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Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. X.

LONDON, ONT., FIFTH MONTH 1st, 1895.

NO. 9

SECURE.

The winds blow hard? What then?
He holds them in the hollow of His hand;
The furious blasts will sink when His command
Bids them be calm again.

The night is dark! What then?
To Him the darkness is as bright as day;
At His command the shades will flee away,
And all be light again.

The wave is deep! What then?
For Israel's host the waters upright stood;
And He whose power controlled that raging
flood
Still succors helpless men.

He knoweth all; the end
Is clear as the beginning to His eye;
Then walk in peace, secure, though storms roll
by,
He knoweth all, O friend.—S. S. Times.

EVOLUTION OF THE HEBREW CONCEPTION OF GOD.

IV.

As represented in the preceding paper, the faith of Israel in Jehovah frequently lapsed, especially after a defeat in battle, and then they would perform acts of homage to the gods of other nations. The practice of offering sacrifices was one of these acts of homage derived from other nations. In the early periods of Israel's history *human* sacrifice was not uncommon.

In the 22nd chapter of Genesis we find an account of Abraham's preparation for the sacrifice of his son, made, as he thought, in accordance with a demand of his God. In Judges xi., 29-40, we have the pathetic narrative of Jephtha's sacrificing his only child in the fulfillment of a vow which he supposed the Lord required of him. How pitiful is the narrative of the meeting of Jephtha and the beloved daughter that ran out to meet him, little thinking

how her glad welcome brought sorrow to his heart. "Alas! my daughter! thou has brought me very low, and thou art one of them that trouble me; for I have opened my mouth unto the Lord and I cannot go back." Who has ever read the story without the longing that, in the end, somehow a way would have been made by which the sorrow-stricken father could have been released from the fulfillment of his obligation? Fighting under the leadership of Jehovah, as he thought he was, and faithful as he was in his service, the retribution of his rash vow seems a cruel requirement.

In II. Kings, iii, 27, we read that the King of Moab, defeated and utterly dispirited in battle, "took his eldest son that should have reigned in his stead and offered him for a burnt offering upon the wall." In the same book we read that Ahaz, King of Israel, overwhelmed by his enemies, sought to make atonement to Jehovah by the sacrifice of his son. So, too, Manasseh sacrificed his first-born, even at so late a period in Hebrew history as 700 B. C. Lastly Ezekiel brings down the history of the practice of this fearful rite as late as 550 B. C., for, speaking of the sins of Israel prevalent in his day, he says they took their sons and daughters and sacrificed them by "causing them to pass through fire."

Under the hypothesis that the Bible contains the history of the *development* of the Hebrew religion; that in it we have an example, and a remarkable one, of "the eternal search for God, taking on new and higher forms and phases, to keep step with the growing intelligence and civilization of man," we easily understand the records quoted in this article.

Abraham's readiness to sacrifice the

child of his old age has been regarded, and justly so, as a sublime act of obedience, but we certainly shall not fail to discern that it was not an act of obedience to God, our Father in Heaven. It was, instead, obedience to a requirement he felt *his* god demanded from him,—to a religious rite of his own time and people,—and in this delusion of Abraham's we may find evidence of the low ethical development of the Hebrew religion in its earlier stages. The custom of sacrificing their children to their gods is a part of the religion of all primitive nations, and among the various Semitic nations in ancient times the rite was extensively practiced. Among the Hebrews it was not uncommon for those in desperate straits thus to attempt to propitiate the favor of Moloch, even those who still held allegiance to Jehovah, and who claimed still to be loyal children of Israel.

In this they were not unsustained by the priesthood, for the influence of the priests was always in favor of outward sacrifices, as witness the minute details for such ceremonial worship set forth in the book of Leviticus, where we have the priestly representation of the Hebrew religion most elaborately described. It is true that in this book we have nowhere an authorization of the sacrifice of children, but, as we shall see in our further study, the compilation of the book of Leviticus was of comparatively late origin, and it represents the religious views of the conservative Hebrews and the priestly class that were contemporaries with the later prophets.

Though the custom of human sacrifice, especially of children, was disavowed, so tenacious was the priesthood of the usages of the past that sacrificial worship, even down to the close of the Old Testament era, was maintained as an all-important part of the ritual of the Hebrew religion. The blood of the victim, generally a ram, in the later ages, when consumed in the fire upon the altar of Jehovah accord-

ing to the doctrine of the priests, secured the forgiveness of a guilty trespasser of the law: "The soul of a living creature is in the blood, and I have given it to you upon the altar to make an atonement for you, for the blood makes an atonement by the soul that is in it." (Lev. xvii., 2.) Thus the priests taught down to the beginning of the Christian era, assuming to voice the will of God. The substitution of a ram for a child as the victim of the sacrifice was indeed an advance in ethical principles from the earlier usages of Israel; an advance for which the excuse was found in the legend of Abraham. It was, however, but a step forward in morality, for the Hebrew conscience could not be largely developed under the teaching that an offended Deity could be propitiated by material gifts or a vicarious sacrifice.

The prophets took their stand upon a far more exalted spiritual plane, and disclaimed divine authority for the entire sacrificial ritual. It is unfortunate for humanity that in Christian teaching the prophets have been most prominently presented as foretellers of future events, (especially as describing the coming of the Messiah), and that their most valuable service to mankind, as inspired preachers of religion and leaders in the evolution of an ever-higher and purer Theism, has been so largely overlooked. Listen, for instance, to the lofty spirituality of the prophet Micah, seven hundred years before the Christian era, in his declaration to a people who were observing a ritual of sacrifices in their ordinary methods of worship, and who, in times of great distress, offered even the lives of their children upon the altar of their God: "Wherewith shall I come before the Lord and bow myself before the high God? Shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of vows, or tens of thousands of rivers of oil? Shall I give my *first-born* for my transgressions,

the *fruit of my body* for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God? (Micah vi., 6 8.)

