

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. IX.

LONDON, ONT., SIXTH MONTH 15TH, 1891.

NO. 12

FRAILITY.

"Father, but give me word or sign,
Thy task I would perform and only thine;
Health, strength and love, so much is mine,
I long to do thy will.

Within thy kingdom vast must be
Some work of thine awaiting me;
Whate'er the call that comes from thee,
I hasten to fulfill."

This was my prayer,
The answer came
Burned on my soul
With touch of flame.

"Father, is there no other way
My debt of gratitude to pay?
My boasted strength is flown away;
So great the task doth seem,
My star of hope is set in night,
My steps I cannot lead aright,
My eyes are blind, no heavenly light
Sends down its kindling beam."

I waited long,
To find each day
The voice that called
Fled not away.

"My memory scarce can tread the maze
That leads me back to happier days,
My lips I cannot move in praise,
I wander far, alone.

Within the regions of despair,
On withered husks I daily fare;
I all unworthy am in prayer
To kneel before thy throne.

The grant of days
A burden is,
When filled with doubts
And fears like this."

So oft I find what beauteous seems,
A fabric of our fondest dreams,
Is but a garment full of seams
Corrupt with moth and rust.
The strength I think to call my own
Ere yet I grasp it, all has flown,
And this, because I am too prone
In human strength to trust.

From out the ashes
Of my will
Sprang up a peace
Serene and still.

I found the clouds of deepest night
Were but the prophets of the light,
My doubts of inspiration bright
That should my strength renew.
I learned that in the fiercest storm

He reaches forth his loving arm
To shield me from impending harm,
And angry waves subdue.

I knew my part
From day to day
Was not to ask,
But to obey.

—A. W.

A PLEA FOR OUR FEATHERED FRIENDS.

Read at F. D. School Conference, held at Lincoln, Neb., 4th mo. 29th, 1894.

How many of us are made to rejoice when, with the return of spring, we hear our feathered friends, returned from their winter haunts, and now gladdening the hearts of many.

I say returned from their winter home. I should say a few of them returned, for in Florida and other places where they seek a more genial climate in winter, alas! their *greatest* enemies, the bird catchers, have been destroying them by the thousands.

There are hunters, regularly employed by plume dealers in New York, who spend the winter in Florida and the South all along the Atlantic and Gulf coast, and keep up the warfare upon the birds of song and plumage.

In the neighborhood of St. Augustine every winter and spring a raid is made on red birds, nonpareils and other small birds; and the hunters sell the skins to milliners.

One writer says: "In my wanderings I saw only a few hundred birds where I used to see from ten thousand to twenty thousand. I met plenty of hunters with wagon loads of bird plumes. The most of them are killed at the season when they are rearing their young.

"On passing the rookeries where the hunters had been a few days previous, the screams and calls of the starving young were pitiful to hear. Some were just fledged, while others were so young

that they could make but little noise ; but all must eventually starve to death.

" Besides this, the way the birds are torn up is most cruel ; wings torn off of some, heads of others, sometimes just the breast, and so on according to their plumage. Of the egrets only the slender spiral is used, which is obtained only at the breeding season, and the poor birds are left to die within sound of the cries of their young, which they are unable to help.

" The bonny, bonny little birds !
It is their hour of need.

They have no power to beg for life ;
It is for them I plead.

" The human cry to God is still
For ' mercy, mercy,' solely ;
The birds sing only ' God be praised,'
And ' holy, holy, holy.'

" Could ye but see the bright wings torn
From birds alive and bleeding,
And note their quivering agony,
I had no need for pleading.

" The wingless form flung in the dust,
Its deathly pain and terror,
Would wake in every woman's heart
A bitter sense of error.

" Ten thousand thousand little birds,
In cruel hands a-dying,
Have heard, with breaking mother-hearts,
Their hungry nestlings crying.

" The nestlings starve, and God's command
Has been defied and broken,
For He who made the universe
In their behalf hath spoken.

" The bonny, bonny little birds !
It is their hour of need.
They have no power to beg for life,
It is for them I plead.
— ELIZABETH FREELAND."

From carefully gathered statistics it is proved that, on the most moderate calculation, 5,000,000 song birds are annually required to fill the demand for the ornamentation of the hats of American women. Not only song birds, but everything that wears feathers is a target for the bird butcher.

In a single season 40,000 terns were killed at Cape Cod; and the swamps and marshes of Florida have been depopulated of their egrets and herons. In one month 1,000,000 bobolinks were

killed near Philadelphia, and from a single Long Island village 70,000 song birds were supplied, in a short time, to New York dealers.

These are only a few extracts from the ornithologist's report ; and in other countries the slaughter is as bad if not worse.

There are warehouses in London where it is possible to walk ankle deep in bright plumaged bird skins, and see them piled shoulder high on each side.

One London dealer received, when the fashion was at its height, one consignment of 32,000 dead humming birds, and another, at one time, 30,000 aquatic birds and 300,000 pairs of wings.

These are only the statistics in some of the large cities, while the sale is all over the country.

In Africa the trappers go to an Indian village and employ the men and boys to go out and kill. They are not able to tell which are wanted, and so kill all kinds. In the evening they are brought in and sorted by the collector, and not more than one bird in ten is used, the other nine-tenths being thrown away.

In preparing the birds there is a great deal of arsenic used, which is very injurious to the wearer.

The harm that is done to our orchards and gardens and to the harvest fields of America and Europe, is beyond calculation, for there is no weapon that has ever been formed powerful enough to wage war on whole species of destructive animalculæ but a bird's beak. They are also useful in destroying mice, and other animals and insects too numerous to mention. I have only given a few pictures of the cruelty and wrong that is done to these innocent creatures, which were given to us by the Creator for a great and noble purpose. And what is all this cruelty and slaughter for? With shame I acknowledge that it is for the women of the world, for our tender-hearted noble sisters, who, by encouraging a vain fashion, bring so much loss to our crops, and so much

sorrow to one of the most beautiful and useful of God's creatures. Will not every woman in the land let the nobler nature rise highest, and help to put down the vain fashion, which is destroying the birds of our land?

HAMTONETTA BURGESS,
College View, Neb.

