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Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. VI.

LONDON, ONT., FIFTH MONTH, 1891.

NO. 5

UNFINISHED FRAGMENTS.

The Master will guide the weary feet,
Choosing for each, and choosing aright
The noontide rest in the summer heat;
For some the glory of Alpine height,
For some the breezes fresh and free
And the changeful charm of wave and sea;
For some the hush and the soothing spells
Of harvest fields and woodland dells;
For some it may be the quiet gloom
Of the suffering couch and the shaded room.
Master, *our* Master, oh let it be
That our leisure and rest be still with Thee,
With Thee and *for* Thee each sunny hour

—FRANCES RIDLEY HAVERGAL.

THE FAITH OF THE SOCIETY OF FRIENDS.

ESTEEMED EDITORS OF "REVIEW."

—I give below an attempt to illustrate the views of the Society of Friends, almost entirely in the language of Scripture, yet clearly, forcibly, and unequivocally expressed, avoiding dogmatical terms and pet phrases, in which all sects are so prone to indulge. I have called it the "faith" of Friends, because I like that word; for it signifies something, not merely accepted by the understanding, but believed from the heart, interfused through the whole being, and shining forth in our daily words and actions. As will be seen, it is in the form of a First-day school exercise; and I leave the reader to judge whether I have not here set forth Quakerism as held by our branch of the Society of Friends, and in its ancient purity, simplicity and vigor. Much is said, from time to time, about the cause of our decline. If I were to attempt to state it in a broad and general way, I should say the reason is, that many of our members hold but a half-belief in the principles of Friends.

Some are leaning towards rationalism, agnosticism, ethical culture, and the like; and some incline to think the mode of worship of other churches is more interesting and suitable to their needs, and delight in a more intellectual ministry. A belief in spiritual life and the true process of growth in it must be taught anew to every generation, and the simple religion of Friends will always be needed. But if there is to be a revival in our Society, it can only come through the faithfulness of those who truly believe in its mission among men, and who make that mission their mission; for "life alone can impart life."

WALTER S. WAY.

Philadelphia, Pa.

Believing that, in the world of thought and life, the Society of Friends has a sacred mission to fulfill, we are bold to testify, in humble confidence, to the faith that is in us; remembering the words of the Divine Master: "Whosoever shall confess me before men, him will I also confess before my Father who is in heaven."—(Matt. x., 32.)

What do Friends believe concerning God?

We believe in "one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all."—(Eph. iv., 5, 6, Revised version.)

What do we believe concerning Jesus Christ?

We believe in "Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people."—Luke xxiv., 19); "who was, in all points, tempted like as we are, yet

without sin.”—(Heb. iv., 15.) “For it was the good pleasure of the Father that in him should all fulness dwell.”—(Col. I. 19, rev. ver.) He is “called the Son of the Most High,”—(Luke I. 32, rev. ver.), for highest wisdom lived in him and purest love to all mankind. “As many as are led by the Spirit of God, these are sons of God.”—(Rom. viii., 14, rev. ver.)

What was the purpose of his coming?

“To this end was I born, and for this cause came I into the world,” that I should bear witness unto the truth.”—(John xviii., 37.) “I came that they may have life, and have it abundantly.”—(John x, 10, rev. ver.) “What the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh; that the requirement of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.”—(Rom. viii., 3, 4, rev. ver.)

What shall we say of his death?

“By wicked hands he was crucified and slain” (Acts ii., 23), sealing his testimony with his blood. “Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do the things which I command you.”—(John xv., 13, 14, rev. ver.)

What is the way of salvation?

It is “the way of holiness” which the prophet spoke of, wherein “the wayfaring men, though fools, shall not err.”—(Is. xxxv., 8.) “Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon.”—(Is. lv., 7.) “Repent, and turn yourselves from all your transgressions; . . . and make you a new heart and a new spirit. . . . For I have no pleasure in the death of him that dieth, saith the Lord God.”—(Ezek. xviii., 30-32.) “Though your sins be as scarlet, they shall be as white as snow; though they

be red like crimson, they shall be as wool.”—(Is. i, 18.)

How is man brought to repentance?

“No man can come to me, except the Father . . . draw him.”—(John vi., 44.) “The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world.”—(Titus ii., 11, 12.) “Where sin abounded, grace did much more abound.”—(Rom. v., 20.) “Thanks be to God for His unspeakable gift!”—(II. Cor. ix, 15.)

What do Friends believe concerning worship?

“The Lord of heaven and earth dwelleth not in temples made with hands; neither is he served by men’s hands, as though he needed anything.”—(Acts xvii., 24, 25, rev. ver.) “Hold all your meetings in the power of God” —(George Fox.) “Commune with your own heart, . . . and be still.”—(Ps. iv., 4.) “They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run, and not be weary; they shall walk and not faint.”—(Is. xl., 31.)

What is the right qualification for a minister of the gospel?

When it was the good pleasure of God . . . to reveal his Son in me, that I might preach Him among the Gentiles, I conferred not with flesh and blood, neither went I up to Jerusalem to them who were apostles before me.’ “For the gospel which was preached by me, is not after man; neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ.”—Gal. i., 15, 17, and 11, 12, rev. ver.) “My speech and my preaching were not in persuasive words of wisdom, but in demonstration of the spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God.” (I Cor. ii., 4, 5, rev. ver.)

Should the gospel be bought and sold?

“Freely ye have received, freely

give."—Matt. x, 8.) "I coveted no man's silver, or gold, or apparel. Ye yourselves know that these hands ministered unto my necessities, and to them that were with me. In all things I gave you an example, how that so laboring ye ought to help the weak; and to remember the words of the Lord Jesus, how He Himself said, It is more blessed to give than to receive."—(Acts xx., 33-35, Rev. ver.)