The ethical features in the Hebrew religion were developing. The truly religious life of the people was being stirred by such leaders as Amos and Hosea and Zechariah and Isaiah, during the century from 800 to 700 B. C., yet still another century finds Israel, as a nation, bound to the ancient creeds, slaves to the conservative teaching of the priesthood, for even at that late day we find Jeremiah referring to and condemning the fearful custom of human sacrifice which still prevailed in Judah. It seems incredible that despite the teaching of the prophets the great mass of the people should still maintain a religion of servile fear, should still believe that Jehovah demanded the sacrifice of their most beloved children, as an act of homage due to His name; and that the priests, their religious teachers and leaders, should still hold them to that belief. Yet it was this delusion and this influence that the prophets above cited, had to combat. "The children of Judah," says Jeremiah, voicing, as he believed, the mind of God, "have done that which is evil in My sight. They have built the high places of Tophet, to burn their sons and their daughters in the fires, which I commanded them not, neither came it into My mind." Such words were heretical; they were against the traditions of the Church; against the teaching of the priests; against the precepts of the holy law; against the ordinances of the ritual. Did not Moses, speaking in the name of Jehovah, command such homage? Did he not institute the holy law of sacrifices? No, says Jeremiah, God did not thus declare His will to your fathers. "For I spoke not unto your fathers, nor commanded them in the day that I brought them out of the land of

Egypt, concerning burnt offerings or sacrifices;—but this thing I commanded them, saying, "Hearken unto my voice and I will be your God and ye shall be my people; and walk ye in all the way that I command you, that it may be well with you." (Jer. vii., 21-24.)

What a contradiction positive and direct, are these words to the elaborate directions given in the book of Leviticus, which opens with the claim that it is the instruction of Jehovah to his servant Moses. Compare the first five chapters of Leviticus with the declarations quoted from the prophets Micah and Jeremiah, and with the declaration of the Psalmist—not David in this instance: "I will take no bullock out of thy house, nor he-goat out of thy fold. Will I eat the flesh of bulls or drink the blood of goats? Offer unto God the sacrifice of thanksgiving; and pay thy vows unto the Most High."

Who is right? Whose "Thus saith the Lord" is the Divine message? Whom shall we believe? the priests or the prophets? Was Isaiah right when he assumed to declare God's will? "Incense is an abomination unto Me? To what purpose is the multitude of your sacrifices unto Me? saith the Lord. When you come to appear before Me, who hath required this at your hands?" Did the mind of Jehovah change during the centuries that intervened between Moses and the prophets? If so, how shall we determine what the Divine will is for us to-day? Will some later prophet show us mistakes of Isaiah, of Jeremiah, of Ezekiel and Micah? If we must look upon the Bible as inerrant, if we may not question its instructions in any part, if we may not bring its teaching to the bar of our own best judgment for interpretation, what are we to do with the contradictions it presents?

Suppose, however, we consider the Bible as the history of a *developing* religion. A history written under the influence of the Divine Spirit, but yet an imperfect expression of the mind of

God, because it has come to us through human agencies; that its writers were governed by the motives that have inspired mankind, in all ages, to reach ever after a nobler life and a higher good, but that their thoughts and words are human, and as such cannot perfectly portray the word of God.

Is it necessary that Moses and Samuel, and David and Isaiah shall be infallible, and that the record of their deeds and thoughts shall convey to us a revelation full, distinct and perfect, of the whole mind of God unto all men, in all ages, for it to be helpful and inspiring to us? Must we close our eyes to their faults? Must we construe their deeds, (which, if done in our age and country would be deemed evil and criminal), as being in some mysterious way righteous and God-directed?

As rational beings we demand a better interpretation of the record of their lives. As moral and religious beings we demand a better interpretation of the righteousness of God. And so, thoughtfully and reverently we may read the story of the struggle of the human race to rise above the motives that degrade, into a loyalty to those best impulses, through which God perfects humanity. We look for failures; we are not shocked by records of immoralities and inhumanities as we catch here and there glimpses of the Hebrew *inner life*, and its yearning for a closer union with the Over Soul; and trace the development of their faith in Jehovah, from the belief that He was one among many gods, to the belief that He is the one God of the universe—an Eternal Being who loves righteousness, and who demands it of His people. WM. M. JACKSON.

New York, 4th mo., 1895.

Duty is a power that rises with us in the morning and goes to rest with us at night. It is coextensive with the action of our intelligence. It is the shadow that cleaves to us, go where we will.—*Gladstone.*

FOR YOUNG FRIENDS' REVIEW.

RUTH, A TALE OF THE SEPARATION.

CHAPTER I.—THE ORPHAN.

A drizzling rain was falling and the lights flickered in the gusts of wind as a young girl, with a shawl drawn tightly around her shoulders, walked hastily through one of the streets of Philadelphia. At length turning a corner she walked quickly down another street a short distance and rang the bell at a large house. It was answered by a man rather above medium height, with iron-gray beard and massive forehead. "Oh, doctor, can thee come and see mother right away? I fear she is dying." The girl's eyes were full of tears and her lips quivered as she spoke. Dr. Brown led her to a chair by the fire as he answered, "Yes, Ruth, I will go right home with thee, but sit here by the fire a moment until I am ready." Hastily donning overcoat and hat, for it was late in the fall and the nights were chilly, Dr. Brown and Ruth left the house, and soon arrived at the home of the widow Atherton.