ANSWER TO A. M. S.

Since reading the communication of A. M. S., in REVIEW for 5th mo., 15th., I have felt that I must write a few lines in answer to it, and the thought will not be put aside until I feel that I *must* add my mite in regard to the subject. There seems to be no written nor human authority I can refer to which would carry any weight with A. M. S., as he, or she, puts all history on a level with tradition, and says "we look back too much to the time of Jesus Christ, George Fox, and others," thus placing them, apparently, on the same level; and as he regards so much of the New Testament as untrue, it would be useless to quote it to him, but I may so do in the explanation of my views.

I have never felt, like A. M. S., that our religious society prohibits the free expression of any of its members. On the contrary, I think we have the greatest freedom of expression, and have heard, and read, the sayings of Friends frequently, as to how individuals might cherish very different opinions in regard to doctrines, etc., and yet be free and unmolested in what they believed to be the truth. Were this not the case it is evident that we should divide and sub-divide as other sects have done, and as others would do were not charity and forbearance exercised.

I believe, with A. M. S., we should "look for the divine promptings within our own souls," and faithfully follow them, for they are to us the voice of God to which Jesus was ever calling the attention of mankind. But I do not believe that any "promptings"

which come from God will lead us to deny that *Jesus was the Christ*, and therefore infinitely higher and holier than any mere human being. And was not this the revealed truth which Jesus told Peter was the rock upon which he would build his church? Immediate revelation, which is our fundamental doctrine, revealed to Peter that in Jesus was fulfilled all the prophecies of the ages, and his was the "body prepared" to show to the world God as a loving father, who yearns for the salvation of every one of his children. The history of the world, if studied thoughtfully, shows us how great was the effect of the true revelation of God through his son Jesus Christ, and how dark, in comparison, seems the ages before, when the true attributes of God were so little understood.

I too, am a teacher in the First-day School. I too, "have dear children looking to me for guidance," and, as a mother, it is the greatest desire of my heart to see my children come to a living knowledge of God's truth. Week after week as I meet my large class of little children, and in my humble capacity endeavor to hand forth at least the "crumbs from the Master's table," I find in the youngest, most thoughtless mind, a reverent faith which is able to grasp the fact of Christ's power to still the tempest, heal the sick, and raise the dead. The mind of the child can readily believe that God who made all things, sent forth his son so filled with his spirit that "all power was given unto him," and "except ye be converted and become as little children ye shall not enter into the kingdom of heaven. I believe in the words of the beloved disciple that "Whosoever denieth the Son, the same hath not the Father, but he that acknowledgeth the Son hath the Father also." "And this is the promise which he hath promised us, even eternal life." "Whatsoever believeth that Jesus is the Christ is born of God; whosoever is born of

God overcometh the world, and this is the victory that overcometh the world, even our faith."

L. J. MOSHER.

THE INWARD GOSPEL.

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

(Concluded.)

It may be that others are called to go into the fields of philanthropy, to use there the powers God has given them for good; and as some of them work in one of these fields, devoting their energies, under the Divine direction, to the amelioration of some class of sufferers among humanity, others may be devoting their attention to another class, and their lives also may be approved in the Divine sight. We must leave the choice of this specific line of duty to the Divine direction! As each one does his work and service under that direction, there will be no jarrings, no disharmony. Thus, if we listen to the preaching of this gospel, and find ourselves preserved in our line of conduct or duty under Divine direction, it will keep us from all those conditions of contention and strife which have so marred the history of the Christian world.

Then comes, as the crowning of the whole, the godly life; that life which evinces love in its broadest sense towards all; a life that cannot be lived in its fullness by us until we have made an earnest struggle to deny control to all those powers in us that tend to harm. There is not, I believe, a mere conformity to any one course of action or any one belief required of the Christian world by this gospel,—this power of God unto salvation. Thus in the preaching of this gospel by means of the written or spoken word, there may be divergent views expressed; there may be a presentation of thought differing in character for different conditions. But it is not essential that there should be an entire unanimity in words. This outward ministry is simply a

means to invite and encourage one another to give close heed and attention to the unwritten and unspoken gospel in each individual heart. We need not be afraid that out of this there will come chaos and disorder, for God is a God of order, and while he recognizes this divergence among the human family, while he recognizes the diversities of gifts, of operations, and administrations, as Paul declares, yet as each performs the work and service given him under the preaching of this gospel, all will be in harmony as well as in order. That which has brought so much of disharmony among the religious world has not been the diversities of duties and callings that men have entered into, called religious. It has often been that feeling that would stand in condemnation over a brother or a sister if they did not work in the same field in which we work; because we did not accept in full the same ideas which they regarded as important to them. The contentions and strife which have marked the history of the Christian Church, and which have separated us into sects, and each sect into different bodies, have been because of this feeling, and the attempt to bend the consciences of others to that which we have regarded as important for us, which we deem a truth, and which may be a truth for us; but we have forgotten that the great Over-ruling Power, who knows the thoughts and intent of every heart, can better adapt his law to meet the conditions of others than we. If we simply recognize that each individual stands in the same relationship to the Divine in which we stand, that each has an equal access to Divine love and Divine presence, and is equally an object of the Divine regard and power, that that gospel which is the power of God unto salvation is preached to every rational creature, we can safely leave these things there in His holy hand. If we would disabuse ourselves of the feeling that we alone have the right,—that we alone, or those in harmony with us, are accepted by the Divine,—

and could simply pursue our allotted path, do our allotted duty, and recognize the sincerity of those whose lives show that they are seeking to do the Master's will, we would find a stronger bond of unity, uniting and cementing us than we have ever known before.

That which has hindered, from the standpoint which I have mentioned, the progress of the Christian Church, that which has so divided and subdivided us, has been the work of man, not under the influence of the Divine control, but in desiring to have his own way, or to build up perhaps his own idea for some selfish purpose. But if all were brought to simply obey this teaching of the gospel which comes to each heart, if all were willing to give themselves up to its guidance, while it would not produce uniformity of action or of thought, it would produce a life that would be uniform in its loving character toward all mankind. We should be less strenuous in the advocacy of our peculiar ideas, and more earnest to live rightly before men; we should be less strenuous in the desire that our teachings should be embraced, but more earnest that man should come to live in harmony with his brother man.