Where shall we find a guide for daily life?

"It is not in man that walketh to direct his steps."—(Jer. x, 23); "I will guide thee with Mine eye."—(Ps. xxxii, 8.) "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it; when ye turn to the right hand, and when ye turn to the left." (Is. xxx., 21.) "I will put my law in their inward parts, and write it in their hearts. . . And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord, for they shall all know Me, from the least of them unto the greatest of them." (Jer. xxxi., 33, 34.)

What conditions must we fulfill to experience this guidance?

"Those that seek Me diligently shall find Me." (Prov. xiii. 17, Rev. ver.) "The meek will He guide in judgment, and the meek will He teach His way." (Ps. xxv., 9.) "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit." (Ps. xxxiv., 18.) "God resisteth the proud, but giveth grace unto the humble." (James iv., 6.) "Except ye . . . become as little children, ye shall not enter into the kingdom of heaven." (Matt. xviii., 3.)

What do we think of the Father's loving care?

"His tender mercies are over all His works." (Ps. cxlv., 9); "and underneath are the Everlasting Arms" (Deut. xxxiii., 27.) "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain." (Ps. cxxvii., 1.) "I will bring the

blind by a way that they know not; in paths that they know not will I lead them." (Is. xlii. 16, Rev. ver.) "What I do, thou knowest not now; but thou shalt understand hereafter." (John xiii. 7, rev. ver.)

What do we believe concerning prayer?

"Watch and pray, that ye enter not into temptation." (Matt. xxvi., 41.)

"But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee." (Matt. vi. 6, rev. ver.) "We know not how to pray as we ought"; but "the Spirit helpeth our infirmity," and "maketh intercession for us." (Rom. viii. 26, Rev. ver.) "The battle of our life is won, and heaven begun, when we can say, Thy will be done; but, Lord, until our restless hearts in Thy deep love are still, we pray Thee, teach us how to do Thy will." (Lucy Larcom.)

What do we believe concerning the Scriptures?

"No prophecy of Scripture is of private interpretation. For no prophecy ever came by the will of man: but man spake from God, being moved by the Holy Spirit." (II. Peter i., 20, 21, rev. ver.) "From a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith, which is in Christ Jesus. Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction, which is in righteousness: that the man of God may be complete, furnished completely unto every good work." (II. Tim. iii., 15, 16, rev. ver.)

What is our position in regard to fasts, festivals, ordinances and traditional customs of men?

"Ye fast not this day so as to make your voice to be heard on high. . .

. . . Is not this the fast that I have chosen? To loose the bonds of wickedness, to undo the bonds of the yoke, and to let the oppressed go free? . . .

. . . Is it not to deal thy bread to

the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" (Is. lviii., 47, rev. ver.) "Ye observe days, and months, and seasons, and years. I am afraid of you, lest by any means I have bestowed labor upon you in vain." (Gal. iv., 10, 11, rev. ver.) "Be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God." (Rom. xii. 2, rev. ver.) "For freedom, did Christ set us free: stand fast, therefore, and be not entangled again in a yoke of bondage." (Gal. v. 1, Rev. ver.)

What is our testimony concerning peace?

"Thou shalt not kill." (Ex. xx., 13.) "He shall judge between the nations, and shall reprove many peoples: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." "I, the Lord, will hasten it in its time." (Is. ii., 4, and lx. 22, Rev. ver.) "Is it so, that there cannot be found among you one wise man, who shall be able to decide between his brethren, but brother goeth to law with brother, and that before unbelievers? Nay, it is altogether a defect in you, that ye have lawsuits one with another. Why not rather take wrong? Why not rather be defrauded? Nay, but ye yourselves do wrong, and defraud, and that your brethren." (II. Cor. vi., 5-8, rev. ver.) "Render to no man evil for evil;" "but overcome evil with good." (Rom. xii., 17, 21, rev. ver.) "Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another." (Eph. iv. 31, 32, rev. ver.)

What is temperance?

"Whether ye eat, or drink, or whatsoever ye do, do all to the glory of

God." (I. Cor. x., 31.) "Who hath woe? Who hath sorrow? Who hath contentions? Who hath complaining? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek out mixed wine. Look not thou upon the wine when it is red, when it giveth its color in the cup, when it goeth down smoothly: at the last it biteth like a serpent, and stingeth like an adder." (Prov. xxii., 29-32, rev. ver.) "Woe unto him that giveth his neighbor drink." (Hab ii., 15.)

What should be our rule of speech?

"Keep thy tongue from evil, and thy lips from speaking guile." (Ps. xxxiv., 13.)

What should we bear in mind in regard to dress?

"Let not your adorning be the outward adorning; but let it be the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is, in the sight of God, of great price." (I. Peter iii., 3, 4, rev. ver.)

What conclusion may we draw from all the foregoing declarations?

He is not a Friend who is one outwardly, neither is religion a thing of the understanding; but he is a Friend who is one inwardly, and true religion is of the heart, in the spirit and not in the letter, whose praise is not of men but of God. (Compare Rom. ii., 28, 29, rev. ver.) Belief is nothing, and profession is nothing, unless we keep the commandments of God. (Compare I. Cor. vii., 19.)

No man can be provident of his time who is not prudent in the choice of his company.—[Jeremy Taylor.

To secure a contented spirit, measure your desires by your fortunes, and not your fortunes by your desires.—[Jeremy Taylor.

