man of his soul, for "no drunkard shall inherit the kingdom of Heaven."

Our hearts are filled with sorrow when we read of the great amount of evil caused by the use of liquor in the large cities; how families are left destitute of food and protection, and how much time and money is spent by Christian philanthropy to provide for the destitute and often homeless people, for though the law sanctions the making and sale of liquor, it never provides for those who are reduced to beggary by the use of it, until they have committed a definite crime, then, the jail and penitentiary opens its doors to receive the victims.

Not long ago I attended a temperance lecture, and when signers to the pledge were called for, the first to rise up was a gray haired man, who said probably he was the oldest person present, and he could not do better than to be the first to sign the pledge, which he always did at every opportunity, and taking his little son by the hand, they both went forward and signed their names; surely this was something in which a father might be proud to have his son follow his example. In contrast to the foregoing, I saw one day a father young in years, staggering along the street, falling down and getting up, until he reached his home. The next day his little boy went into the street and tried to imitate his father, by falling down and getting up. How sad that a good example had not been set him, for children usually copy after their elders. Eli Perkins says he knows a man meaner than a dog; this man and dog went into a saloon together, but the man got beastly drunk, while the dog kept sober and went home like a gentleman.

Now, my young sisters, let us make it a rule that in every possible way, we will use our influence with our brothers

and friends that they neither touch liquor nor tobacco, and to you boys who are listening to this, let me tell you, sign the temperance pledge and *keep it*; you will prosper and be more respected through your lifetime for it.

May we one and all take for our motto, "Touch not, taste not, handle not," of strong drink that intoxicateth.

REPORT OF GENESSEE YEARLY MEETING, HELD AT FARMINGTON, N. Y.

By Julia M. Dutton.

(Continued from last number.)

THIRD-DAY'S SESSIONS.

About the hour adjourned to Yearly Meeting again assembled and resumed its business, the first of which was to appoint two persons to serve as clerks for the ensuing year. Proposed the names of Jonathan D. Noxen and Rebecca E. Zavitz, which, meeting with full unity, were accepted. A short exhortation from I. W. embodied different bearings of the text, "Abide in Me and thou shalt find everlasting life." "I am the true vine, and my Father is the husbandman."

The remaining three Epistles were read from other Yearly Meeting. Appreciative, earnest words from Louisa J. Roberts and Isaac Wilson followed, then the queries were read with their respective answers from the Monthly Meetings. The query, '*Are Friends diligent in attending their meetings for Divine Worship*,' called forth many beautiful thoughts, the expression of which were participated in by J. J. Cornell, Edgar M. Zavitz, Louisa J. Roberts, Mary T. Freeman, Wm P. Clothier, Rebecca E. Zavitz, Samuel P. Zavitz and Isaac Wilson. Excuses of illness or bad weather were decided as unnecessary, in a report, as such were not the requirements of *diligence*.

The queries were meant more especially to speak to the inner heart of each individual member.

The minutes of the Representative Committee deferred, said committee to

meet on Fourth-day at 10 o'clock a. m. The meeting adjourned to meet at 11 a. m. on Fourth-day.

Refreshment at the meeting-house, a feast to the eye and the physical life, also give time for pleasant social intercourse, a *triple feast indeed*.

At 3 o'clock the Temperance Association convened, as adjourned from Second-day. Besides the regular business, or *with it rather*, much earnest thought was expressed. To repeat *any* of it would call for it *all*, and space forbids. I will merely say the *whole work* is full of deep, lively interest, and an earnest endeavor to sow seeds that shall one day bear good fruits for this noble cause.

Many took part, including the speakers already mentioned, Shotwell Powell, and others.

In closing the session, the Association adjourned to meet at Sparta, Ontario at 3 o'clock on Third-day of Yearly Meeting week, next year.

FOURTH-DAY'S SESSIONS.

The Representative Committee met at 9 o'clock a. m. After they adjourned the meeting began at the usual hour, 11 a. m., with full attendance. The first session was devoted to public service of Divine worship, no business being transacted.

Sermons by J. J. Cornell, John Onderdonk, and S. P. Zavitz, followed with prayer by Isaac Wilson, which closed the session.

All partook of dinner in the lunch-room. At 4 o'clock p. m. reassembled under the auspices of the First-day School Association. Reports were read from the various meetings, and were full of interest and encouragement, also epistles from Ohio and Illinois. Remarks earnest and well-timed by Louisa J. Roberts. An epistle was prepared and directed to be sent to each of the associations with which we correspond. After the usual business an essay was read, entitled "*Thoughts on Teaching, by a Teacher*." The question, "Shall the Association continue the use of the International

Lesson leaves?" called forth a general discussion of the subject in its various bearings. An essay from J. J. Cornell on "Character Building" found place. There was one other, beginning with the text, 'Love the Lord with all thy might, mind and strength, and thy neighbor as thyself.' After a few remarks by Isaac Wilson, the F. D. S. Association adjourned to meet at Sparta on Seventh-day, at 3 o'clock of Yearly Meeting week next year.

FIFTH-DAY'S SESSION.

