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Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. X.

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

NO. 7

THOUGHTS.

If doing good be our life's aim,
Then let us go with hearts of love,
And labor not for wealth or fame,
But for the home that is above.

Oh, many times how sad we feel
When the dark clouds come floating o'er,
But all is cleared, if we but kneel
And our Creator's help implore.

The bright light then comes shining through,
And drives the darkness all away;
Now, let us strive the right to do,
And we will see eternal day.

—E. E. W.

EVOLUTION OF THE HEBREW CONCEPTION OF GOD.

III.

It is a fact fully established by comparative study, that religions *grow*, as do living organisms, from crude to nobler forms, keeping pace somewhat with the advance of civilization. "The oldest religions contain the germs of all the later growths," but the more highly developed forms become so enriched with ethical principles, that it is sometimes difficult to trace the parent stem. The Hebrew religion, fortunately for the purpose of these articles, has been so carefully preserved by tradition, and handed down in the records of sacred books, that we have little difficulty in tracing its development. Indeed, were the Bible records arranged in chronological order, the most casual reader could not fail to see the regular process of its evolution. As it is, it is strange that mankind have so long persistently misunderstood the early records of the Bible, and have not looked upon them "as true *children* of their *own* time." All religions, in their early forms, exhibit crude and immature conceptions of God—His character and His relation

to the universe,—and it is not to be expected that the Hebrew religion was noble in its earliest stages. Jesus uttered a philosophical truth, as well as a valuable one, in religion, in his declaration: "Think not that I came to destroy the law or the prophets: I come not to destroy, *but to fulfill*." Before him were the prophets, with whom arose in the history of the Hebrew religion, the first conception of Jehovah, as the *one* God, the *only* God in the universe. Before the age of the prophets, Jehovah, as the God of Israel, was a *tribal* god, or a *national* god, believed by the Hebrews to be superior to all other gods, but not the *only* helpful god, whose favor might be secured if properly propitiated. From the patriarchs to the time of Solomon, the Hebrews treasured domestic gods, which were supposed to bring health and good fortune to the household, and which were held in esteem pretty much as were the Lares by the Greeks in later days. These household gods were called Teraphim.

We find allusion to these in Gen. xxxi., 19, where we are informed that while "Laban was gone to shear his sheep, Rachel stole the teraphim that were her father's," which in verse 30 Laban describes as "my gods." In later times Judges xvii., 5, we find that Micah "had an house of gods" in which Teraphim occupied an honored place, and in Judges xviii., we are told that a Levite priest, who was none other than Jonathan, the grandson of Moses, instead of destroying them, took the Teraphim with him when he changed his service from the house of Micah to the tribe of Dan. Still later (about 1000 B.C.) we find Teraphim treasured in the household of David, for we are told (1 Sam. xix., 13,) that Michal, in

order to deceive her father's messengers, and to protect her husband, placed the Teraphim in the bed and represented it as David, too ill to answer the summons of Saul. Samuel, with the instinct of the prophet, denounced this worship of household gods as rebellion against Jehovah, and characterized it as "idolatry." (1 Sam. xv., 23.)

Yet we find, 500 years after this event, evidences of the same divided worship of Jehovah by Israel, in Zechariah's denunciation of belief in Teraphim as a delusion and a snare. (Zech. x., 2 ;

The greatest sin of Israel, however, in the eyes of the prophets, was her worship of the gods of other nations, especially the gods of the Canaanitish tribes. Before the time of the prophets, little objection was made to the recognition of the power of other national gods. It cannot be doubted that Moses recognized the authority of Pharaoh's gods, though he had faith that Jehovah was more powerful than the gods of Egypt. This is especially apparent in Exodus vii. to xii. When Aaron cast down his rod before Pharaoh and it became a serpent, Pharaoh's wise men and sorcerers, under the power of Egypt's gods, cast down their rods also and these became serpents. But Aaron's serpent was the mightier, *for it swallowed theirs*. Did the rod of Aaron turn the water of the Nile into blood, Pharaoh's god was no less potent, for he could enable the magicians to do as much. It was simply a contest between the God of Moses and the gods of Pharaoh, in which, finally, Jehovah triumphed. Interpret the record in any other way and we make it meaningless. It is more than probable that in the commandments we have an allusion to this worship of other gods as not prohibited entirely, but permissible if they are held as inferior to Jehovah. It is not simply thou shalt have *no other gods*, but "Thou shalt have none other gods *before me*."