Controlling herself by a great effort, Ruth led the way to a dimly lighted room. Reclining on the bed, her head raised high with pillows, lay a woman of about forty years of age; the unnatural brightness of the eyes and the deep flush of the cheeks, told of consumption. "Doctor," said the invalid, turning her head slightly as he entered, "this will be the last time thee will be called to see me, and if thee is as kind to others, and I know thee is, thou wilt not lose thy reward, although it is not in my power to repay thee." "Do not exhaust thyself thus, Ellen," answered the doctor, "I only wish I could have done thee greater service." "No; I must not exhaust myself, for I have much to say and the time is short. Doctor, thee knows I have a brother living just outside the city of Boston; he is my only living relative, and the only one with whom I can leave my daughter. I should have written him,

but this came on so suddenly it has not been done, but I learned from one of his neighbors not long ago that he and his family were in good health and prosperous circumstances, and although our paths have not crossed in many years and we write each other very seldom, he cannot refuse to care for his sister's child. I want thee to write him immediately. Ruth, his address is in that upper drawer." She stopped out of breath, and the doctor pouring some liquid into a little water in a glass gave it to her. After drinking it she revived a little and soon spoke again. "When Samuel died I felt that I could not live, but now I dread to go and leave Ruth." "But, Ellen, thee knows who has promised to be a father to the fatherless." "Oh, yes, I know, and I have been wonderfully supported. To-night, while alone, it was shown to me clearly that Ruth was to go to my brother's; perhaps I would have known sooner had I not rebelled against it. My brother's wife is a descendant of a strict line of Puritans, his children are brought up that way, for after his marriage Henry seemed to lose all interest in Friends, and since this grievous separation which has lately rent the church, he favors those who call themselves Orthodox. But 'all things work together for good to those who love God,' and I know thou dost love Him, daughter Ruth." Kneeling by the bedside while the tears ran in streams down her face Ruth clasped her mother's hands, but could not answer. "My daughter He will never leave thee nor forsake thee, He will be thy guide even unto death. Promise me that under all circumstances thou wilt ever listen for and obey this Guide." "O, mother, I promise," sobbed Ruth, as she buried her face in the pillow. Soon she felt a convulsive shudder pass through the loved form beside her, and ere she could lift her eyes the doctor raised her to her feet, and gently holding her hands in his he said. "Thy mother has entered into her rest, Ruth, and I

doubt not is even now re-united with thy father, where there are no more sorrows and separations." Then, raising his eyes, he prayed: "Heavenly Father, be with and bless this lamb of thy flock who has only thee to look to now. Let her feel thy presence as a strong tower, where she may at all times retire and be safe. Make her a blessing in the home which will henceforth be hers." As Ruth raised her head with a feeling of renewed strength she saw tears in the doctor's eyes, as stooping he said to her, "I have never seen the righteous forsaken, nor his seed begging bread, and remember, Ruth, His promises in Him are yea and amen, forever."

Two days later the funeral of Ellen Atherton was held in Green Street Meeting house, where many testimonies were borne to the Christian virtues of the deceased, and the loving wife was laid to rest by the side of her husband. Ruth returned to her lonely house to gather together her few possessions, and bid farewell to the only home she had ever known.

CHAPTER II — A NEW ENGLAND HOUSEHOLD.

In a spacious New England mansion preparations are going on for thanksgiving. "Come girls," said Margaret Martin, "I will prepare the turkey now so it will be ready to-morrow without more trouble, and you, Mary, get at those cakes, and I'll trust you with the fruit cake, Annie, only let me read the recipe to you before you stir it together." There was a tired, anxious look on the mother's face, and a scowl on Mary's as she went to her work. The large kitchen was scrupulously clean and lighted by two large windows; it received light also from a window in the adjoining pantry. "Come Annie," said her mother, "call Lizzie, it takes her a great while to do the chamber work." Lizzie, as they called her (Lizette was her name), was a little French girl bound to Henry Martin until she was twenty-one; she was now fifteen but small of her age;

she had smooth skin, black hair, and large black eyes, with a thoughtful, almost sad look in them; left an orphan two years before, her self-constituted guardian, a distant relative, had bound her out until of age that he might be clear of her himself, for he was a selfish, miserly man, and would never have appeared at the funeral of Lizzette's mother had he known of their poverty. While all are busy in the kitchen, we will take the liberty to look over the house. A large parlor, sitting-room, long dining-room and library, all well furnished, comprise the rooms down stairs; large airy rooms above with the exception of two small ones, one of which is occupied by Lizzette. In the meantime an animated conversation is going on in the kitchen. "Mother," said Mary—the scowl still on her face—"do you think that little heretic Quaker will be here to-night?" An almost imperceptible smile passed over the mother's face, but she made no reply. "For shame, Mary!" spoke up Annie, "you should not speak so of cousin Ruth, just think how lonely the poor girl must be, and William says the Hicksites, as the call them, are good, Christian people, only they look more to the inward, spiritual meaning of Jesus' teaching and mission than to the more outward events." "Why," laughed Mary, "Annie, that is the longest speech I ever heard you make," but the mother looked sternly at her as she said: "Indeed, Annie, where did your brother get so much information? I have heard that the Hicksite Friends deny the divinity of Jesus Christ, and if so they cannot be classed with the true Christian churches." "No, mother, they are so far from denying His divinity that they say Christ was the very Spirit of God, and Jesus the 'body prepared' for it. William has been reading these old Friends' books father has, and he says the Hicksites are much more like the early Friends than those called Orthodox." "That may be, but the Orthodox are more like the other

churches, and I like them best," said the mother impatiently.