Who shoots at the mid-day sun, though he be sure he shall never hit the mark, yet as sure he is he shall shoot higher than he who aims but at a bush.—[Sir Philip Sidney.

FROM TOLSTOIS "SPIRIT OF CHRIST'S TEACHING."

CHAPTER V.

THE FULFILMENT OF THE WILL OF THE FATHER GIVES A TRUE LIFE. (THY WILL BE DONE.)

The wisdom of life is to understand that we live, but as the sons of the Spirit, who is our Father. Men adopt for their lives the aims of the flesh, and through attaining those aims torment themselves and others. By accepting the teaching of the spirit as to life, and by subduing and quieting the flesh, men obtain the full satisfaction in the life of the spirit, of the life which was appointed for them. It happened once that Jesus asked a woman of another faith to give him to drink. The woman refused, under the pretext that she was of another faith. On this Jesus said to her: If thou hadst understood that he is a living man who asks thee for drink, in whom is the spirit of the Father, thou wouldst not have refused, but have sought by doing good to be united in the spirit to the Father, and the spirit of the Father would have given thee water, not such as that which makes men wish to drink again, but water which gives eternal life. It is needless to pray to God in any appointed place; those only can serve Him in whom is His spirit, by deeds of love.

And Jesus said to his disciples, the true food of man is the fulfilment of the will of the Father. The fulfilment of that will is always possible. Our whole life is a gathering of the living fruits sown in us by the Father. These fruits are the good which we do unto others.

We have no need to await anything; our life must be a ceaseless act of good to men.

After this Jesus happened to be in Jerusalem. There, there was a bathing place, and a man lying doing nothing, a sick man waiting to be cured by a miracle. Jesus went up to him and

said, wait not to be cured by a miracle, but cure thyself as far as thou hast strength, and mistake not the meaning of life. The sick man listened to Jesus, arose, and went his way.

On seeing that, the Pharisees began to reproach Jesus for what he had said, and for having cured the sick on the Sabbath. Jesus said unto them: I have done nothing new, I have done only what our common Father, the Great Spirit does. He lives and gives life to men, and I have done the same. To do this is the vocation of every man. Every man is free to live or not to live. To live, means to fulfil the will of the Father, that is, to do good to others; not to live, means to fulfil our own wills, and to do no good to others. It is in the power of every man to do the one or the other, to obtain life or to destroy it. See what the true life of man is like; a master gave his slaves a part of a valuable property, and ordered them to labor each with his own share. Some did so, and others did not, but hid what had been given them. The master came to call them to account; and to those who had done much he gave more than they already had, and from those who had done little he took everything away.

The share in the valuable property of the master is the spirit of life in man, the son of the Father. He who labors in life for the life of the spirit obtains eternal life; while he who labors not loses the life which was given him.

The true life is the common life of all, not the life of one. All must labor for the life of others.

After this Jesus went into the desert, and many of the people followed after him. In the evening the disciples came and said, with what shall we feed all these men? Among the people there were some who had nothing, and some who had taken with them bread and fish. And Jesus said to the disciples, Give all the bread you have. He took the bread and gave it to his disciples, and they gave it to others,

and then others began to do the same. And all ate what others gave, and all were satisfied, but they had no need to eat all they had. And Jesus said, So also you must do. Every one must not seek to provide himself with food, but must give to others what he has, as the spirit in man tells him to do.

The real food of man is the spirit of the Father. Men live only through the spirit. We are bound to serve all the functions of life, for to live is not to do our own will, but the will of the Father of life. The will of the Father is that the life of the spirit, which is in every man, should remain in him, and that all should preserve that life till the hour of death. The Father is the spirit which is the source of all life. Life is only the fulfilment of the will of the Father, and, therefore, for the fulfilment of the will of the spirit it is necessary to give up the things of the flesh. The flesh is food for the life of the spirit, and only by consuming the things of the flesh can the spirit live.

After this Jesus chose certain disciples and sent them abroad to proclaim everywhere his teaching of the life of the spirit. When he sent them he said, Go and preach the life of the spirit, and therefore give up beforehand all the pleasures of the flesh; have nothing of your own. Make yourselves ready for persecution, privations, and suffering. You will be hated by those who love the life of the flesh, and they will torture and kill you, but be not afraid. If you fulfil the will of the Father, you will have the life of the spirit, and no man can take it from you.

The disciples set forth, and when they returned they announced that everywhere they had prevailed over evil.

Then the Pharisees said to Jesus that his teaching, even if it prevailed over evil, was an evil itself, inasmuch as those who professed it had to endure suffering. To this Jesus answered, Evil cannot prevail over evil, for evil can only be overcome by good. Good is the will of the Father's spirit, of the

spirit which is common to all men. Every man knows that good exists for him. If he does good to others, if he does what is the will of the Father, he does well. Therefore the fulfilment of the will of the Father spirit is good, although it be accompanied with suffering and death for those who accomplish it.

SPRING.

Dip down upon the northern shore,
O sweet new year, delaying long ;
Thou dost expectant nature wrong ;
Delay, delay no more.

What stays thee from the clouded noon,
Thy sweetness from its proper place ?
Can trouble live with April days,
Or sadness in the summer moon ?

Bring orchis, being the foxglove spire,
The little speedwell's darling blue,
Deep tulips dashed with fiery dew,
Laburnums, dropping wells of fire.

O thou new year, delaying long,
Delayest the sorrow in my blood
That longs to burst a frozen bud,
And flood a fresher throat with song.

Now fades the last long streak of snow ;
Now bourgeons every maze of quick,
About the flowering squares, and thick
By ashen roots the violet blow.