The Book of Judges gives us an

insight of the social, political and moral condition of the Hebrews between the conquest of Canaan and the reign of David, covering a period of about 300 years—(from about 1300 to 1000 B. C.) They were years of tumult and barbaric strife, in no wise conducive to the development of pure spiritual perceptions, and we shall seek in vain to find these. In this record we notably find evidences of Israel's crude ideas of God. For them Jehovah was the God of battles. Their name, Is-ra-el, may be properly defined—"God does battle." And indeed, if we may credit the record, he did this for the Judges. As the gods of the Greek's directed in *their* warfare, so we find the God of Gideon commanding in his battles even to the minutest details, (see Judges vii.) The sword of the Lord and Gideon was a fearful visitor to the Midianites, and Jehovah's hand was on the hilt.

Thus in times of war the Hebrews and their God were in the closest relation, it was then their dependence upon Him became the greatest, and, when their wars were successful, their faith in Him was the firmest. But faith in victory meant loss of faith on the part of the people, when their battles ended in defeats, since to them defeats betokened Jehovah's weakness and the superior strength of other gods. And so altars to Baal were erected in honor of the gods of the Canaanitish tribes, and Israel fell back into nature worship in which the "grove" worship of the unchaste goddess, Asherah, took a prominent place. Gideon's consecration to the service of Jehovah began by his losing faith in his father's gods. (See Judges vi., xxv.-xxviii.) Nor was his faith in Jehovah strong at that time as is shown by the proofs he required (Judges vi., 36-40) of the Lord's sincerity ere he would undertake the campaign against the Midianites. As was Gideon so were the other Judges, simple military leaders, not righteous men. Their record is one of assassinations, treachery, pillage, barbarian con-

quest. Ehud (Judges iii.) under the guise of a friend "bearing a message from God," received without suspicion by Eglon, King of Moab, enters the private apartments of the King and there treacherously slays him. Deborah's career comes recorded to us principally in a Hebrew poem (Judges v.) in which she sings the praises of Jael, who foully murdered Sisera, the captain of Jabin's opposing army. It is a most pathetic story, in which no element of pity appears to find a place in the heart of Deborah. Certainly we have here the history of an uncivilized people, a people ethically undeveloped. Certainly we have here the crude religious beliefs of a barbaric people who held the faith that the favor of their God was especially shown by His giving them success in warfare.

If we so understand the record it is a reasonable account of the development of a religion. But if we read into the narrative any theories that would make for us moral examples of these martial heroes of an early age, then our reading must be harmful in its tendency. If we teach the doctrine that *our God, Our Father in Heaven*, did truly aid in the prosecution of the battles carried on by Othniel, Ehud, Gideon, Samson and Jephtha, as the record of the Bible states, if we teach that what we now believe to be wrong and know to be immoral, was once justified by the Lord, if we maintain that any record of the Bible that is below our own ethical standard of truth, is the *Word of God*, then our understanding of the record is erroneous, and our teaching harmful.

But if we read this early record as the history of a people who put their trust in a Power outside themselves for guidance in all their affairs—though they were a people of a low degree of civilization, and did live lives that would be considered unrighteous lives in these more enlightened times—we may behold in them the inspiring example of a people who thus *put themselves in the way* to perfect human life, and to

bring it ultimately into unity with the Divine Spirit.

In my second paper—3rd no. 1st—two typographical errors appeared—one on page 65, first column and sixth line from the top, where "Tahseh" should read "Yahweh."

The other is still more important, as the whole value of the quotation in the application depends upon the proper quotation. It is on page 66, first column near the middle. The quotation (Gen. xii., 6) should be: "And the Canaanite was *then* in the land."

WM. M. JACKSON.

NOTES FROM A SERMON.

Delivered by Isaac Wilson on First-day morning of Pelham Half-Yearly Meeting, held at Coldstream, 2nd mo., 24th, 1895.

"Did I not tell thee if thou doest well thou wouldst be accepted, but if ill, sin lieth at the door?"