I would then beseech you that you think these things carefully over for yourselves, and see whether you are living up to your highest ideal of the preaching of the gospel, whether we, in our lives, in our mode of thought, in our religious ideas, in our feelings towards our brother man, are living up to our ideal, — that high ideal which we place before the world as that which should be exhibited in the lives of those who believe in the immediate revelation of God to the souls of men, as being capable of directing them in all that is needful for them to know to produce happiness for them in this life.

We find many disturbing elements in our moments of quiet, — at least I do, and I do not think I am very different from others. When I take a retrospective glance over my past life, and over the thoughts I have allowed to find a

resting-place in regard to my fellow-men, I not infrequently find that which ought not to have been there, and that it very largely came from some one of the natural dispositions God has given me, over which I have not yet obtained the entire and full control. I recognize the need there is all through life of watching over these things, in order that we may reach the high position to which we claim this preaching of the gospel will bring us. We do not reach it in a moment. We may be convinced that we ought to live a different life; we may do our best in the Divine service; but look at it as we will, we will find each day that there is something for us to learn, something for us to conquer, some appetite to control, some line of thought that needs to be improved, something within ourselves that disturbs the quiet and tells us that we are not what we see we ought to be, and this will continue on from youth to old age. We need not expect to get to a position where we shall be entirely free from the temptations that surround us in our lives; but they need to be controlled, and that is our life work.

Now, here is the very reason why the preaching of this gospel comes to each; why it is necessary that it should be preached within us; — to enable us to continue this control; to save us from being brought under the control of our passions, that we may not lose the happiness we have attained. The preaching of this gospel is necessary for us every moment that we live; for while we may to-day have attained to that condition where we feel very happy in the Lord, — that we have given all our hearts, as we say, to serve Him, — and we may have continued through many years seeking to serve Him, yet to-morrow some temptation may come. I am standing before you to-day, hearing the message of the Lord for the people; and yet to-morrow there may come some form of temptation, which may, unless watched, have power to wipe away everything that has been

done in my life that was good, and place me in a position where, instead of being an object of love to you because of my faithfulness, I would become a burden of sorrow among you by my failure to resist the temptation. So there is need then of the preaching of this gospel every day for our preservation.

The means by which that gospel is preached to us we call the revelation of God to the soul; we call it Christ; we call it the power and wisdom of God; we call it the law; but whatever name we give it, it simply means that the Holy Spirit and Comforter is the medium which God has appointed to reveal the law to his creature man, and that God himself speaks to us, and preaches that gospel within us, and as we are obedient to what it unfolds to us, as we follow its directions and dictates, he becomes our preserver. We recognize that this which we call the Christ, the Spirit of the Lord that preaches this law, becomes our Saviour; because it not only unfolds the law, but gives us the power and strength to obey it; and hence we recognize it to be our Saviour. We do not look back nineteen hundred years for our Saviour; we have him before us. We do not look back to the appearance of Jesus among men as our Saviour; we do not place our faith in that, simply because his manifestation of power showed that this Divine Spirit appeared in his body in the fullness to save him from the commission of sin; but we feel that we have a Saviour within us, with power to preserve and save; and that this same Power will preserve and save us now as it did then, for it is through that Power that this gospel is preached to every one of us to day, just as it was preached then. It was preached then just as it is preached to us, through that Spirit controlling the natural powers of humanity. So we recognize that it is by our obedience and our listening to it that it becomes to each individual one of us a Saviour. We know what it means then; it is

not some speculative idea or some speculative doctrine that we have heard someone speak of, but it becomes a practical experience to us.

Now you know this as well as I do, when you come to turn your thoughts within you. Suppose something occurs to day which rouses your natural passions of anger; someone has spoken unkindly of you, someone has misrepresented you, or someone has slighted you. How quickly this brings into action the passion that we call anger. If we, the moment it is roused, control it, check it, keep everything out of the heart but love, we are the happier for it. But suppose we do not; suppose we allow the unkind word to escape our lips, and speak harshly and indignantly. Though we may have, we think, just provocation, the moment the word passes the lips or the thought finds expression in angry words, we are made unhappy; and when the passion passes away and we become cool, we think what we have done, and we would give anything in our power to take back the unkind word. We know it brings distress, we know it brings sorrow; we would not have said it in the calmer moment, however great the provocation; but if in that moment we had been accustomed to listening to the preaching of this gospel within us it would have saved us from this feeling of remorse, this feeling of sorrow, this unhappiness. In carrying this out in all the actions of life, this gospel was intended to bring salvation to us; and in this way to preserve us from doing the things which destroy our peace and leave us unhappy. But if we hear the gospel that is preached within us and listen to it, so that our peace is not destroyed, we are in a position to be more useful, to do more good to our fellow man. So this same power comes to those who are not faithful and obedient to it, who have been careless of its teaching, who have gone counter to its requirements; but it still comes preaching, teaching the denial of all ungodliness and the world's lusts, as a means

of restoration ; for if we are living in alienation from the Divine harmony, there can be no restoration until we do away with that which has produced this condition.

In the instances I have been presenting to you, if we are indulging our passion in the way of anger, if it comes up every day and we speak unkindly and harshly those things which we know disturb others, and rouse in them the same passions, we know that it brings to us unhappiness every day we live ; for we are living a life of alienation from that which is right. No man can indulge this passion, no man can let this continue, and be truly happy.

Now, what restores us from this ? Why, only the control of this passion. The same gospel, preached by the same Christ, by the same spirit of God, which is the power of God unto salvation, is preached to those who are in alienation from him ; the same Christ appears to those who are living in a state of disharmony, and if they listen to that preaching, it leads them to the forsaking of that ungodly life, and to the giving themselves to a life spiritual, righteous and godly. It means a restoration ; and when we leave off the doing of that thing which is wrong in the sight of God, and come, under the direction of the preaching of this gospel, to that which is right, then it becomes a redeemer and restorer. And the same Spirit or Christ is operating in different ways ; first, for man's salvation, it would come to him as in the beginning to give him light, to direct his life, to preserve him ; but when through disobedience to it, he is cast out from that condition of innocence, as our first parents were by their transgressions, to bring him back into that state where he would be able to enjoy a true communion with the Almighty. It showed Adam where he was, and the means by which he might return, and in this is presented another form of the preaching of the same gospel, which is the power of God unto salvation.