"Lizzette, hurry up with those dishes; why are you standing idle?" for the little bond-maiden had been listening intently to the conversation, and had unconsciously paused in her work. The day passed quickly, as all busy days do, the supper hour arrived, and the weary mother sat down for a moment's rest while Lizzette got the supper. A noise in the hall, and Henry Martin came in, leading the much talked of cousin. "Mother, this is my niece; Ruth, this is your aunt." Margarett Martin arose and extended her hand, but Ruth felt, rather than saw, a coldness in the welcome. The sound of their voices brought the other members of the family. Mary welcomed Ruth with studied politeness, William shook her hand heartily with a kind smile and greeting, but Annie threw her arms around her neck and kissed her, saying, "Dear cousin, I am so glad you have come." This brought the tears to Ruth's eyes, and she could only smile as she pressed Annie's hand in answer. After a little they all went to the dining-room, and as Ruth looked enquiringly at Lizzette, Mary said, carelessly, "This is Lizzie," and as Ruth extended her hand with a smile, the heart of the other orphan was drawn to her as it never had been to any other in the household.

LYDIA J. MOSHER.

(To be continued.)

A PLEA FOR FUTURE CONFERENCES.

FROM INTELLIGENCER AND JOURNAL:

The proposition recently made by Western Friends to hold a Conference of their own in the years intervening between the General Conferences will probably meet with but little favor among Eastern Friends. It will be feared that such a policy will tend to keep Western Friends from attending the General Conferences, and thus lead toward separation and divided interests

at a time when union and joint interests and closer fellowship seem very desirable. Eastern Friends will generally object to the proposition of our Western Friends for two reasons: 1. Because we want to have them meet with us; and 2, because we want to meet with them.

As a solution of the difficulty the following plan is suggested: Let the General Conferences be held in places situated between the extreme west and the extreme east. Let the Eastern Friends show that they are willing to go half-way, or two-thirds of the way, to meet with our Western Friends. If it is true, as has been suggested by one of the Western Friends, that they can better afford the expense, then it will only be just that they should do this. Why cannot some place within 200 or 300 miles of Richmond, Indiana, and 400 or 500 miles from Philadelphia, be selected as the place of meeting for each Conference, and the place be changed each time, but still remain near the western line of Pennsylvania? Would not this solve the question of justice as to all Friends interested? If, in addition, some centre of historic interest, or surrounded by remarkable scenery, such as Niagara Falls, should be selected, the attractions of the place would tend to increase the attendance at the Conference, as has indeed usually been the case. The question of ready accessibility of the Conference, at a reasonable cost to all Friends interested, is an important one, and should be fairly considered and justly settled.

It may be objected to the above plan that if adopted the Conferences would not be held in Friendly communities. But instead of being an objection, this might be a real advantage, as it would give us the opportunity of presenting our views among those not acquainted with them, and thus accomplishing more good than by reiterating old truths to those already familiar with them. If eight or ten hundred Friends should hold a Conference in Pittsburg, or Cincinnati, or

Cleveland, their meetings would doubtless attract more attention than if held in some sparsely settled country neighborhood. If the papers presented should be published in the city newspapers, both the papers and the city would be the better for that, and the Friends would not be harmed by having their efforts and views compared with those of others. Every large denomination pursues such a plan in holding its religious Conferences; why should not we?

The plan above outlined would at once settle another very perplexing problem in connection with these Conferences; that is the question of entertainment. While a large membership, like Philadelphia has, can readily arrange to entertain any number of visitors, there must be cases in the future where such entertainment would prove a heavy burden. The only just way to settle this question is to allow each person to pay his or her own way. If the Conferences were held in large centers of population this could readily be done. Low rates at hotels could be secured by the Committee in charge, and the Friends in attendance could pay either these low rates or higher rates, as they might prefer. This method of settling the entertainment question is simple and just to all, and it would seem that, after the next General Conference, it should be adopted.

The question may arise, "Where would the meetings of the Conference be held if we should go to a city where there is no Friends' meeting-house?" This difficulty would easily be solved by renting a public audience-room, of which every large city contains many, or, as is altogether likely, the audience-room of some church could be secured, as was the case at Chicago, either as a free gift or at slight cost.

The above is offered in the hope that it may solve the question of how to keep the Western Friends with us in the East, without working hardship to any interested Friends. I. R.

Conshohocken, Pa.

Young Friends' Review

A SEMI-MONTHLY.

*Published in the interest of the Society
of Friends*

BY S. P. & EDGAR M. ZAVITZ

AT

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We were requested to call the attention of our readers to the notice, to be found elsewhere in this paper, of postponing the much talked of Western Conference. We admire the spirit of deference and condescension manifest in our Western Friends by this conclusion, seeing that some Friends are not yet willing that others should enjoy the privileges that should belong to a free people. Some have entertained the groundless fear, and unwisely raised the fatal cry, that the proposed course would tend to alienate Western from Eastern Friends. But there is no cause for fear in this respect, when even one party is willing to sacrifice their cherished plans for the very sake of unity.

Let us, O Friends, circumspect our own individual minds, as represented by our actions, and see if there is not room for more tolerance even among the members of the Society of Friends. Granting each liberty to pursue the course indicated by outward environment, and inward impressions should not be restricted, by the letter, to individuals alone, but should be shown, in spirit, to bodies as well.

They have lately organized a Young Friends' Association at Bloomfield, Ont., with bright prospects.

Isaac Wilson has a prospect of attending Philadelphia Yearly Meeting, and perhaps some other Meetings that way.

In accordance with an agreement arrived at between Yarmouth and Lobo Friends an invitation has been sent to the Executive Committees of the General Conferences, through their respective Chairmen, to hold their meetings at Coldstream, Ont., in 8th mo. next, at time of Half-Yearly Meeting. If the invitation is accepted the Half Yearly Meeting will be held at Coldstream instead of at Sparta at that time. The place seems about as convenient as any to the members of these Committees in the seven Yearly Meetings, and we hope the invitation will meet with favor.