It has come to be a source of much enjoyment and comfort to me to thus wait with the people, desirous of spiritual intercourse, to realize we can come empty, trusting in the wisdom of the inspiring Word, and we hear the echo of other human hearts, like deep calling unto deep. Our own human judgment may assert itself and doubt or question the propriety and truth of it. I refer to this on account of doubt in some human minds of the truth of the unchangeableness of God. Oh! that I might remove that doubt of the actual existence of presentations of God. We do not understand how we are to hear the word of God and the footsteps in the garden; we do not find God as true and just as history gives Him.

That God designs that our lives should be lives of happiness; and there is no better field of study than to go to the beginning in ourselves and find the reason why we have not received all the knowledge we think we should have received. The history takes us far enough back, and if we study from the first we will find the unchangeableness of God. I

believe He is walking in the garden, speaking to us, appealing to the very condition in us, and if there is any cause for dissatisfaction, and we are not always satisfied with our own lives and religious experience, study the human heart and its Creator.

That Creator has never ceased to live, never changed in its work or result. If we endorse the spirit and power of God to be unchangeable, unerring, that it operates to-day as of old, when it is allowed to operate; if we endorse that God is almighty, unchangeable, that there is a power, that human will is great enough to reject that power to-day, then let us not say as others have said,—“We will not have this Man to rule over us.”

God is dealing with men still, and man fails to understand that this God we believe in is a spirit, and that there must be a spiritual operation in our own hearts. The voice must be heard speaking there.

There is no mystery about creation. It was not finished in six days, and will never be finished as long as Creator and man remain. We see God all around us. We say there is a power that causes animal and vegetable life. It is in the tree to perpetuate the growth, to perfect, adorn and beautify. And, although unhappy, if we would but accept the gift of God and thus make our lives better than we found them when we first became acquainted with them, as a tree by care produces better fruit.

God is talking to man now just as plainly as He ever did, and only wants man to listen to Him. If human will will give, then Heaven here will grow. Peace and happiness come naturally in physical, intellectual and spiritual life simply by complying with the laws God has provided. If we hear footsteps in the garden, and our lives are disarranged, and He comes and says “Let there be light,” there will be light; it will illuminate our lives, our understandings.

He told man first to dress the

garden and keep it, and it was not until there was an undue restlessness of human curiosity that that sense of shame came. ’Twas not, I think, an evil and wicked design, but rather than to be controlled by that love it chose to be ruled by the man who possessed it.

God gave man dominion over all but creation, and I believe it was the design of the Creator to find man doing as He asked him to do, and it was not until there was a violation of that law that man felt ashamed when he heard the footsteps of his Lord. But God was not changed, He came and said,—“Where art thou?”

Let our professed belief of an unchangeable God be a practical one. He is walking in the Garden now just as He did then; He will not call—“Adam,” but He will call us by name; He knows our name, knows our condition.

I know as well as any the result of disobedience, perhaps in no great evil, but I have felt that sense of shame, the sorrowful regret that there was an opposing to do some little thing I might have done and did not do; this brings that shame, and that voice says—“Did I not tell thee, did I not put the law in thy heart and in thy mouth?”

I call your attention to this, that God is reasonable in all His requirements. “Did I not tell thee if thou doest well thou wouldst be accepted?” I would call your attention to God’s plan and system of salvation we can rely upon. “If thou doest well”; thy salvation depends upon doing well. Doing well simply means obeying thy God.

We want to disrobe religion of all the mystery thrown around it by formal creeds. If we do what God dictates to us we will be accepted. Salvation is to save man in a happy mind in this world, not simply prepare to die, but to live as God wishes us.

Salvation is to live well—“If thou doest well thou shalt be accepted.” He appeals to us in reasoning, and so we find in this wonderful reasoning

man should be in no other but a happy condition. There is no reason why man should be unhappy only by his own actions. Good works make better ladders than bad ones.

Goodness is godliness; there is no better way than to obey God's voice. I would not give much for the religion that does not produce good works and lives. Man should be good; that levelling influence speaks to every man's condition and God wills good.

The work of creation is continuing and will continue as long as God exists. It is no wonder to me that countenances become fallen when we have become neglectant and careless in helping dignify and adorn our own lives by obedience to His will. We are created only a little lower than the angels.