O beloved hearts, let each of us then

in the future give more attention to this preaching ! This does not require that we shall place our attention upon it in the outward, upon that which may fall from the minister's lips when we are gathered together as we are gathered this morning ; but if we are to know the practical working of that Power which would produce happiness in us, it must be by the attention which we pay to the preaching of this gospel within us, this power of God unto salvation.

THE MAPLE.

Oh, tenderly deepen the woodland glooms,
And merrily sway the beeches,
Breathe delicately the willow blooms,
And the pines rehearse new speeches.
The elms toss high, till they brush the sky,
Pale catkins the yellow birch launches,
But the tree I love, all the greenwood above,
Is the maple of sunny branches.

Let who will sing of the hawthorn in spring,
Or the late-leaved linden in summer ;
There's a word may be for the locust tree,
'That delicate, strange new-comer.
But the maple it glows with the tint of the rose
When pale are the spring-time regions,
And its towers of flame from afar proclaim
The advance of winter's legions.

And a greener shade there never was made
Than its summer canopy sifted ;
And many a day, as beneath it I lay,
Has my memory backward drifted
To a pleasant lane. I may walk not again,
Leading over a fresh green hill,
Where a maple stood, just clear of the wood,
And oh, to be near it still !

Nova Scotia. —Chas. G. D. Roberts.

Train up children in diligence if ever you desire that they should excel in anything. Diligence puts almost everything in our power ; and will, in time, make children capable of the best and greatest things.—*Archbishop Tillotson.*

Well turned periods in eloquence, or harmony of numbers in poetry, however highly we may esteem them, can never be considered of equal importance with the art of unfolding truths that are useful to mankind, and which make us better and wiser.—*Sir Joshua Reynolds.*

Young Friends' Review

A SEMI-MONTHLY.

Published in the interest of the Society
of Friends

BY S. P. & EDGAR M. ZAVITZ

AT

LONDON AND COLDSTREAM,
ONTARIO, CANADA.

EDITORIAL STAFF :

S. P. ZAVITZ, Coldstream, Ont.
EDGAR M. ZAVITZ, B. A., Coldstream, Ont.
ISAAC WILSON, Bloomfield, Ont.
SERENA MINARD, St. Thomas, Ont.

EDGAR M. ZAVITZ, *Managing Editor.*
S. P. ZAVITZ, *Treas. & Bus. Correspondent*

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

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

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

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

It has come to us lately like a new revelation the true way of finding out the nature of God. We may study the Bible and be conversant with its records from Genesis to Revelation and yet have but a very vague idea of what God really is. I had thought to find out God's nature and character by observing that of Jesus Christ, which runs parallel to it. But this intellectual study and comparison can never find out God. He is a spirit and reveals Himself only to those that seek Him aright. And how may we thus seek Him? *If we will to do His will* we shall know of it, and *doing* it we shall become acquainted with the true nature and very essence of God. Obedience is the only key to all true knowledge and to all true happiness.

GENESEE YEARLY MEETING

While I write, Genesee Yearly Meeting of 1894 is being held at Bloomfield, Ont. The cool and damp weather which had prevailed for two or three weeks previously gave place to warmer and brighter days, and the weather so far has been most favorable. A meeting of ministers and elders was held on Seventh-day, also an interesting session of the First-day School Association. Two large and interesting public meetings were held on First-day, the one at 11 o'clock filling the house to its full capacity, and was addressed by Cornelius White, Serena Minard, Isaac Wilson and Mary Jane Hoag, all of whom were listened to with attention and interest as they handed forth the bread of life as it was given them. At the 4 o'clock meeting Charlotte W. Cocks and Isaac Wilson spoke to an audience but little less than the morning gathering.

At the Representative Committee meeting on Second-day, at 9 a. m., the writings of Sunderland P. Gardner, which had been revised by a committee of Farmington Quarterly Meeting, were presented and a committee appointed to further examine them in view of their publication in the near future. These writings consist of a journal written by himself with notes by his wife, also letters and other writings and a collection of sermons.

The first regular session of the Yearly Meeting met at 11 a. m. on Second-day. The clerks being absent, Samuel P. Zavitz and Serena A. Minard were appointed for the time. John Wildman, wife and granddaughter, Abbie Watson, of Bucks Co., Penn., and Francis and Mary Jane Hoag, of Duansburg Monthly Meeting, N. Y., are the visiting Friends with us at this time, and their company is very acceptable. Epistles from New York, Philadelphia and Baltimore were read with interest, and other routine business was transacted in much harmony and love. At 4 p. m. the second session of the First-day

School Association met. The exercises consisted in reading epistles from Baltimore and Illinois Associations, and in the presentation of an excellent programme in the way of readings, recitations and essays, with timely comments and encouraging expressions from many present. S. P. Z.

(To be continued.)

For the YOUNG FRIENDS' REVIEW.

THE LATE YEARLY MEETING IN PHILADELPHIA.

The sessions of our late Yearly Meeting—taking them all into the account—were probably the most trying that our older members have ever attended. *Excessive wordiness and lack of weight* were the conditions that were so painful to the silent burden bearers.

The subject that occasioned so much uneasiness, and so great a flood of expression, was the report of the committee on a "General Revision of the Discipline." This report had been anticipated by submitting to our members—through informal Conferences—the proposed "Revision." The changes were so numerous, and so important, that much time and careful study were required in order to get a proper understanding of them. To hear them explained, as they were by members of the committee both in the Conferences and in the Yearly Meeting, did not afford the opportunity for comparing the new with the old, for studying the two together, and for that mature deliberation which is so essential in matters of grave importance. Many of those opposed to the changes are persons of advanced age, and scarcely able to follow a speaker who is giving a lengthy verbal explanation in a large assembly. One Friend—an elder, and a faithful supporter of his home Meeting—who is in feeble health, and past four score years of age, made an attempt in the Yearly Meeting to express his dissent from the report, but he failed to get the opportunity. Another elder, not so aged, but also highly es-

teemed, sat through the whole meeting as a silent burden-bearer, and no doubt much pained by the flood of expression. He is one that is well known as a *conservative* Friend. An aged minister, just before the final decision, made an earnest appeal to have the matter postponed for one year, but his entreaty was disregarded. The open opposition to the revision came mostly from middle-aged and young men. The number of these was not large, but their expressions were clear, concise and forcible. It was at the end of a session, and that the next to the last one, that the report was adopted. The assembly was wearied, and not in a condition to get down into a feeling state.