Now rings the woodland, loud and long,
The distance takes a levelier hue,
And drowned in yonder living blue,
The lark becomes a sightless song.

Now dance the lights on lawn and lea,
The flocks are whiter down the vale.
And milkier every milky sail
On widening stream or distant sea.

Where now the sew-mew pipes or dives,
In yonder greening gleam, and fly
The happy birds that change their sky
To build and brood, that live their lives.

From land to land, and in my breast,
Spring wakens too ; and my regret
Becomes an April violet,
And buds and blossoms like the rest.

ALFRED TENNYSON.

I think the great main doctrine
of Christ is that truth is light, and they
who love the light come to it.

F. W. ROBERTSON.

CORRESPONDENCE.

Playhouse, 4th mo. 13th, 1891.

Dear Cousin Julia,—

Mamma taught me that when impressed to do a loving act *never to delay*, so I write for others who cannot to tell you how glad we are that you asked the editor if he would print our messages for us? We would be afraid to do such a thing, lest we be told, as children often are, *that they must be seen, not heard.*

Loving yours,

HOPEFUL BAND.

Though I am more than five years old still, I am not very tall, and have to mount my stool to speak. I have been wondering who would respond to Cousin Julia's nice warm thoughts for the "Little Folk," but remembering that "wishing never did anything," if all simply wait and wonder who will write to please Cousin Julia, she will be left without a single word to encourage. I would be sorry if none had the courage to speak up, and let her know that we are taught manners enough to thank her at *least* for her loving interest in childhood's behalf. We little folk do like to be talked to cheerily, and we feel sure that many of life's lessons would be much easier and earlier learned if some such patient, happy hearted ones would just keep on telling us practical stories, embodying things hard for us to understand, and then show us how to live all these lessons. I think we all want to be good Christ-like children, if we could only learn the good way first, and keep treading in it, instead of learning so much that is naughty, which we have to unlearn and forget before we can walk steadily onward in the pathways leading heavenward. But maybe we do not try hard enough to do as we are taught. Then it is all right if we are left alone to struggle through the wilderness of worldly ways, suffering from our own naughtiness, until we feel desolated, hungered and thirsty enough to cry aloud for help and pray

"Lord hear this simple prayer I offer,
Help me to be good alway,
May I call right thoughts about me
While I drive the bad away."

When we will not mind and do what we are told, we must just be left to burn ourselves sorely, then we will keep away from the fire.

H. B.

NEBRASKA HALF-YEARLY
MEETING.

The late Half-Yearly Meeting of Friends held in Lincoln, Neb., was a practical illustration of the growth in life and interest of our Society in the far west. Yet it seems to me it was but the dawning of a day to come, when Lincoln will be the center of a large and influential body of Friends in that State. A Friend from Illinois, who was in attendance, says: "How I would love to have all, who have a living interest in our great western field, know of the success of this gathering. I was never more agreeably surprised than at the attendance at this meeting—the third since its establishment. On First and Second days the meetings were held in a public hall. On Second-day fully 150 were present, all Friends (or nearly all). The business was conducted harmoniously and orderly—remarkably so when we consider the various localities in the east, whence they came, and so many having for so long a time been isolated from the Society, and had apparently lost all interest. The young people's meeting on First-day afternoon would have done credit to any of our older meetings. We have but one locality that can equal it." "The fields are indeed already white unto harvest," and the interest of late shown in our scattered ones of the west is already felt and appreciated. Let the work go bravely on and God will bless it.

S. P. Z.

Words are flowers, and deeds are fruit. We are told that it is by their fruits, not their flowers, that Christ's disciples shall be known.

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

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

Genesee Yearly Meeting is held this year at Bloomfield, Prince Edwards county, Ont., commencing its business sessions on the 15th of next mo., with meetings for worship at 11 o'clock a. m. and 4 p. m., on First day, the 14th. The First-day School Association adjourned to meet at 6 p. m. on the 13th, to be followed by sessions on Second and Fourth-day afternoons. The Temperance Committee meets on Third-day afternoon.

Margaretta Walton, of Ercildoun, Philadelphia Y. M., obtained a minute of the Western Quarterly Meeting, giving her liberty to attend Genesee Y. M. We are pleased to know she has a

concern, and a prospect to come among us, and we take this opportunity, for the present, of welcoming her to our Canada.

We are informed that the Half-Yearly Meeting of Nebraska, held in Lincoln, Neb., on 4th mo. 25th, 26th and 27th, was a very interesting occasion with good meetings. Among those from a distance, who were in attendance, we might mention Ellwood Trueblood, of Indiana, Edward Coale and Joshua C. Mills, of Illinois, and Benjamin Nichols and E. Hogue, of Iowa. It is unnecessary to add that they received cordial greetings.

The Act re marriages in the Society of Friends as amended recently, and which we print in another part of this issue, is quite a concession to the Society over the old Act, which allowed only those who were members of our Society to marry according to our order. This only places us on a par with other religious orders, and would no doubt have been granted long ago had it been asked for.

A number of subscriptions, sent by Genesee Yearly Meeting last year to its isolated members, expires this month and next. By renewing promptly their subscription the recipients will acknowledge the interest shown by the Yearly Meeting as well as encourage the work of the YOUNG FRIENDS' REVIEW. We wish to continue our connection with all these another year.

All First-day schools, belonging to Genesee Association, should not fail to report this year, and all scholars who attend should take part in the exercises, the programme for which is not wholly decided upon yet.

MARRIED.

SCHOOLEY-FERRIS—Married by Friends' ceremony at the residence of the bride, 4th mo. 21st, 1891, William A. Schooley and Anna A. Ferris, youngest daughter of Martha H. Ferris, all of the city of Buffalo, N. Y.