Man is never left without that wisdom of truth, and God is truth. "Lord, here am I, if Thou hast a service for me, here am I." Oh, give me human will controlled by the Divine,—living followers of the Holy Example, the result of practical acquaintance with God. We may build up heavens of our own, but it is only trying to climb up some other way; the door that was open we did not go in, but our heavens may pass away; that is the idea of heaven we had built up.

As we think so are we; if our thoughts were always right man would be unable to draw the line of distinction between sins of omission and commission.

The character of man depends upon doing. Jesus said,—“Not he that heareth, but he that doeth.” Let us watch our own lives; let other men question as much as they like, just be good and you will be happy, if ye do right—righteous.

What asks our Father of His children? God is reasonable with mankind, yet we speak of mankind as poor weak beings. I don't believe in this kind of a God. He only asks,—“Give me thy heart, let my will control thy will.” Will we do it?

If we are full of this—if we love our God with all, not part, of our hearts—there will be no room for other thoughts. Be true and acceptable children of God and not consider ourselves unworthy of His notice; if we were unworthy He would not have noticed us.

Obeys the law and our souls shall live. If we believe in that death of sin, we must realize that resurrection from that grave, and however deep we may be buried in sin that love will raise us up, and no thought of any other resurrection disturbs my mind.

Let us go about doing good as Jesus did; he never turned any empty away, but made use of every little service of man. It was the special mission of Jesus to exemplify the possibility of human attainment by simply doing well and thus living in a state of acceptability.

We were created in His own image, and expected to stay there; if we do not remain there it is our own fault, not His design. So under the process of love of God upon the hearts of men we again become pure until His own image upon that soul is reflected again in that life.

Shall our lives become reflections of His love? Shall we become believers and doers of that religion that makes man pure and loving? Love is limitless; it will be felt every day and hour. We have no cause to shirk responsibility. If sin is transgression of the law, let us obey the law and our souls shall live.

My God lives and I will live. And Christ, that Spirit of God, will not die excepting as we crucify Him in our own lives. Go quietly into the closet of your own hearts, enter into a quiet study, and you will find that all He asks is practical, and we will love our own lives a little better if we do better.

It is a natural, not unnatural, gift of God, that the human and divine become moulded together. Let us come to Christ in this spiritual sense; come back and find our Father ready to

receive us. The Father's house is that childlike condition, with His love and care, that garment of white thrown around us, as we step into that heavenly state.

It is the influence of the Christ spirit in the souls of men that saves; more than the death of Jesus.

INFLUENCE.

Essay written and read by Arletta Cutler, at the Lobo Township Sabbath School Convention, held at Ivan Presbyterian Church, 2nd mo. 15th, 1895.

"If thou art blest,
Then let the sunshine of thy gladness rest
On the dark edges of each cloud that lies
Black in thy brother's skies.
If thou art sad,
Still be thou, in thy brother's gladness, glad."
My life to thee
Is what, oh friend? Man is an agent free;
Then let me live as I may choose,
'Tis only mine to gain or lose.
Free indeed thou art;
Still remember that thou playest a part
On the great stage of life, where thou mayest
lead
Many a brother astray, who may need
Thy help alone
To keep him from error, and guide him home.
Oh, friend! Art thou not thy brother's
keeper?
Is thy life's mission not drawn deeper
Than just to live;
Craving to save thy own soul, nor give
To thy weaker friend a lift, look or word?
Thy soul soon like a bird
May spread its wings, leave its cage and flee,
May it be well with thee.
'Tis not a double burden thou must wrought
To the one—the first duty—give thy thought.
Do that which thy God bids thee, that is best;
Leave unto thy God the rest.
Serve Him well, and fear thou not lest He
May ask of thee one single act or deed
That might cause another to stumble or fall,
For He loves all.
For thee to leave undone one little act,
It may prove as a stone in a path way;
Thou mayst climb over, seemingly unburt,
But in the dirt
Thou mayst see a weaker brother, who stepped
In thy path,—closely he hath kept
In thy footprints, when, alas, for thee—
That stone thou shouldst have thrown aside,
He did not see;
And stumbling o'er that deed undone,
Has lost the crown he might have won.
To him who may
Tempt thee by walking himself, astray,
Or with evil intent try to persuade
Thee from ways or company, where, by God's
aid,

Thou knowest good will come,
Yield not, be firm, hold to the right, though
alone.