It was a trying week for the Clerk, and arduous as his duties were, he discharged them with fidelity to his position, and acquitted himself with marked ability and entire fairness.

These comments on the Meeting apply to the Men's branch. In the Women's Meeting, as I have been informed, there was observed a good degree of decorum, and the opposition, which was quite decided, though not very large numerically, had an opportunity for expression, and a good feeling was maintained. The New Discipline is to go into effect on the 1st of Tenth month, 1894. H. *

Philadelphia, Pa., 5th mo. 29th, '94.

For the YOUNG FRIENDS' REVIEW.

NEBRASKA FIRST-DAY SCHOOL CONFERENCE.

The Nebraska First-day School Conference met at Lincoln, First-day at 3 o'clock p. m., 4th mo. 29th, 1894. The meeting opened by responsive reading on Temperance and Purity, led by Mary M. Coffin, Superintendent of Lincoln First-day School.

The Meeting united in the names of Nellie E. Lownes for Clerk, and Nettie Shotwell for Assistant.

The minutes of last Conference, held near Genoa in tenth month last, were then read.

The reports from the three schools were very encouraging; Genoa's average attendance, 13; have 500 volumes in library; have bought some books for the children

Garrison has held 23 sessions since last Conference. They had been meeting at the houses of the members until twelfth month 17th, 1893, when they found it necessary to rent a hall; since changing their place of meeting their attendance has increased, averaging 35.

Lincoln reports they use the Lesson Leaves; have about 300 volumes in library, but need more books for the children; average attendance 25.

There were several good recitations and essays, followed by comments and questions. A question concerning Prison Reform was discussed. One said she thought the tobacco should be taken from the prisoners; that it kept alive the old depraved appetite; she had visited the penitentiary several times, protesting against the practice. In answer to her query: "Why do you give them the tobacco?" It was to keep them quiet, and to get more work out of them." An incident was related concerning the Indians and tobacco, it being proved they behaved just as well without it.

A young woman in attendance said the Chautauqua was doing good work among the prisoners, but they had not sufficient means to get the whole forty books, so they used them by turns.

The prisoners study their lessons well, even excelling many members who have every opportunity.

A question concerning the bad influences of street education was commented upon; others were read, but lack of time forbade any discussion. Representatives to the Yearly Conference were then appointed, after which Isaiah Lightner offered prayer. The Meeting concluded to meet near Genoa, in tenth month, if so permitted, feeling the canopy of Divine love had overshadowed us.

CATHARINE ANNA BURGESS.

College View, Neb., 5th mo. 8th, '94.

THE "QUAKER IDEAL."

(Extracts Continued.)

"All we behold is miracle—but seen
So duly, all is miracle in vain."

—Cowper.

"In our present state of knowledge a clear distinction may well be, and, indeed ought to be, maintained between the terms 'Supernatural' and 'Miraculous' By the former I understand such manifestations of Divine working as are not cognizable by the outward senses, but which are not necessarily 'Miraculous.' For instance the direct influence of the Divine Spirit upon the souls and minds of men is spoken of as 'Supernatural, but it is not miraculous.' By 'miracles' we understand events which are manifest to the outward senses, and which seem obviously to contradict what is at present known of the ordinary course of natural law; events which if reported as occurring in the present day, would almost universally be regarded as apocryphal, unless sustained by overwhelming 'scientific evidence.'

"There are, we know, a few professedly Christian persons who seem to be able to dispense altogether with the miraculous element in the Bible. They would be willing to strike it out of the record as superstitious and traditional accretion, and still accept the remainder as reliable and true.

"The events are so frequently and circumstantially related, and the personal credit of the writers, especially in the New Testament, as eye witnesses is so obviously involved, that we cannot reject their testimony on these points and retain it on any others.

Without attempting a thorough analysis of the matter, I will endeavor to submit a few suggestions which may be helpful. 'I begin, however, by admitting that the Quaker programme distinctly includes a belief in both the supernatural and the miraculous elements of the Bible. We admit this broadly, on two grounds. In the first place

we have no difficulty in believing that such manifestations are clearly within the province of the 'all possible' which we cannot reasonably refuse to recognize as an attribute of The Almighty. It matters not what character we assign to the occurrences, whether that of apparent suspensions or violations of natural law, or of obscure operations of it, either condition is as possible, as thinkable as the 'Miracle of Creation' and the institution of what we call Natural Law.

"Can we pretend to understand the laws and conditions of His Being and active energy, so as to affirm anything certainly concerning them, except the grand truth uttered by the Patriarch, 'Shall not the Judge of all the earth do right.' And yet it comes to this, that if miracle was ever possible, it is so still. And this undoubtedly is true. He would be a bold man, and a foolish one too, who should deny not only that the strictly miraculous can (or might) occur, but for anything he knows to the contrary, it does still actually happen. Granted that some of the marvellous events recorded in the Bible could have been dispensed with, if the message had first come to men in the 19th century, that is no proof that they were not needed by the earlier generations. Was not this a part of God's Picture Book Method of dealing with an infantile race? And assuredly there are still multitudes who are not enough advanced to spare the record of these events. To such as these, the narrative which they have no difficulty in receiving—meets the very same need as the events themselves did, to the men who witnessed them.

Certainly as regards unusual and very remarkable supernatural phenomena, they are not peculiar to that period. There are doubtless thousands of sublime secrets, analogous to the vision of which St. Paul says that some details thereof it 'was not lawful for a man to utter,' that are reverently cherished, hid in the inmost heart, and never di-

vulged to the dearest friend. We believe that God still manifests Himself as surely, by these secret individual visitations, as ever he did to the people of old by means more suited, and even entirely necessary to their spiritual capacities.