We copy elsewhere in this number of the REVIEW an article with the title "A Plea for Future Conferences," which appeared in the *Intelligencer and Journal* of 4th mo. 13th. The plan suggested to overcome the present difficulties in holding the General Conferences is, with one exception, essentially the same as that proposed by S. P. Z. in the YOUNG FRIENDS' REVIEW of 9th mo. 15th, last year, in an article with the caption, "The Future of the General Conferences." The suggestions, we believe, present a solution of the difficulties now in the way of holding the General Conferences within the

limits of the smaller Meetings. Either the suggestions of I. R. to meet at some point midway between the east and west each time, or that of S. P. Z. to meet within the limits of each Yearly Meeting (which is in reality the only difference in the plans suggested in the two articles) are practicable, and either might be adopted successfully.

To the Editor of YOUNG FRIENDS' REVIEW.

4th mo. 22nd, 1895.

I wish to inquire why some Friends wear their hats during meeting, and how the habit *originated*. A short time ago I attended a Methodist Church here, and during the sermon the minister said that when George Fox attended church, if the preacher said anything he did not like he would put on his hat, and from that arose the fashion of Quakers wearing their hats in meeting. It was news to me.—E. F.

For the YOUNG FRIENDS' REVIEW.

We have been greatly interested in the proposed Conference among Western Friends. Our hearts were gladdened when we read the proposition introduced in Whitewater Quarterly Meeting, and the approval it met with by the appointment of a Committee to take the subject into consideration. It seems to us such movements are in the right direction, showing signs of new life, the outcome of which should be a growth of the good seeds which have been sown so broadcast in the Conferences which have been held by the seven Yearly Meetings. In order to experience growth we must water the young and tender plants, and there seems no better way to interest the younger with the older than in minglings of a character expressed by our Western Friends. It did not occur to our minds, nor has it yet, that it was for a purpose of division between the Western and Eastern Friends, but rather to prepare for the General Conference which has been held biennially, and to promote and encourage the principles of Quakerism in connection with philan-

thropy and First-day School work. Would that more of our rural districts had the enthusiasm to start such an auxiliary conference. There is great strength in united effort. It tends to create a spirit of tolerance, and we become better fitted to participate in and enjoy the General Conference. We are in sympathy with the movement, and hope the Western Friends may be enabled to carry out the plan they have before them.

R. AND E. H. BARNES.

Purchase, N.Y., 4th mo. 20, 1895.

WESTERN CONFERENCE POSTPONED.

The Committee, appointed by Whitewater First-day School Association, to have charge of the proposition for Western Conference to be organized at the time of Indiana Yearly Meeting, in 10th mo. next, in deference to the opposition expressed by Eastern Friends, feel it right to withdraw the proposition for the present. The matter is therefore indefinitely postponed.

B. F. NICHOLS.

ANNA M. VAUGHN.

Clerks of Committee.

GREETING

To the First Meeting of the Young Friends' Association in Bloomfield, Ont. :—

Dear Friends,—Understanding that a Young Friends' Association has been formed in connection with your Meeting, I hasten to extend my humble congratulations. It is a satisfaction to know that the glowing fires of moderate and well directed enthusiasm are being kindled here and there throughout the Society. Vigorous young manhood and womanhood are finding expression in a very desirable and interesting field. What may be accomplished depends upon earnest systematic application and conviction. There is a wealth of historic research to be made in the Society, of both a local and a general character—a study of

plain, true heroic life—grand principles and democratic privilege.

We are on the threshold of another century. We are in a transitive stage of thought. We lie, as it were, at the close of one and the dawn of a greater cycle. While there are evidences of progress and a new era breaks upon the reflective mind of the world, it becomes the self-respecting membership of a Society remarkable in history and influence, to address itself more thoroughly to the problems of the race, apply its principles to the needs of the age, and loyally work for a worthy adherence to a Society representing, in some respects, the most advanced thought in the realm of religion and philosophy.

I trust your organization will instruct; will promote an acquaintance with our principles, and foster a strong attachment to the Society; that it will prove more than a meeting-place in which a few will load the rest up with facts; that every member will be constrained to read and investigate for himself or herself, and will delight to support the institution of the Society which makes for knowledge and advancement. No Friend can be considered an up-to-date Friend who does not keep in touch with the best religious thought of the times, who does not know the thought and the doings of our own Society. Our literature is abundant. No one can afford to be without *Friends' Intelligencer*, a magnificent journal, a credit to the Society, exhibiting talent and ability of the highest order. It is a good spirit that produces the *YOUNG FRIENDS' REVIEW*, and a wider reading and circulation should encourage it.

If your Association will promote reading and enquiry, it will promote knowledge and a consequent admiration and appreciation of the rich heritage we enjoy.

Writing induces an accuracy of knowledge and a definiteness of thought; and essays and papers upon our principles, and different phases of

them—upon peculiarities and customs, their origin and development—cannot but prove instructive.

There is much unwritten of great interest, if collected, regarding the early history and settlement of Friends in your country. A fine field lies open for the young people to exercise their talent in looking up their family records—the establishment of the Meeting, the historical period which Friends came to Canada, and so forth.

I look for happy results to flow from these Associations, and such a spirit of honest pride and emulation to grow up as shall dispel the miserably insipid condition and view, that Quakerism has lived its day; that can take no satisfaction out of the thought that our principles have been scattered abroad, and other denominations are adopting them, so that if our Society goes down our principles will live anyway. I trust the self-respecting adherents of the Association may extract no consolation from such a self-reflection. If others are adopting and appropriating our views we should be thankful, of course, even though they may be doing it in spite of our inactivity. It may safely be taken for granted that those principles are not spreading any too fast, and that there is a fair amount of stubborn soil right in our own Society.