If not thine the fault, then not thine the loss,
But he who tempted must pay the cost.
But thine the gain
If through temptation thou didst maintain
Love for good and right; pity for thy brother
Who walks blindly, and would blindly lead an-
other.

Pity alone thou owes—

Pity, not hate, nor revenge. He who sows
Tares, reaps again

The same Pity, love and help give him,
Help lift his weight of sorrow. Nor dim
His future life by acts of blame or slight.
Set thou aright

The erring one by precept and example.

On no one trample,

Although already crushed by sin and wrong
Amid the throng

Of fellow workers, many a weak one

At mid-day faints beneath the glaring sun;
Thou hast reward

For each cup of water given for thy Lord.

Golden chances are thine, each day, each hour;
Thou mayst do good. There lieth in thy
power

So much to do.

Why stand and wait for greater things, if true
To thy God?

Bending o'er the waxen form of one

Whose life is gone,

Memory brings back many deeds of love
Wrought by that spirit, now flown above.

Blessed memory,

Thou maketh lives work in harmony.

Death is solemn, but more solemn is life.

Leave this world of ceaseless strife

As a sunbeam that leaves no darkened spot,
But while it shines brightens its little lot.

Oh! Sabbath School Convention, thy noble
work

Is just begun, no little portion shirk.

Thou hoverest closely under thy wing

Nine little flocks; oh let no harmful thing

Hurt even one,

But as with love, peace and harmony begun,

So let us labor,

Loving one God, and each serving his
neighbor.

And as we, in our own schools, do a part,

Let us work with a free and loving heart

Kind and affectionate,

Feeling ours is keeper of the other eight.

Less judgment than wit is more sail
than ballast. Yet it must be confessed
that wit gives edge to sense and recom-
mends it extremely.—*Penn.*

History makes us some amends for
the shortness of life.—*Skelton.*

A TRIP TO PELHAM HALF-YEARLY MEETING HELD AT LOBO.

FOR YOUNG FRIENDS' REVIEW.

It was on the morning of the 21st of 2nd mo., about five o'clock, that we (my brother and I) first started for Welland depot. The wind was blowing loudly and the snow was falling fast, drifting very badly. Assisted by the light of the lantern, we made our way very slowly for about a mile, the horses wading through deep snow banks. Presently we found ourselves fast in a large drift. Although our anticipations were somewhat blighted, the only thing we could do under the circumstances, was to shovel back part of the drift, get our sleigh turned around and retrace our steps homeward.

The roads being somewhat broken during the day, we again took courage the next morning and started once more, this time succeeding in reaching the depot, although the roads were still very bad in places. Taking the 6.20 train, we travel northward past several villages and reach Merriton at seven o'clock. Here we change cars, and turn westward, passing through a hilly country for several miles. Leaving the hills behind, we pass on through a more level country lying between the mountain and Lake Ontario.

The chief industry here is fruit raising. Passing through large orchards, vineyards and berry patches, we journey on toward Hamilton, having the snow-clad hills in full view at the south and getting occasional glimpses of the lake at the north, reaching Hamilton at 8.35. After waiting an hour we travel along the shore of Burlington Bay, with high rocky cliffs at our left. Then winding along the sides of the mountain, we stop at Dundas, having a full view of the town and surrounding country, a picturesque sight indeed.

Leaving Dundas the country is quite rough and hilly. Passing several stations we arrive at Woodstock. Here

we change cars again and pass through a rolling country, past orchards, woods and farm dwellings, stopping at Ingersoll and London, and in a few minutes find ourselves landed safely at Komoka, 1.10.

From here we were conveyed by kind friends to Coldstream—the village where the meeting-house is located—and were very hospitably entertained.

We attended the meetings on Seventh and First days, and they were indeed meetings of great spiritual blessings, and we hope the good counsel which was in them, given with such power and simplicity, will long be remembered by all who were present.

The meeting on First-day afternoon was the largest. The house was filled, many being seated in the aisles.