OBITUARY.

BROWN.—In Whitby, Ontario, Canada, Third Month 26th, 1891, Sylvanus C. Brown, aged 45 years, 9 months and 6 days.

The death to this valued Friend was due to a sad and distressing accident. He was in the prime of matured manhood, and enjoying the confidence and esteem of the community of which he was a member. He had led an animal of his herd, a Jersey bull, to water, and while returning from the water-trough to the stall, the animal in some way unsnapped the ring from the lead-staff and attacked his master. He was seen by a member of the family while standing at the trough, and was not seen again, as no one else was about the farm-yard at the time, until nearly an hour had elapsed, when his youngest son, Milton, who had just returned home from a neighboring town, passing through the yard came upon the broken staff, and looking around saw the form of his father lying at some distance, and the bull loose in the yard. The animal started toward him in an angry manner, and Milton was obliged to make his way over the nearest fence until the animal turned in another direction. He then succeeded in moving the lifeless form of his father to the fence, and summoning assistance the body was quickly carried to the house. Upon examination the ribs over the heart were found to be crushed, and the breast bone broken; the head and face showed bruises evidently made by the horns, one directly over the right temple which was doubtless the fatal blow.

The deceased was a son of Sylvanus Brown, sr., who is now in his 94th year; his family is one of the oldest among the pioneers of Ontario. They are earnest and faithful members of the Society of Friends. Our dear departed friend was a ready and willing worker in every good cause. He was a strong and conscientious advocate of the principles of truth in whatever form they appeared, and at the time of his

death was superintendent of Pickering First-day School, which position he filled with entire satisfaction to the flock under his care. We cannot feel that he has left us; his words of kind and loving counsel are still ringing in our ears; we believe they will ever be fresh in our minds and that he is now enjoying the approving smile of welcome in the beautiful mansion that he so earnestly strove to fit himself to inhabit.

He leaves besides his aged father, a wife, two daughters, and two sons. Isaac Wilson, of Bloomfield, was present at the funeral, and spoke words of comfort and instruction from the text: "Visit the widow and fatherless in their affliction, and keep yourselves unspotted from the world."—[From Friends' Intelligencer.

Mulgrave, Ont., 4-25-91.

Our friend, John J. Cornell, spent a few days with us, held four meetings and a parlor meeting, which was a long-felt need, as we are somewhat isolated from Friends' society. He directed our minds to the divine teachings of our Heavenly Father within the heart; pictured to us the lives we should live to obtain happiness, and by his advice and sympathy has aided to lighten the burden of those oppressed. Truly it was a gospel feast not soon to be forgotten.

BERTHA A. POUND.

GRANVILLE, WASH CO., N. Y., Fourth mo. 6, 1891.—I know of no better way than through the medium of YOUNG FRIENDS' REVIEW to express the pleasure and gratitude of the Friends of this place in the late visit of Isaac Wilson. We feel grateful to our friend that he felt willing to spend a short season with us, and grateful to our Heavenly Father for sending his servant to us, whose God-given words have enabled many, I believe, to take up the burden of life more earnestly, and work more faithfully in the Master's service, and I may not confine

those sentiments to members of our own Society, for as one woman, a member of another church, remarked, after listening to one of our Friend's powerful sermons: "I never heard my creed so well expressed before." Easton Friends inform us of the great satisfaction felt by them in Isaac Wilson's visit to their town, although his ministrations were confined in part to those who were experiencing the anguish caused by the death of dear ones in the family circle. As we review, in our minds, the details of Friend Wilson's visit among us, we feel it in our hearts to say God bless him wherever he may go, and we know that the blessing will be his, for he is faithful in the performance of all duties as made known to him by the voice of God.

LYDIA J. MOSHER.

[The above note came too late for insertion in last issue.—EDS.]

ONE SIDE OF THE QUESTION.

Dear Friends, who spoke through your representative in the REVIEW, I am glad you were not offended at that article. It was not intended to represent my view of the case, nor yours, from our own stand-points, but, as I said before, only one side of the question. It was meant to show the view we might obtain, when we are placed in a position to sympathize most earnestly with, not the child who, remaining, finds the home sheltering roof-tree all sufficient, but the one who must needs go out into the world to find broader fields, according to his or her opinion. There must be suffering before this step is taken, like that of one going from home. There must be some need that is not supplied, some requirement that has not been given; not from any wilful neglect, but sometimes, perhaps, from an over care that looks only from its own standpoint instead of from both, to see where the need is. In order fully to sympathize with another most helpfully, we must place ourselves for a time in their position. This is

what happened to George Fox before he led the people. It also is given to Friends' ministers to feel each one's state most deeply, and the need is also that each member of the Society shall, in like manner, feel each other's need. Then will they be as one power to elevate mankind. That article was not intended for a criticism, far from it. To the writer it appeared most vividly at that moment just what some had suffered, why they had suffered, and what the Society had lost in their departure, as well as the personal loss to themselves of some blessings they might have enjoyed. Yet their going was not a wayward wandering. It was done thoughtfully, prayerfully, no doubt, and they go, not to lives of wrong-doing, but to noble, honest, active lives of conscientious duty, to be a power for good in the world outside.

JULIA M. DUTTON.

Waterloo, N. Y., April 27th, 1891.

A FEW MORE THOUGHTS ON "SCRIPTURE AUTHORITY."