In order to plant some comprehension of, and some faith in, this invisible Being in men, who had no precedent outward revelation, and whose spiritual faculties were largely undeveloped, such manifestations of Divine energy were altogether in harmony with God's slowly developing method, and even needful to the condition of the race.

The continuance of these old-world events, as necessary or expected signs, would now be as inappropriate and harmful, as they were once helpful and necessary. Our Lord's words have great significance: 'There shall be no sign given to this generation, unless ye see signs and wonders ye will not believe. If they believe not Moses and the Prophets, neither would they be persuaded though one rose from the dead. For in fact, sceptical minds and generally cultivated minds, nowadays, would not be convinced by outward miracles if they occurred. They would seek in them (even if sufficiently authenticated) a scientific rather than a religious significance; while the multitudes who are still in a condition analogous to that of the men of the Bible times have the record and they believe it, as I have said, and it satisfies and helps them, as the events themselves did the men of old.'

Genoa, Neb.

G. S. T.

JOHN.

For the YOUNG FRIENDS REVIEW.

John, the writer of the fourth gospel in the New Testament, was a native of the town of Bethsaida in Galilee, son of Zebedee (a fisherman), and Salome, and the brother of James, also an apostle. John was one of the first disciples of Jesus. In the third chapter of Mark, we find the following in the

account of the choosing and ordaining of the twelve: "Simon he surnamed Peter, and James, the son of Zebedee, and John, the brother of James, and he surnamed them Boanerges, which is the sons of thunder," this name implying vehemence and zeal. The mother of James and John is said, in the twentieth chapter of Matthew, to have come with her two sons to Jesus, preferring the request, "Grant that these, my two sons, may sit, the one on thy right hand, and the other on thy left, in thy kingdom." The answer of Jesus, and, indeed, the whole narrative, from the 20th verse to the 28th inclusive, are replete with instruction for all, not only for those who seek elevation above their fellows, but for those, who like the ten, are moved with indignation against such. These three, Peter, James and John, and none others, Jesus takes with him into the chamber in the house of Jairus, ruler of the synagogue, where his little daughter lieth dead, and is restored by him alive, to her now rejoicing father, as related in Mark, 5th chapter, also in Matthew, 17th chapter, these three are taken by Jesus "Up into an high mountain apart, where he was transfigured before them. Here appears Peter's leadership, for he was the one who said, "Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, one for Moses, and one for Elias." These three disciples appear to have been almost inseparable companions, though after this James is not so frequently spoken of in connection with the other two. John and Peter, on the night of the betrayal, followed Jesus, John going with him into the palace of the high priest, Peter staying at the door without. Then occurred that ever memorable scene of the denial of his master, so soon after declaring his willingness to lay down his life for him. What a lesson to us to beware of trusting, in a moment of enthusiasm, to our strength, lest, like Peter, when the time of temptation comes, we forget

our good resolves and falling, like him, we weep bitterly over our weakness. At the crucifixion, John, with his own mother, and the mother of Jesus, were present, and he it was to whom Jesus entrusted his mother, saying to him, "Behold thy mother," and to her, "Woman behold thy son." What confidence he must have felt in that disciple whom he loved, and how it was justified, for "From that hour, that disciple took her to his own home." He was present at the great draught of fishes, the third time Jesus showed himself to his disciples after the resurrection. This was the time Jesus queried thrice of Peter, "Simon, son of Jonas, lovest thou me?" and on being answered so decidedly in the affirmative, he said, "Feed my sheep." "Then Peter, turning about, seeth the disciple whom Jesus loved, saith to Jesus, "Lord, and what shall this man do?" His friendship for John, rather than mere curiosity, doubtless prompted the question. His own work had been pointed out to him; the manner of his own death had been foretold, and he naturally felt an anxiety as to what should befall his friend. The answer of Jesus is one to be remembered, "What is that to thee? follow thou me." Here we may gain instruction; it matters not what our friends may have to do, when the call comes to us, it is *our* duty to follow *Him* wherever He directs.

Again we find the two together on the day of Pentecost, and again at the temple, at the hour of prayer, where the lame man lay daily at the "gate of the temple called Beautiful" asking alms, and they said unto him, "Look on us," which he did, expecting alms, but Peter said, "Silver and gold have I none, but such as I have, give I thee. In the name of Jesus Christ of Nazareth, rise up and walk." Taking him by the right hand, he lifted him up, and he received his strength and walked. Although both appear to have been instrumental in the healing, Peter was the chief spokesman, and

follows the cure with his searching words to the multitude who had witnessed the miracle, which so grieved the priests and sadduces, that they laid hold on them till the next day, when they were brought before the high priest, and "when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled." The authorities acknowledged that a notable miracle had been performed, but fearing that the knowledge of Jesus would spread among the people, if such were repeated, they "commanded them not to speak at all, nor to teach in the name of Jesus." But they answered them by appealing to their sense of duty. "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."

While living at Ephesus John exercised a powerful influence in spreading Christianity throughout Asia Minor. About the year 95 he was banished by the emperor Domitian to the Isle of Patmos, where he wrote the Revelation. He returned to Ephesus, where he died, during the third year of Trajan, 100 A. D., being 94 years old. It is said he was put in a caldron of boiling oil in Rome, but escaped death, dying as was stated, at Ephesus. It is supposed his gospel was written at that place 78 A. D. He writes of Jesus as "God manifest in the flesh." This sketch will hardly be complete without speaking of his epistles, three in number. The time and place of writing the "First General Epistle" are supposed to be the close of the first century, at Ephesus. The second and third, not being general, but personal, were the last to be admitted in the canon of the New Testament.

In John's Gospel is to be found that most beautiful prayer, offered by Jesus prior to his betrayal; his discourse on the connection between the vine and its branches; and his talk to his disciples, during which Philip requested him to show them the Father, and they would be satisfied; how his lov-

ing heart must have ached at this implied doubt of his real character, as he administered a gentle yet forcible rebuke for their unbelief, in the question, "Have I been so long a time with you, and hast thou not known me, Philip? If one desires a mental feast, not to speak of the spiritual truths to be gained, let him read the fourteenth, fifteenth, sixteenth and seventeenth chapters of the "Gospel according to St. John," and his desire will be gratified. E. H. COALE.