After the meetings were over we visited among Friends for a week, enjoying very much the social gatherings and conversation with Friends from far and near, and also the exceedingly friendly manner in which we were treated wherever we went. We now turn our way homeward, on the cold stormy morning of the 4th of 3rd mo., and reach Welland safely in the evening, feeling many times over repaid for the time and energy spent in making our first western trip.

Hoping that we may be permitted to attend many more such meetings as those lately past.

I remain, your friend, E. E. W.
Ridgeville, Ont.

“As we have gathered into silence from time to time, we have felt the overshadowing of our Father's love, and realized that

‘Thought is deeper than all speech,
Feeling deeper than all thought;
Souls to souls can never teach
What unto themselves was taught.’

Yet our ministering Friends come to us as did John the Baptist, formerly, preparing the way of the Lord, who is greater than any earthly messenger, and who will teach us all things.”

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,
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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.

Enquiries have recently been made for the dates at which articles must be sent in order to be early enough for the coming issue of the YOUNG FRIENDS' REVIEW. We desire articles as soon as they are coined from the mint of the brain and in legible writing. Perishable matter, such as reports of meetings, associations, births, obituaries, etc., may be looked for in the following issue if they reach us by the 10th and 25th of the month, other matter two days earlier. Yet writers should not be disappointed if they do not find their articles immediately, as they may be held over for want of space, especially if they have the estimable quality of imperishableness. This has been the happy condition in the sanctuary for some time now, and we trust it may continue so. It saves the editors quite an amount of anxiety and scissoring.

DIED.

HAINES—At Mickleton, N. J., 2nd mo. 26th, 1895, Jesse B., son of Job S. and Ellen B. Haines, in his 21st year; a member of Upper Greenwich Preparative, and Woodbury Monthly Meeting, N. J.

Not changed, Oh! precious thought,

To those whose hearts are thine—

Not changed, just gone before,

To fill a place in heaven.

Why did the Father call

Thee in thy early prime?

Were there no fairer ones

No soul so pure as thine?

With all the countless throng

Of loved ones gone before,

Why should the Father come,

And ask one jewel more?

One gem of purest ray,

One heart so pure and true,

One soul of truth and right,

So well the Father knew.

The boon that we must give

To deck that royal throne,

Had been with us so long,

We claimed it for our own.

Be still! nor question thus—

God's wisdom none can span,

We know his ways are just,

And best for mortal man.

His love, so wide and deep

As His own boundless sea,

Will deal the potion out

As best for you and me.

Help us to journey on,

Nor falter by the way,

His firmness for the right

May be a strength and stay.

And when, like him, the call

To us, at last, shall come,

May we as calmly wait,

And say, "Thy will be done." M.

SMITH.—At her home, near Clear Creek, Putnam County, Ill, 3rd mo. —th, at 6.45 p.m., from the effects of la grippe, settled upon the base of the brain, Huldah R. Smith, aged 39 years two months and eleven days.

A member of Clear Creek Monthly Meeting of Friends, wife of Oliver Smith, and daughter of Abel Mills. She was confined to her bed eight days. Leaves four children, two sons and two daughters, the eldest sixteen years, the youngest less than two years old. She was a patient, devoted daughter, wife, mother, sister and neighbor. Always ready to do her part that came in the way of the Christian. Her remains were interred in Friends' Cemetery, at Clear Creek, 3rd mo. 15th, six of her brothers acting as pall-bearers. E. M.

NEW YORK F. D. S.

First-day morning, 2nd mo. 17th, the First-day School was opened by the Superintendent reading the Scripture lesson for the day. The subject of the lesson was, "Reflections upon the unbelief of the Jews." After the reading of the minutes of the last session and the concert recitation, the class work began. The sixth class opens the time discussing various points in the lesson. The question as to what we mean by believing on Jesus was talked about. Some of the class thought we mean that we believe the principles for which he stood; others thought that we simply believe that Jesus was the Messiah looked for by the Jews.