In reading the REVIEW for Fourth month I thought that in the article under "Scripture Authority," some of the author's views, or at least his manner of expressing them, might be misleading to some. He says: "If George Fox had been willing to receive the Scripture as authority the Society of Friends would never have been." I believe that many reading the above would take it in a far different sense from what the author may have intended. Admitting that in George Fox's day, too much dependence was placed upon the words of Scripture, and especially upon the explanation of them by ministers and priests, yet George Fox and the early Friends, in calling the people's attention to the Divine Guide or Spirit of God in their own souls, said expressly that it was the same spirit or power which caused the Scriptures to be written. So, of course, this Guide is the highest authority,

being nothing less than the voice of God Himself in the soul of man.

But George Fox did not set aside the Scriptures as of no authority. It would be difficult, if not impossible, to find in religious history one more familiar with the Bible or one who made it a more constant companion than George Fox. It was his mission to revive a long forgotten truth proclaimed to the early church by John, that the true Light (Christ or the Word of God) "lighteth every man that cometh into the world." Through this very Light, by direct revelation, God made known to the earnest seeker after Him His will in regard to himself and his duties to others. He will do the same for each one of us if we follow George Fox's injunction. "Friends mind the Light."

But I cannot agree with the author of "Scripture Authority" that the "early Friends made use of expressions of Scripture to arrest the attention of their readers or hearers or to convince them." It would be a very hypocritical way to convince them if the speakers or writers did not believe in the authority of what they quoted. That they did, as do Friends now, quote Scripture abundantly we all know, but not to make people think they believed in them when they did not, but to show that what was given them to say was from the same source of inspiration as the Scriptures themselves, and also as is often the case to the clear expounding of Scripture passages.

The Bible gives us the account of God's dealings with man from the earliest ages, it contains prophecies, the fulfillment of which we can trace down through long centuries since they were written in a truly remarkable manner, and inexplicable except upon the theory that they are divinely inspired. And above all else, we have in the Bible the priceless treasure of all the recorded words of Jesus Christ when he was upon earth.

Thus it appears to me that we may give the Bible authority without detracting from the "Light within," to

which also the Bible bears witness, and by which the Bible may be explained, 2nd Peter, 1-20. I can unite with the author of "Scripture Authority," in desiring that all Friends "keep faith in the reality and efficacy of the Spirit of God in the soul, and in its supreme and divine authority. And to this day our ministers do speak according to Christ's command, "Take no thought how or what thing ye shall say for the Holy Ghost shall teach you in the same hour what ye ought to say." Even as "the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."

LYDIA J. MOSHER.

I can agree with most of the criticism above, and am thankful for a further and fuller explanation of my views. But there are one or two instances where I respectfully decline the explanation. I was surprised to find that my words could possibly be construed into a belief, or even into a hint, that the early Friends used hypocrisy to further their views. Such a thought was far from my mind, and I do not think it could possibly be implied by my words. The writer says: "It would be a very hypocritical way to convince them (the hearers) if the speakers or writers did not believe in the authority of what they quoted." Now this sentence employs the very word concerning the meaning of which, for the most part, all our difference of opinions originate. The writer, if I mistake not, seems to make the word "authority" synonymous with "truth." And taking this privilege, which I will by no means allow, she makes me to represent the early Friends as trying "to make people think they believed in the Scriptures when they did not." Now, as I said, I do not use "authority" as synonymous with "truth." If we did this how senseless would become that noted and exquisite saying of Lucretia Mott "Truth for authority, not authority for truth." "I do not know that we could

charge the early Friends with hypocrisy for quoting Scripture, although they might not consider them *authority*. I do not remember of ever having heard anyone charge Jesus with hypocrisy for suffering himself to be baptized with water, although he knew it was not an essential to salvation.

He did it, I believe, for the same reason that the early Friends quoted Scripture, to gain the attention and win the favor of the people, that they may take the truths they might utter into the inner mind, where they would receive the sanction of God's holy spirit.

Merely because a fact is found in the Bible is not with Friends generally, I believe, and was not with the early Friends authority for its truth. It had to be carried to a higher court and receive the further corroboration of the spirit of God in the soul. There are truths in most all books, and especially in the Bible, but for authority we must have something infallible; and we ascribe infallibility neither to priest, nor pope, nor the Bible. Why did Jesus say, "The letter killeth but the Spirit giveth life?" Why did George Fox so earnestly exhort Friends to mind the light? Was it not because they believed all things fallible, excepting God and His spirit? E. M. Z.

THE NEBRASKA HALF-YEARLY MEETING.

To the Friends of the REVIEW :

When this reaches you the Nebraska Half-Yearly Meeting will be of the past; and I hope it shall have been a spiritual feast not soon to be forgotten, but one of lasting remembrance.

I cannot refrain from writing that my heart was filled with tender sympathy when I read the loving invitation for Friends to attend their meeting. And I could well understand the strong desire, the longing for those to be with them who could be a *power of strength* unto them.

A prayer arose that there might be a hearty response from those who felt the

way open to attend, and especially from the ministers of our Society. It seemed to me there was an especial pleading for them in the invitation, and oh! may the deep recesses of the heart be searched and find, as the result, the Blessed Master has a work for them among our isolated members, and may there have been a willingness to go and impart to the hungry the glad tidings of free gospel love, peace, righteousness in the earth. "The harvest truly is plenteous, but the laborers are few." "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." There are faithful standard-bearers in the ministry of our Society who have received the divine command to "feed my lambs" who are "hungering and thirsting after righteousness," but who do not at all times feel free to go, to undertake the expense involved in travelling from place to place. It has been a cause of sadness that such is the case, and I trust the day is not far distant when means may be provided for those who are in need of it, and who are willing to be a mouthpiece of the Father.