The minutes of the Representative Committee were read, and its proceedings approved by the meeting, also reports from the Temperance Association. The committee on treasurer's accounts on isolated members from Friends' Union for Philanthropic Labor, and a summary report of the Yearly Meeting. J. J. Cornell, who is soon to remove to Baltimore, Md., feelingly delivered his farewell address, having been a constant attendant for fifty years, and for thirty years connected with the business of the Meeting. Also feeling remarks from John Onderdonk, Charlotte Cox, Louisa J. Roberts and Isaac Wilson.

Adjourned to meet at Sparta, Ont.
The meeting closed with prayer.

HEAVEN.

"Seek ye first the Kingdom of Heaven."

Now, Heaven is a state of peace, quietness and contentment, and consequent enjoyment, and we are commanded to seek this state of being above everything else, and we all know of a truth that there is by far more real pleasure derived thereby than there is in the accumulation of riches without happiness; for the accumulation of riches very frequently destroys rather than enhances our happiness; yet still we pursue them with eagerness at the expense of our real happiness, which happiness should be our first consideration, and if this happiness could be secured to ourselves and those around us whilst the riches are being secured,

then possibly what is gained in what might be called a worldly way might be all right, but if our peace is destroyed and we made turbulent and vexed in the pursuit of them, then possibly the riches may be gained at too great a cost, and this is what we are to guard against whilst in the occupation of our business, for what we accumulate without worry of mind and vexation will enhance our happiness much more than obtained otherwise. Then it seems necessary for us to consider in order to secure our happiness, that when we are about to pursue any object that in the first place we see that our happiness (and consequently the happiness of others) is established thereby rather than that our riches be enhanced, but if the riches be enhanced and the happiness also at the same time, then of course their pursuit is all loyal and right, but seek the peace of mind, even if it be at the expense of the riches. These are often obtained at the expense of one's happiness, in which case they do not seem to do much, if any good to the one who thus acquired them. Therefore let us first seek the kingdom of peace, quietness and contentment, which is of a heavenly nature, before riches or the accumulation of this world's goods. And the great law-giver said that "What I say unto one I say unto all. Watch, lest ye enter into temptation." It seems as though he knew the aptitude of the human mind to deviate from the one thing needful, and place its attention and affections on that which would be a detriment rather than a help to what would be to its greatest good, and to have its affections upon things of a nature inconsistent with a heavenly state. So then let us first seek the Kingdom of Heaven (the enjoyment of peace, happiness and contentment before anything else whilst in this state of being) and its righteousness, and all things necessary thereunto shall be added. This command would not have been given if it were not possible to be attained or found and experienced whilst in this

state of being. I suppose that most of us are of the impression that we cannot enter into it until deprived of our physical life or state of being in this world; but according to the command it can, and it is our duty to find it. Then let us all make use of our blessed privilege of enjoying this happy state by minding the pointings of the good and kind and loving spirit (or mind) that is in us which is God's law to guide us right and which may be called the light that lighteth every man (woman included in this expression) that cometh into the world, for God is no respecter of persons.

WM. TYSON,

Hankinson, N. Dak.

HOW BEST MAY WE PRESENT AND APPLY THE PRINCIPLES OF FRIENDS TO THE NEEDS OF THE WESTERN PEOPLE?

It seems to me one way to apply Friends' principles to the need of the Western people would be for, wherever a few families of Friends live in a neighborhood, to gather into a meeting of worship; if, when Friends move west, instead of going to other churches or not going to any place of worship, they would interest all the Friends near them, even though there should be only a family or two, to come and sit down together to worship the Father in spirit and truth, there would be a growth throughout the length and breadth of our Society.

Many meetings at the rise of our Society were formed in just this way, and more recently meetings have been built up the same way.

Another way is to have a more thorough knowledge of our principles taught to both old and young.

Parents have a great responsibility; it is not only their duty but privilege to teach their children the principles they so dearly love themselves. It should not all be left to First-day schools; parents and schools should work hand in hand; parents should

have a greater influence than the schools, because they are more of the time with their children.

Both by example and precept they can teach the beauty of our principles; example is above precept, yet precept is needed. If parents love our principles, as every Friend should, by beginning early the child will grow up to love and understand them.

I have often heard older Friends say when children they went to meeting, sat down in silence, and did not know for what. Now it seems to me the duty of parents is to teach the children why we believe in our several testimonies.

A celebrated Catholic once said: "Give me the children until seven, and in twenty years they would all be Catholics." Now this is the age when the impressions made are the most lasting, and before most children are sent from the parental roof to school. Oh, if parents could realize the importance of the right training of their children during these tender years!

By placing proper literature on our principles within the reach of every Friends' family—the *Intelligencer and Journal*, *Young Friends Review* and *Scattered Seeds*—if these three papers were in every family and read, they would go far towards educating Friends in our principles.

A little of my own experience in reading the first-named paper may not be amiss. When the *Intelligencer and Journal* came I used to think I could not possibly take time to read it. One year I resolved I should read every paper through I was just as busy as ever I was, but becoming thoroughly interested in the paper and keeping it handy, whenever I had a few leisure moments, the paper was soon read, thus very profitably filling up the spare moments.