In the fifth class the subject of the meekness of Jesus had been up several times. In John we find' Jesus saying of Himself things that seem just the opposite to meek, and yet he said that he was meek and lowly of heart. One of the members brought a book to the class this session which seemed to throw some light on the subject. It is "Master and Men," by Wm. Burnett Wright. He says meekness is great strength, and Jesus in speaking as he sometimes did was simply recognizing the strength that was in him to carry out the principles for which he lived. Mr. Wright says, "Meekness has and must have for one of its accompaniments, a temper which is not easily provoked, a serenity which is not easily disturbed, and an indisposition to retaliate injuries. These signs of meekness—which may also be symptoms of weakness—have been mistaken for the quality itself." But he says, "Meekness is that strength of will, that will-power, which comes from trust in that living God." The 4th class spent some time studying the geography of the Holy Land, pointing out the road over which Jesus must have travelled when he went to the Passover. The 3rd class took up the illustrated lesson as usual. The teaching was especially bearing on the "Inner Light,

which shows what God wishes us to do and what to leave undone,"—to use the words of the lesson—and a belief in this "inner light" is the cardinal belief of Friends. The bell rang for the classes to reassemble just as the little folks were in the midst of a most interesting story. Perhaps the Secretary shall have a chance to enjoy it with them another day. After the "sentiments" were given, Eleanor Townsend read a poem on "Love," based on the 13th chap. of Corinthians; Ludwig Lindenmeyer read a part of Drummond's "Greatest Thing in the World," which wonderful sermon is based on the same chapter. Edward B. Rawson talked to the school a minute or two about getting close enough to people to find out their best points. We often dislike people because we do not know them. Anna M. Jackson made a few remarks on the same subject. Number in attendance, 41. This does not include the adult class. Adjourned.

M. S. R., Sec.

FOR THE YOUNG FRIENDS' REVIEW.

Lincoln Young Friends' Association of Second month 24th, was opened by responsive reading of part of Mark xiii., which included the First-day School lesson for the day, followed by a general review by Mary M. Coffin.

Jesus endeavored to lead the minds of His disciples to things eternal. Our Heavenly Father preached the Gospel to everyone.

Allen Cook gave us an interesting paper on the effects of light literature on the mind. The public press is filled with literature of a light character, exciting and imaginative.

Those of a religious tendency will read those books of fiction treating on the subject. This class of books often reach a class which is not reached by the church.

Joseph Lownes said there is a class of literature sent out by certain publishers, ranging from 25 cts. upwards, which is worse than useless, that finds

its way into several homes.

Addie Garlock asked what we can do to counteract this baneful influence?

One replied: By supplying that which is good. Parents are sometimes at fault in not furnishing proper reading for their children.

There is also a class of literature which is read because it is fashionable, that does not tend to lead to a higher life. It is our duty to use our influence to create a sentiment against literature which is injurious.

J. Thomas Harkcom read a paper on prize fighting, which was followed by a lively discussion, as was also the one on literature.

One Friend, while traveling on the car, lately, saw a man come into the car who showed very plainly he did not possess a humanitarian soul. She afterwards learned he was one of the most notorious prize fighters, thus proving that although we cannot see the mind itself, its character is written on the countenance. Prize fighting is most beastly and brutalizing. It comes along with all that is combative, and leads to war. The so-called heroism and patriotism of war, taught in our public schools and elsewhere, is wrong. Rather teach them to love one another, thereby establishing the brotherhood of man.

It is strange inconsistency in the churches and many Christian societies of young people, who profess to follow the Prince of Peace, and at the same time are organizing companies for military drill.

We must do our part toward educating the people to the point where they will not read the reports of the prize fights.

We should not read or discuss them. If these things are topics of conversation in our home, they will have a baneful influence on us and our children.

The spirit which will thoughtlessly take the life of the innocent little bird or any of the lower animals, leads, when in anger, to the taking of the life

of a fellow being. Mercy K. Hoopes suggested that we memorialize the Governor, protesting against the introduction of military tactics into the public schools.

Addie C. Garlock, Mary M. Coffin, Michael de Peel and William Votaw were appointed to draft a memorial to present to the Governor.

Recitations were given by Belva and Mabel de Peel, Frank M. Lownes, Leonil and Martha Garlock.

We think the bright young faces of the children do as much good in building up the higher life as those in the older walks of life. After reading the programme for next month, the meeting closed by observing a few moments of silence.

CATHARINE ANNA BURGESS,
Reporter.

The Young Friends' Association of New York and Brooklyn, held its regular Meeting at the Brooklyn Meeting-house, First-day evening, 3rd mo. 10th.