Must the multitude "faint" and be "scattered abroad as sheep having no shepherd."

Is it right for us to withhold that which will give them the true bread of life? Surely not. In olden times it was no unusual thing, but rather customary, for ministers to be aided, and I might ask why has it grown almost obsolete? To such an extent that many friends who doubtless would be willing to assist, do not know that it would be proper to do so, for fear of going contrary to a free gospel ministry. The writer believes firmly in a free ministry, but if the individual is not entirely free to obey the call of divine love, or he or she is burdened with a feeling that they are unable to obey the call through the want of assistance, then it seems to me the ministry falls short of being a free one.

Probably a general discussion of this all-important question in some

our larger meetings might be helpful to many Friends and bring forth good results.

Individually we may be helpful towards advancing the cause of truth, by the giving of the little or much, according to our ability. If given in a true spirit, and at the proper time, the widows' mite will be just as richly rewarded now as it ever was.

Words almost fail to express my feelings in regard to this, and I know too well how incompetent I am to do so, but trust it may be received in the spirit in which it is written.

A YOUNG FRIEND.

4th mo. 27th, 1891.

EDITORS YOUNG FRIENDS' REVIEW.

Thinking that a brief account of a recent visit to a former ancient abode of worship might, perhaps, interest some of the readers of the REVIEW, particularly those in this part of the heritage, I hereby append the following for their perusal :

The writer, at the request of a member of the special committee in charge of the property, went to Paturgent, twenty-two miles south of Baltimore, on the Baltimore and Potomac Railroad, on First-day, 4th mo. 19th, to present a deed to the colored people of the African Methodist-Episcopal-Zion persuasion, who were holding dedicatory services in the old Indian Spring Meeting-house, they having repaired the building, an ancient stone structure, with a new roof and other slight alterations and additions, having lowered the roof about three feet, and removed the partition, converting it into one apartment. It was abandoned by Friends about the year 1866. Among those who worshipped there were the Cowmans, the Hopkins, and the Snowdens.

The writer was met at the station by an acquaintance, whose interest in the matter, though not a Friend, has been greatly appreciated by those having the property in charge, and conveyed to the place of assemblage about one mile

distant. The house is surrounded by a beautiful grove of oaks. A portion of it was erected some time previous, perhaps a generation or more, judging from appearance, to 1792, when the lot was conveyed by deed to John Cowman and others, when an addition was built or added to the house, there also being another addition in later years. It being the property of Baltimore Yearly Meeting, it was deeded to them by the Clerk of the Representative Committee, with the names of two of the members of the special committee above referred to appended thereto.

The deed bearing date the 16th day of April, 1891, recited that in consideration of the sum of \$100 previously paid, they conveyed the lot, containing three acres of land, more or less, with the proviso that it be used as a place of divine worship, or for educational purposes, and should they at any time fail to carry out its intent it reverts to the Yearly Meeting.

By request of the minister in charge, A. C. Washington, an employé of the Government at Washington, the writer read the deed to the congregation, and made a few remarks pertinent to the occasion. The house was completely filled with a remarkably genteel appearing class of colored people, who seemed to thoroughly appreciate the occasion.

Two very good addresses were made by ministers of their persuasion. One delivered a sermon, the other the presentation address upon the reception of the deed. The former, whose name was J. R. Johnson, a venerable-looking man, based his remarks upon a text found in one of the books of the Old Testament, as follows: "How many among you remember this house when it was in its glory." Seeming to have a full knowledge of what he was talking about, he referred in a pleasing manner to those who had in years gone by worshipped there, when the house was in its glory, and also to the good that Friends as a people have done, etc., and the interest that they felt in their race, adding that they believed in that

inspiration as spoken of in the Bible, whose source and fountain is the Divine Throne, and governed and controlled by that inspiration they went about among the people doing good, distributing their alms.

The other, whose name was Logan Johnson, aged probably about thirty-five, delivered an able and cultured address, seeming to be thoroughly familiar with the labors of Friends in their behalf, and forcibly expressed his appreciation thereof. He referred pathetically to the incident related in Uncle Tom's Cabin, of the escape from bondage of the woman Eliza that rather than suffer *torture* from the blood-hounds that were in pursuit of her she plunged into the roaring Mississippi and marvellously escaped by the aid of floating masses of ice to the other shore, the banks of deliverance, and that she was rescued and cared for in a Quaker home. He also referred to the possibilities of their race, and counselled them to greater diligence, and to the formation of good habits, and concluded by saying that the Friends were with them—in their bondage with them, after their liberation they had not forsaken them, but that they were with them now, in endeavoring to advance their race and elevate them to better citizenship, surround them with good influences, as was evinced by their generous act in donating them that abode of worship, which could not but have its good effect in after years.

M. O. T.

Baltimore, Md., 4th mo. 30th, 1891.

[NOTE.—To those who are not familiar with the disposition of the property above referred to, some explanation appears to be required. The Friends having charge of the property agreed, some years ago, to sell it to the colored people of that vicinity, for three hundred dollars, and deed it to them when the full amount was paid. They paid one hundred dollars, and after a time abandoned it. Another organization has recently sprung up there, put the

building under suitable repairs, and believing them to be worthy recipients thereof, the property was deeded to them, with the reservation named therein.

M.

PICKERING EXECUTIVE MEETING.

FOR YOUNG FRIENDS' REVIEW.

Pickering Executive Meeting was held at Uxbridge the 23rd of this month. The attendance I think as large as usual. A number of Friends from Pickering drove out, and enjoyed a pleasant drive through a very "rustic" part of the country—some places being quite picturesque with its immense hills, and innumerable little streams of running water, and miniature falls. The roads and weather were all that could be desired at this time of the year.