The proper relations of man to man are far from being observed. The greatest inequalities and injustices prevail under the sanction of law, which is supposed to be the will of the people. True, these disabilities are not all due to a grasping and over-reaching class, but a great deal to wantonness, improvidence and ignorance. It is our duty to study the relation of the sacred rights of property and wealth to the sacred rights of equity—mercy and honest effort. Man is left to apply his relationship with God to his relationship with man, out of which arises the highest conceptions of justice, mercy and religion. A broad field it is, and covered by the first two commandments.

All the means of increasing our sym-

pathies and helpfulness towards those making efforts in behalf of the race, are to be welcomed. Let unkind criticism, self-possessed sufficiency and indifference melt away before the warm, healthful influence of your Association.

4th mo. 2nd, 1895. *

Y. F. A. OF NEW YORK AND BROOKLYN.

A regular meeting of the Young Friends' Association of New York and Brooklyn, was held in the Brooklyn Meeting-house, First-day evening, 4th mo 14th.

The Conference Committee, appointed at our last meeting, reported that arrangements had been made to hold a conference of Young Friends on the afternoon and evening of 4th mo. 26th, at the New York Meeting-house.

Items of general interest were mentioned by different members of the Current Topics Section. Leah H. Miller, of the History Section, gave a brief review of the 4th Chapter of Sewell's History of Friends. This chapter consists principally of instances of conviction and of the sufferings of Friends on account of their beliefs.

Marianna Hallock read a beautiful story entitled "The Cup of Loving Service," by Eliza D. Taylor.

The subject of the evening, "Military Drill in the Public Schools," was presented in a paper by Edward Cornell. An interesting, but quite one-sided discussion followed. It was suggested that every introduction of a measure like this was an opportunity for Friends to show their peace principles to the world by protesting against its passage. After a silence the meeting adjourned. B.

A regular meeting of the Young Friends' Association of New York and Brooklyn, was held in the Library Room of the New York meeting house, First-day evening, 3rd mo. 24th.

The report of the Literature Section was given by Harriett Cox McDowell.

Selections were read from several articles of Friends' burying grounds, published in Quakeriana, and a poem entitled, "Love, the Unifying Principle," by Edgar M. Zavitz.

S. Elizabeth Stover gave the report for the Current Topics Section. Brief mention was made of the opening of the Baltic Canal, and of the friendly feeling which, according to the press of France, exists between France and Germany.

The History Section report was given by Cora Haviland. It consisted of an interesting review of the third chapter of Sewell's History of Friends. This chapter treats of Friends at the time of Cromwell, and mentions the imprisonment of many Friends without cause, and the incident of Fox's interview with Cromwell.

The subject of the evening, "Revival work among Friends," was presented in a talk by Jesse H. Holmes, of the George School. In the discussion which followed, the means of reaching outside meetings, and speaking in meeting, were the topics which received the most attention. The word Conference was suggested as a new, or Friends' name for Revival. A practical line of work was sought, as an outcome of the enthusiasm which made itself felt throughout the meeting. A Committee was appointed to act with the Executive Committee, for the purpose of conferring with the different Young Friends' Associations in our Yearly Meeting, with a view to holding a Conference with them in the near future. The meeting closed with a silence. B.

THE RELIGION OF JESUS.

The religion of Jesus was eminently practical and humanitarian in its character, and the concern of George Fox was to restore primitive Christianity. Some eminent reformers had done much before his advent, for the Word had lapsed from its pure and peaceable Gospel as taught by Jesus of Nazareth,

and for a thousand years the world was enveloped in darkness and superstition. Vice and crime of every hue were indulged in under the pretense of religious authority. Church and State were united, war and bloodshed were not the exception but the rule, and after such a long siege of benighted darkness, it seems almost a wonder that there is as much morality and religion in the world to-day as there is, and how much of this humanitarian goodness is the result of the teachings and sufferings of George Fox and his immediate followers, the history of the ages will tell.

The following of George Fox was largely made up of the disaffected of other denominational religions, with parts of their creeds still adhering to them, but they greeted one another in love, and the cardinal virtue that animated the new sect was to mind the light or immediate Divine revelation. In their meetings, a knowledgeable head but the Spiritual Master of Assemblies "Christ within, the hope of glory," they met in silence, seeking help from this divine Fountain, men and women all on one common basis, and as this spirit was with them they did prophesy, and the religion they taught and insisted upon was a humanitarian religion in accord with the doctrine as taught by Jesus. "He taught that pure religion and undefiled before God the Father is this—to visit the fatherless and the widow in their affliction, and to keep himself unspotted from the world." This comprehends a great deal, and in essence is purely humanitarian. On the two commandments of love to God and love to man hang all the law and the prophets. "God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted with Him."

Again we read in John "That every man that hath this hope, him purifieth himself, even as he is pure," and again he says, "Little children let no man deceive you, he that doeth right-

eousness is righteous even as He is righteous." The inheritance that was prepared from the foundation of the world was for those who had fed the hungry, gave drink to the thirsty, were kind to the stranger, clothed the naked, visited the sick, and those that were in prisons. This was the religion of humanity that carries its reward with it.