Holder, Ill.

THE STORY OF THE BARE FOOT BOY.

Written by Trowbridge on the celebration of the 70th birthday of our Quaker poet, John G. Whittier.

O'er Haverhill's pleasant hills there played

Some sixty years ago,

In turned-up trousers, tattered hat,

The bare-foot boy we know

He roamed his very hills content;

But, while from bush and briar,

The nimble feet got many a scratch,

His wit, beneath its homely thatch,

Aspired to something higher.

Over his dog-eared spelling-book,

Or school-boy's composition,

Puzzling his head with some hard sum,

Going for nuts, or gathering gum,

He cherished his ambition.

He found the turtle's eggs and watched

To see the warm sun hatch 'em;

Hunted with sling, or bow, or arrow,

Or sought to trap the unwary sparrow,

Caught fish, or tried to catch 'em.

But more and more to rise, to soar,

The hope his bosom fired.

He shot his arrows, sailed his kite,

Let out the string and watched its flight,

And smiled while he aspired.

"Now, I've a plan! I know we can,"

He said to Mat, another

Small shaver of the bare-foot sort,

His name was Matthew, Mat for short,

Our bare-foot's younger brother.

"What, fly?" says Mat "Well, not just that,"

Thought John, "for we can't fly."

"But we can go right up," says he,

O! higher than the sky!"

"Oh, do," says Mat, "I'll hold thy hat,

And watch while thee is gone."

For these were Quaker lads and lipped

Each in his pretty Quaker speech.

"No! that won't do," says John.

"For thee must help, then we can float,
As light as any feather.
We both can lift, now don't thee see,
If thee lift me while I lift thee,
We shall go up together!"

An autumn evening, early dusk,
A few stars faintly twinkled,
The cricket chirped, the chores were done,
'Twas just the time to have some fun
Before the tea-bell tinkled.

They spat upon their hands, and clinched
From under hold and upper,
"Don't lift too hard, or lift too far,"
Says Mat, "Or we may hit a star,
And not get back for supper."

"O I no!" says John, "We'll only lift
A few rods up, that's all,
To see the river and the town.
Now, don't let go, till we come down,
Or we shall catch a fall."

"Hold fast to me; now—one! two! three!
And up we go!" They jerk;
They pull and strain, but all in vain.
A bright idea and, yet 'twas plain,
It somehow would not work.

John gave it up. Ah I many a John
Has tried and failed as he did.
'Twas a shrewd notion, none the less,
And still, in spite of ill-success,
It somehow has succeeded.

Kind nature smiled on that wise child,
Nor could her love deny him
The large fulfilment of his plan,
Since he who lifts his brother man,
In turn, is lifted by him.

He reached the starry heights of peace,
Before his head was hoary;
And now, at three-score years and ten,
The blessings of his fellow men
Waft him a crown of glory.

PROFESSOR CAMPBELL'S DEFENCE.

(Continued from last number.)

If our Father hates, curses, maims, diseases, attempts to sin, kills and performs similar actions plainly attributed to Him in the Old Testament Scriptures, I do not see how He can possibly be our moral example. His own law, called the transcript of His holy nature says, 'Thou shalt not steal, kill, bear false witness, covet, but thou shalt love God and thy fellowmen.' Christ said that the old law, 'Thou shalt not kill,' forbids even a harsh word, and 'Thou shalt not com-

mit adultery,' every mental action towards impurity. It is thus He fulfilled and is fulfilling the law. Christ's own life was that of fulfilment. In that life there was no hatred, but love; no curse, but blessing; no wounding, but healing; no deceit, but truth; no tempting, but deliverance from the tempter; no killing, but life-giving. This Jesus who went about doing good said:—"I and the Father are one. He that hath seen me hath seen the Father. The Son can do nothing of Himself, but what he seeth the Father do; for whatsoever things, He doeth, He also doeth, the son likewise; the works which the Father hath given me to finish, the same works that I do, bear witness of me that the Father hath sent me." We know what these works were, works of mercy, every one. We are expressly told that, 'No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him.' The same Son is called 'God manifest in the flesh,' and 'the brightness of His glory and the express image of His person.'

"In His admirable treatise, 'What is inspiration?' Dr. De Witt sums up his answer in these words:—"No proposed definition of God's inspiring grace can be accepted as complete, unless it has been formulated (1) in the light of the grand central truth, in which inspiration and revelation alike culminate, that Jesus Christ as a person, the only begotten of the Father, is the first perfect, and that only perfect revelation of God to men, and with due regard to the radical difference between the words of Christ, who was in Himself the truth, and those of all unpaid teachers as between the primary and every secondary source of divine knowledge and authority; (2) all his toric, prophetic and dialectic revelation of God in the inspired books of the Old and New Testaments is unfair to the revelation of personal truth and grace in the Christ of the historic Gospels; and (3) whatsoever the former

may contain that is incongruous therewith, whatever be the explanation of the incongruity, is not to be held as authoritative for us, but is virtually suspended as an imperfect and provisional inspiration. (Pp. 167 68.)

"The same writer says:—'It is often asserted most positively in controversy with those who refer discriminately to the different parts of the Bible, assigning a higher value to the latter than to the earlier revelation, that the Old Testament, as well as the New, is perfect and infallible in its minutest details. The highest inspiration is claimed equally for every part. But, who can say intelligently, in this sweeping sense, that the entire Bible for all time is the perfect and infallible rule of faith and practice, or any one book in the Old Testament? To press this familiar statement from the confession against those who find serious imperfection in the earlier Scriptures were jugglery of words. No one who uses it against others as condemnatory believes it himself of the Old Testament, apart from the New. If we would avoid confusion of thought, nothing is more important than reasonable discrimination. (P. 165.)'

"Christ is the end of the law to him that believeth, a more excellent way, the son as opposed to the servant, the bringer in of a better covenant. If the Old Testament were perfect, why should He have come to make known the Father? If the prophets of old were infallibly inspired to make known the character and the will of God, how came it that the least in the kingdom of Heaven was greater than John the Baptist, the greatest of them all. I am charged with dishonoring God. God forbid! else did the son dishonor the father.