Our esteemed Friend, Richard Widdifield, was very acceptable with us, he having just recovered from an attack of "La Grippe." He spoke in very feeling terms of the place made vacant and the loss sustained in the Meeting by the death of our much respected friend and brother, Sylvanus C. Brown. We were charged faithfully to strive to live each day of our lives very close to our Heavenly Father, for we know not what a day or an hour may bring to us, and if the messenger of God comes to us as it did to our lamented brother, in a moment of time as it were, we may be ready for that final change.

He was faithful in attendance of meetings and in all that pertained to the interest of the Society, and endeavored to do what he felt to be his duty.

The routine of business was gone through with, the queries were all answered at this time, previous to our H. Y. M.

After partaking of the hospitality of kind Friends that night we wended our way towards home next morning, thinking it had been good to be there.

A. W.

3-4-91, Ashton-on-Mersey, Eng.

To the Editors of the YOUNG FRIEND'S REVIEW.

Thanks for the notice of the work of Lady Henry Somerset in your last number. It is very interesting, and may well be an encouragement to ladies on both sides of the Atlantic to do all that lies in their power for the moral and spiritual well-being of their sisters. Work of this kind is not carried on only by the rich, as we well know, though their wealth enables them to carry out more easily practical plans of substantial help, many women in the middle and retired walks of life labor earnestly according to their means, and their travail of soul is great for the well-being of those around them.

From a friend, aged 72, I received the following, which if you approve and publish in your interesting paper, may be a further stimulus "To do the good that lieth nearest":— M. F.

"My Jubilee, or Fifty Years a Total Abstainer.—My card or certificate of membership from the Nottingham Total Abstinence Society is dated Jan. 1st, 1841, and with its blue ground and silver letters is a precious relic to me of the time when I became a pledged member, a step I have never for one moment regretted, although it was not so easy to be an abstainer then as now. The idea was treated with contempt, and its advocates often treated to hard and insulting language. I am truly glad and thankful that I adhered to my decision, and have been enabled to help others by my example and influence to work for their emancipation from the slavery of intoxicating drink. I was young then, and I ever feel for the young, and entreat them to search the Scriptures. 'How shall a young man cleanse his way?' by taking heed thereto according to Thy Word. I am not a member of the Society of Friends, but I had just entered into a family of these, which consisted of eleven persons, ten of whom were 'teetotalers'—earnest, zealous workers most of them were in

the cause, as also in the First-day School work, &c. How could I but catch the inspiration? Seven of them have gone to the heavenly home, only two are left in this country, and one is in New Zealand, having carried off the good seed there also I believe. So being now anxious to honor my Lord and promote His cause, and to celebrate my temperance jubilee in the town of Sutton, in Ashfield, Notts., where I have long resided, and amongst the Sabbath School teachers and others of my friends and neighbors, I invited them to a tea-meeting. The invitations were well responded to, and our minister opened the meeting by prayer and singing, giving also an address. Some Friends also came from Mansfield and addressed the meeting. I also gave a short address, specially to exhort the younger ones to stand up more and enlist on the Lord's side. Although the weather was bitterly cold, and my health and chest feeble, I sustained no injury from my effort, and I think we were all glad and thankful to have had the privilege of meeting together." Yours,

HARRIET NEEDHAM.

The first three clauses in the amendment to the Marriage Act, which had its third reading, and passed the Ontario Legislation on 4th mo. 21st last, relate to marriages in the Society of Friends, and read as follows:

1. This Act may be cited as "The Marriage Amendment Act, 1891."

2. Section 20 of the Act respecting the solemnization of marriages is hereby repealed, and the following section enacted in lieu thereof:

Every marriage duly solemnized according to the rites, usages and customs of the religious Society of Friends, commonly called Quakers, shall be valid; and all the duties imposed by the Act respecting the solemnization of marriages, or by the Act respecting the registration of births, marriages and deaths, upon a minister and clergyman, shall, with regard to such marriage, be

performed by the clerk or secretary of the Society, or of the meeting at which the marriage is solemnized. Provided always that nothing herein contained shall be construed as requiring the marriage to be celebrated or solemnized by such clerk or secretary.

3. Any marriages, which, before the passing of this Act have been solemnized in this Province, according to the rites, usages and customs of the religious Society of Friends, commonly called Quakers, between persons not under any legal disqualification for entering into the contract of matrimony, are hereby declared to have been and to be lawful and valid marriages so far as respects the civil rights in this Province of the parties, or their issue, and so far as respects all matters within the jurisdiction of the Ontario Legislature.

Provided that the parties thereafter lived together and co-habited as man and wife, and that the validity of the marriage has not hitherto been questioned in any suit or action before the 10th day of February, 1891, and

Provided further that nothing in this Act shall make valid any such marriage in case either of the parties thereto has since contracted matrimony according to law; and in such case the validity of the marriage shall be determined as if this Act had not been passed.

Learn to live well that thou mayst die so, too;
To live and die is all we have to do.

—[Sir John Denham.]

We copy from the Monthly Record, the following laconic paragraph:

"Mrs. Mary Miller, the wealthiest colored woman in Western Pennsylvania, is dead. Her income was \$200 a day. Four years ago all she owned was a barren piece of ground. But there was oil beneath it."

This reminds us of the Christian's inheritance. To the uninitiated it may appear on the surface as little worth. But wait awhile, until the hour of trial comes, and the possessor begins to realize upon its hidden resources!—
[Episcopal Recorder.]

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