Some tell us it is belief that saves. Belief is not voluntary, and consequently is not saving unless the judgment is convinced. Love is the badge of discipleship, and if we love God sincerely we will love all mankind and consequently believe "That He is, and that He is a rewarder of all that diligently seek Him. It is charged that Friends do not believe in the atonement; we do believe in it though in a very different form, and we call it the Divine at-one-ment, that is, getting into harmony with God and His laws. It is not a sacrificial offering by one person of the penalty due another person as a substitute for his sins in order that we may go free. Although this doctrine is the popular one of all orthodox churches, to me it seems morally impossible, every person must bear his own sins. "The soul that sinneth it shall die." "The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." And the proverb was to be no longer heard in Israel, that "the parents eat sour grapes and the children's teeth set on edge," which is as much as to say the children should not be held responsible for the sins of the parents. So the atonement meant a personal at-one-ment, it means a sinful prodigal child returning to a loyal life, the prodigal and the Father "at-one," it is also the great duty to endeavor to grow more and more into the heavenly likeness by obedience to the great truths that environ us on every hand, be true to our mental, moral and spiritual natures, then will the religion of humanity be as a beacon light that will make the world purer, better and nobler, and may the YOUNG

FRIENDS' REVIEW champion every good cause that will have a tendency to build up the waste places in our fold, that have been once established in righteousness, "God is no respecter of persons, but in every nation he that feareth God and worketh righteousness is accepted with Him." Abraham Lincoln said, "If any church that would inscribe over its altar as the sole condition of membership, 'Love to God and love to man,' that church will I join with all my heart and all my soul." He wanted a religion of humanity without creed or confession of faith other than love. The prophet Micah is very explicit, and tells plainly our duty and what the Lord requires of us, "That we do justly, love mercy, and walk humbly with our God," this again is humanitarianism religion stamped with the seal of Divine approbation. God's plan of salvation, if it takes a distinctive form, is to "cease to do evil and learn to do well," "turn unto the Lord and He will have mercy, to our God who will abundantly pardon."

DAVID WILSON.

Wenona, Illinois.

ESSAY ON FIRST PART OF THIRD QUERY.

Read in Benjaminville Monthly Meeting, held 3rd month 16th.

"Do our members observe simplicity and utility in their apparel, and avoid superfluity and vain fashions, and do they advise their children and those under their influence to the same care?"

Are they thoughtful to encourage plain and honest speech and kindness, and gentle dignity in deportment, and do they guard against frivolous and pernicious literature, supplying that which is profitable and inviting in its stead, and against corrupting conversation? Do they encourage the frequent reading of the Scriptures of Truth?" As we meditate on this, the third of the eleven queries, our thoughts are directed to the high standard of Christianity held before the world by our

religious Society. Our profession is indeed so high that comparatively few, if any, have even wholly lived it out. But the question arises, are we, as a Society, living out our principles and testimonies as faithfully and as consistently as God gives us the ability to do. As the Society is composed of individuals we will make it an individual matter; and let each one put the question to him or herself, am I endeavoring to live up as nearly as I ought to my high profession? Some one may say, I do not profess to live up to the principles and testimonies laid down by the Society; therefore I am clear of any responsibility in this regard. To me this is a mistaken idea. If I hold a membership with the Society, am fairly diligent in the attendance of meetings, and contribute to its financial support, I believe I am in a measure responsible for any action taken by that meeting; and in return the Society is in a measure responsible for my course of action. If I, being a member of the Society of Friends, am careless and thoughtless concerning its principles, and am continually found participating in such practices as only an immoral person can, the outside world would be heard to remark, "she, whose influence so tends to scatter and degrade, is a member of the Society of Friends," and so through my misconduct, shame and dishonor is brought on our beloved Society. If we are members of any organization we are expected, not only by our associate members, but by the world at large, to believe in and conform to the principles and laws of that organization. So to every member of the Society of Friends, whether they have allowed the windows of their souls to be opened to receive the glorious sunlight of God's love enabling them to feel their responsibility, or otherwise comes the searching questions contained in the several queries, all of which are based on the fundamental principle of the Society, "Mind the Light." Doubtless any of us would be greatly shocked to be ac-

cused of not believing in this the underlying principle of the Society we love and cherish. But of what advantage is our belief unless we put it into practice; to believe is an essential thing, but to do as we believe is far more essential. If we believe in the Light let us walk in the Light. If it is dark and gloomy within, and we believe and know the sun is shining without, we have only to open our windows and let it shine in; it will dispel all darkness; and we shall feel its gentle warmth and be benefitted by its bright and cheery rays. So if we desire to live such lives as will enable us to answer our queries fully and completely we have but to strictly follow the leadings of that Light that indeed "lighteth every man that cometh into the world." "If ye abide in me and my words abide in you ye shall ask what ye will and it shall be done unto you." If then we desire to continually bask in the sunshine of that light, we have only to abide in Christ, and He will indeed be a lamp unto our feet and a light unto our path. When in this condition the fulfillment of the requirements queried after will necessarily follow. We shall have no desire to follow after the vain and foolish fashions of the world; because the abiding Christ will direct our thoughts into other channels more suited to the Christians' taste; children and young people, brought up under the tender influences of the Christ spirit, will have less desire for the frivolity of the world. Our speech will indeed be plain, honest and pure, for truly "out of the abundance of the heart the mouth speaketh."

The impression has often been given that gaudy apparel has nothing to do with the wearer's heart. But if our hearts are in right relationship with God, if we allow ourselves to be governed in all things by His inspeaking voice in the soul, can we feel *entirely* satisfied in apparel that is other than plain and neat? How easily we can put aside these gentle admonitions,

pleading for plainness and simplicity, until like other things we will have no conscientious scruples concerning them; "Watch and pray lest ye enter into temptation," "the spirit indeed is willing but the flesh is weak." Very often the tempter seeks to betray us in these little things. Once having yielded it takes greater effort to resist. Oh, the extreme thoughtlessness of mankind! how essential that we guard our every thought, word and act, that our everyday life may more fully accord with our high profession! One great need of our Society is more earnest, thinking, active men and women, with willing hands and brave, consecrated hearts, to enter the broad field of labor now open before it.