"I have simply recognized progress in revelation, development in doctrine, a shining light that shineth more and more to the perfect day. What does John mean by saying: 'The law was given by Moses, but grace and truth came by Jesus Christ,' if the doctrine

of Christ were not greater and more in accordance with absolute truth than Moses' law? What is the meaning of apostolic contest of the Gospel against the law? Does the chronicler in I Chronicles xxi., 1, impugn the author of Samuel in II. Samuel, xxiv., 1, because he puts Satan in the place of God as the tempter of David? No doubt he does, but he magnifies the character of God, which is far more important. So, by reading the Scriptures, have I sought to vindicate the character of the Father. To find the infallible in the progressive at every stage of its progress is an impossibility. Christ is the infallible, the teacher sent from God above all other teachers. To Moses and his successors in the prophetic office, the holy spirit was given by measure, but to Jesus Christ without measure. To place the teachings of Moses on a par with those of Christ is to dishonor him who reveals the Father.

THE SECOND COUNT.

"The second count is that I have presented a view of God which sets Him forth as one who does not smite, either in the way of punishment or discipline and who has nothing to do with the judging or punishing of the wicked. My address was a popular one, written to set forth Jesus Christ as the true revelation of the Father, not a scholastic thesis to be guarded on every point. My contention was and is that God the Father is the antipodes of God the Son in scholastic theology; that he is regarded as arbitrary emperor and judge, and as a being tolerably different from his revelation, Jesus Christ, in his relations with our fallen humanity. Stated more logically, my thesis is this, that sin and illwill, moral and physical, are no part of God's notion nor God's plan. No theologian dare affirm that God decrees sin or any evil; they are not of God. God gave freedom to fallible angels and men, and doubtless foresaw the evil that would arise from the liberty of choice granted to a being of finite knowledge. Yet,

in so doing, God was not and is not responsible for evil of any kind. While this is generally allowed in the case of moral evil or sin, the Church has not recognized in it 'the sphere of physical evil. But the problem has met me in the region of natural theology and in connection with the argument from design. This argument seeks to prove the existence of God as a wise, powerful and beneficent creator from the evidences of beneficent design in the works of nature. Sin came into man's work and death by sin, not by God. So far from this crowning and being an act of God, it is called the last enemy to be destroyed. The God of Moses is the God of Jesus; but the former God allowed easy divorce, the latter does not. God does not change, but man does. Prophets were never straightened in God, but in themselves. It is not the divine but the human in revelation that makes the difference between Moses and Christ, the law and the Gospel. 'I have yet many things to say unto you,' said our Lord to His disciples, 'but ye cannot bear them now.' Mark, the evangelist, says: 'And with many such parables spake He the word unto them as they were able to hear it.' Paul tells the Corinthians, 'I have fed you with milk and not with meat, for hitherto ye were not able to bear it, neither yet now are ye able.' Punishment follows sin, as it follows every departure from God's law.

(To be continued.)

Man is within yourself, it is in the inner sense of your power that resides nature's instrument for your development.—*Pestalozzi*.

CHAPPAQUA MOUNTAIN INSTITUTE.

A Boarding School for both sexes under the care of Purchase Quarterly Meeting. The present building is new and much enlarged, and has perfect sanitary arrangements, excellent corps of instructors, broad course of study. Prepares for college. Healthfully and pleasantly located, near the Harlem R. R. One hour from New York City. For catalogue and particulars, address SAMUEL C. COLLINS, A. M. Prin., Chappaqua, N. Y.

GEORGE SCHOOL

NEWTOWN, BUCKS CO., PA.

Under the care of Philadelphia Yearly Meeting of Friends. New buildings, with all modern conveniences; extensive grounds; ten teachers, all specialists; three courses of study, the Scientific, the Classical, and the Literary; chemical, physical and biological laboratories; manual training. Special care will be given to the moral and religious training of the pupils by teachers who are concerned Friends.

For circulars and other information, address

GEORGE L. MARIS, PRINCIPAL.

FRIENDS' ACADEMY

LOCUST VALLEY, LONG ISLAND.

A boarding and day school for both sexes. Thorough courses preparing for admission to any college, or furnishing a good English Education. This school was opened Ninth month 8th, 1891. Terms for boarding scholars, \$150 per school year. The school is under the care of Friends, and is pleasantly located on Long Island, about thirty miles from New York. For catalogue and particulars, address FREDERICK F. WILLITS, Secretary, Glen Cove, Long Island, N. Y.

HARNED ACADEMY

BOARDING SCHOOL FOR BOYS AND GIRLS.

PLAINFIELD, - NEW JERSEY.

This is a select home school where each pupil is treated as a member of the family, and brought under refined influences. Situated in the beautiful city of homes. The buildings are now new, and modern in all their appointments—halls, parlors, libraries, spacious class rooms, and single bedrooms, all heated by steam. Owing to the enlarged buildings, we have decided to receive girls as well as boys, and all will be under thorough instruction and management. We desire to develop intelligent, upright, honest men and women, and to this end we aim to surround them with such influences as will bring out their better natures and inspire a desire for study and improvement.

For particulars address

HARNED ACADEMY, PLAINFIELD, NEW JERSEY



CAN I OBTAIN A PATENT? For a prompt answer and an honest opinion, write to MUNN & CO., who have had nearly fifty years' experience in the patent business. Communications strictly confidential. A Handbook of Information concerning Patents and how to obtain them sent free. Also a catalogue of mechanical and scientific books sent free.

Patents taken through Munn & Co. receive special notice in the *Scientific American*, and thus are brought widely before the public without cost to the inventor. This splendid paper, issued weekly, elegantly illustrated, has by far the largest circulation of any scientific work in the world. \$3 a year. Sample copies sent free.

Building Edition, monthly, \$2.50 a year. Single copies, 25 cents. Every number contains beautiful plates, in colors, and photographs of new houses, with plans, enabling builders to show the latest designs and secure contracts. Address MUNN & CO., NEW YORK, 361 BROADWAY.

We want all Friends to subscribe for the YOUNG FRIENDS' REVIEW.