Several think they have not time, but if we will just realize what great pains are taken in its preparation, as well as in the other two named; and as members of the Society of Friends we miss a great deal by neglecting to subscribe

for some or all of them, and *read them*. I feel like urging that we read them first, then read the dailies and others we may take.

Small pamphlets of our testimonies and memorials of Friends, too, ought to be in every family. Often there are but few Friends in a neighborhood, and if the parents are not diligent they will find that if our principles are not read, taught or talked about to the children; by the outside influence, by association and reading of their literature, which they are careful to have for the perusal of all, the children will grow up with little knowledge of our beautiful testimonies.

Proper literature for the very young is a serious consideration to my mind. The *Scattered Seeds* helps supply that want, but still there is need for more. If parents and teachers could only realize how much the children are influenced by their reading, and see that only the good and pure is placed before them, and *that according to our principles*. Reading they must have; if not supplied with according to our belief, they will have other.

Besides holding meetings for worship wherever there are a few Friends, I think the First-day School and Young Friends' Association, or something like it, would aid in presenting our principles. It seems to me if there was a greater knowledge among our members of the sufferings, and even death, which so many early Friends endured, they would more fully appreciate the liberty we now enjoy at the cost of so much suffering on the part of our ancestors. Each organization could read or study what they felt they most needed.

While believing very strongly myself that God is the teacher of His people himself, yet some think that if there was more of the spoken word, by a truly and rightly exercised ministry, there are many who have once been Friends who, when moving west, have gone to the other churches, and if any of our prominent ministers would come and live amongst us they would much

rather come to Friends' meeting and hear their preaching, thus showing that our ministry, if kept in the *life*, is more powerful and searching than the hireling ministry.

Individual faithfulness to the Inward Light by both old and young, thereby showing others the beauty and simplicity of Quakerism, will tend to draw them to our Society, and we be prepared to apply our principles to their needs.

If Friends everywhere would stand firm and never be ashamed of our principles, which always lead to the path of self-denial; others, weary of forms and ceremonies, would gladly join us, and thereby find food satisfying to their souls.

Friends make a higher profession than any other religious organization, and if we are ashamed of any of our testimonies the world notices it, and speaks of our weaknesses. Although we seek not the world's honor, yet men will show us greater respect if we will only stand firm, living up to our profession and convictions in our daily lives.

The visits from any friends would be gladly accepted and appreciated, and would be one way of presenting our principles to the people, and encouraging Friends to greater Faithfulness.

Instead of reversing the command, "Seek ye first the Kingdom of God, and all things necessary shall be added," if we would show the same zeal in acquiring spiritual food for our immortal souls as we do for our material interests, there would be no cause to ask how to again rebuild the walls of Zion.

We need to be called back to primitive Quakerism, even to Christ, the word of God, who stands at the door of every heart, knocking for admission.

CATHERINE ANNA BURGESS.
Nebraska.

The way to be overworked is to leave over a few obs for to-morrow.

OUR COZY CORNER.

THE LOST NESTLINGS.

- "Have you seen my darling nestlings?"
A mother robin cried;
"I cannot, cannot find them,
Though I've sought them far and wide.
- "I left them well this morning,
When I went to seek their food,
But I found upon returning,
I'd a nest without a brood.
- "O, have you nought to tell me,
That will ease my aching breast,
About my tender offspring
That I left within the nest.
- "I have called them in the bushes
And the rolling stream beside,
Yet they came not at my bidding—
I'm afraid they all have died."
- "I can tell you all about them,
Said a little wanton boy,
For 'twas I that had the pleasure
Your nestlings to destroy.
- "But I did not think their mother
Her little ones would miss,
Or ever come to hail me
With a wailing sound like this.
- "I did not know your besom
Was formed to suffer woe,
And to mourn your absent children,
Or I had not grieved you so.
- "I'm sorry that I've taken
The lives I can't restore,
And this regret shall teach me
To do the thing no more.
- "I ever shall remember
The plaintive sounds I've heard,
Nor kill another nestling
To pain a mother bird."

—MISS GOULD.

Dare to do right, dare to be true,
You have a work that no other can do;
Do it so bravely, so kindly, so well,
Angels will hasten the story to tell.

Dare to do right, dare to be true,
Other men's failings can never save you.
Stand by your conscience, your honor, your
faith,
Stand like a hero, and battle to death.

—Selected.

While you live right nothing goes
wrong. A soul at peace with God can-
not be greatly disturbed by the world,
for it has its pleasures in God and its
blessings from God.—Jackson.

The devil is a great humorist. He
is full of pungent satire.

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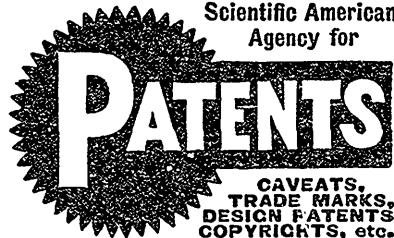
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