SUSAN L. BROWN.

Holden, Ill.

THE BIBLE.

The use of the Bible is to teach men two essential principles—love to God and love to man; and because they do contain a fallible element they are adapted to human needs of every race and condition of people, or their experience would be of little value to us. Truth did not originate in its pages, nor gain its authority from textural declarations, because it eternally existed. The letter receives abundant attention and has its subordinate value. But when the starved soul recognizes the Comforter, the touch of spirits reveals our intrinsic birthright and the non-debatable word presented understandingly and satisfactorily in our midst. And many living under its gentle leading do not speak of it on this line, because of traditional training. We must be in a state of receptivity to receive divine impressions; then we will know the difference between harmony and inharmony, truth and error, spirit and letter. There is but one highway of communication, and that is where God and man touches. The recognized presence of God is the remedy for sin. It cannot abide the divine fellowship.

Communion with heaven is through inward states and not by way of signs, tidings and messages from without. These have passed into their native nothingness.

"Then go not thou in search of Him,
But to thyself repair ;
Wait thou within the silence dim
And thou shalt find him there."

All admire and do honor to a devout, God-loving people. It is their loyalty to the indwelling that makes them lovable, for without divine illumination they would not possess this attraction. Differences may arise in everything formulated by man. Revisions and amendments will not perfect them, while God's law is perfect and enduring. We see the sign-board, the Bible, from different stands. We can't exactly know how it colors and shades each others' vision, as it does everyone's more or less. But, "if we will each come to God's own short direct, Christ illumined way to Himself and His kingdom," then we receive infoldment that pen never disclosed of the intrinsic word taught in each student, and in this peculiar school there is no room for controversy, because it is self attesting, and no need of asking this or that one's opinion of what the Spirit teaches in English, French, Latin or German languages, for phraseology is debatable territory. The immaculate proof sheet is not to be found in the Scriptures, but in the heart.

"I will be thy food and raiment,
Will shelter thee from strife ;
Come into my dominion
And I'll guide thy steps through life.

I will be an anchor for thee,
And keep thee off the shoal ;
When the storm is beating hardest,
I'm the Saviour of thy soul."

It is self-attesting and conclusive that we are taught and led by the Divine Mind, whenever we surrender the mind of self, and trustfully turn to the Infinite Will for guidance, and find the Holy Spirit waiting our recognition. For, as man begins to feel himself a son of God, he grows in spiritual conditions ; then the veritable divine

self clarifies and corrects the sons of men, by allowing the sight to come into the upper chamber of our complex nature (so to speak) and control us. The Spirit is present and ruling, enthroning a new consciousness. "God manifest in us," "reconciling man to himself" No matter what this or that one may say, "follow thou me." I will teach thee and make my abode with thee if thou so elect. "And I will be unto you a God, and you shall be unto me a people." And with Love presiding, who shall be against us? For, "my grace is sufficient for thee," and am with thee always. For the eternal Divine Source is ever the same, kindling new life, watering and harvesting from season to season without a shadow of variation in His eternal method.

H. G. M.

ANTICIPATIONS.

'Tis said the Blue Bird's song was heard
Out in the woods to day,
That there spring flowers begin to grow,
Tho' in a hidden way ;

That underneath the leaves and snow
The trailing Arbutus
Begins its buds, of pink and white,
Of beauty wonderful.

We wonder if Anemones
From 'neath the leaves and snow
Begin to peep, while winds go by,
And it is storming so.

But soon will April suns look down
And shine upon our sphere,
Then, Crocus, and the Daffodil
Will bloom beside us here.

Then some morn we will wake and say,
O list ! we think we hear
The Robin's song. (A song we loved,
Thro' many a bygone year.)

Our early home, beside a wood,
A gray, and olden wood,
Was where the winter came with frowns
And crowned the solitude.

But when there came the joyful spring
And loosed the springs, the streams
Came foaming from the distant hills,
'Twas like a land of dreams.

And more than all, the Robin's song
Was what we loved to hear.
It said, "The winter is over and gone"
The singing birds are here.
West Vienna, N. Y. E. AVERILL.

True politeness is offering bread to the hungry, water to the thirsty, rest to the weary, sympathy, cheer and hope to the desponding, and doing it kindly and artlessly and without lowering the self-respect of either giver or receiver and all in the name of your Master.

LEAFLETS—No. 1.

The Sermon by Serena A Minard which appeared 6th mo. 15th, in the REVIEW, we now have in leaflet form, suitable for general distribution in First-day Schools or elsewhere, and may be had at 25c. per hundred. We purpose issuing such Leaflets occasionally, and hope the undertaking will meet an encouraging demand.

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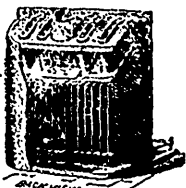
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NOTICE.

To the Members of Illinois Yearly Meeting :

At our late Yearly Meeting the committee in charge of "Western Department" in one of our society papers, was continued, and the committee decided to continue with the YOUNG FRIENDS' REVIEW. The correspondents named last year were continued for the coming year, and it is earnestly desired that you diligently endeavor to increase the subscription list. It certainly would be entirely within our reach to double our list from this Yearly Meeting. There are some localities that have never responded with a communication of any character. This is not right. The paper is, and will be to some extent, what we make it. We can have a twenty-page weekly if we do our whole duty. And how can we make a more worthy effort than in this direction? You in the far West give us a little account of your surroundings, your desires and needs, of your efforts to hold meetings, of visiting Friends, and any other items of general interest, just such as you first look for on receiving the paper. Sincerely,

EDWARD COALE, Chairman of Com

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