May Haviland gave the report for the Literature Section. Wm. Wright Burnett's book, "Master and Men," was reviewed. The principal point of interest to us in it, is that George Fox is taken as an example of the "Pure in Heart."

Franklin Noble, Chairman of the Current Topics Section, brought to our notice many items of general interest. Among them were brief accounts of the Cuban Revolution, and of the announced appointment of an Armenian Cardinal by the Pope. The whipping-post bill, and one on a time limit for the working of women and children were mentioned.

A review of the second chapter of Sewell's History of Friends was given by Charles Hiller, for the History Section.

The subject of the evening, "The proper use of the first day of the week," was introduced in a talk by Will W. Jackson. He took up the origin of the Sabbath, how it is used

by other people of the world, and some uses we can well make of it. An interesting and quite general discussion followed.

After the usual silence, the Meeting adjourned. R.

Lincoln, Neb., 3rd mo., 1895.

Whereas, All history shows that war and its attending evils is a relic of barbarism, at best but a passionate means of deferring justice, whose blood-written pages should never have darkened the pages of a nineteenth century history, the repetition of which could and should be rendered impossible by proper legislation, and

Whereas, The peace-loving people of this country and of our State of Nebraska, are deeply concerned in regard to recent legislation by our National Congress looking to the establishment of military training in our *free* public school system, and

Whereas, Realizing that what we put into the schools of our country will appear in the life of the nation, and, we believe further, that such training will engender a spirit of militarism that will not only be detrimental to the peaceable interests of our country, but will also inculcate erroneous ideas of true patriotism and statesmanship, and

Whereas, All warlike tendencies are inimical to good government, contrary to the spirit and teachings of the Scriptures, and retrogressive to the universal "Brotherhood of Man" (which is the essence of reform), therefore be it

Resolved, That we, through the Lincoln Executive Meeting of Friends, respectfully and most earnestly petition thee, Silas A. Holcomb, Governor of the State of Nebraska, to use all proper influence within thy power to discourage militarism in all its forms, and to prevent, if possible, the introduction of military training into the public school system of our State.

OUR HOME MEETING.

Perhaps others are thinking as I have done, that there is nothing of interest to note about our little Home Meeting, and so let the request for information pass on, for those to comply with, who feel to have something presentable to offer. No doubt there is in other hearts a natural shrinking from displaying to the world appearance of poverty

However, the report from Mendon Meeting encourages to the effort of adding to the list what is available for Pelham Meeting. We, too, have kept no records of the weekly attendance, so it is impossible to give numbers, only approximately; especially as our average attendance in summer is more than in the winter; and the First-day attendance greater than at the meetings for discipline—the only mid-week meetings held. But I thing it safe to put the average at about sixteen or eighteen—strangers and all. The whole membership in this neighborhood is twenty-two; of these about one half are regular attenders; the other half are mostly infirm from age and sickness, or helpless shut-in widows, leaving to devolve mainly upon a few the business burdens of Society.

There have been no additions by request or otherwise within the last ten years. The fountain of living waters flows in our midst, through silent channels, mostly, though occasionally there is an overflow, which finds vent in vocal utterance.

Of course all the members are interested in the Temperance cause, ready at all times to add their mites to forward the work, wherever, and whenever within ability, opportunity offers. And all sympathize with and aid the poor, the needy, and the afflicted around them. As to other outside work in which our members are engaged, the first to be mentioned is the First-day School held during six months of each year, in which most unite. Aside from these, a few feel the liberty and accept it as a privilege, when opportunity

awaits, to further the interests of all the Sabbath Schools in the Township. Likewise, to manifest brotherly love by responding to the repetition of the old Macedonian cry: "Come over and help us," in Bible Class teaching, taking part in the Christian Endeavor Society, Christian Alliance, Band of Hope, and Teachers' Meetings, also, when requested, writing an occasional essay for and reading the same, in aid of any of the above mentioned branches of philanthropic work, ever striving to

"So let our lips and lives express
The holy gospel we profess.
* * * * *
deeming that

Thus shall we best proclaim abroad
The honors of our Saviour God,
When His Salvation reigns within,
And grace subdues the power of sin."

AMELIA R. PAGE.

Ridgeville, 1st mo. 31st, 1895.

A MEDITATION.

When in the summer of life a deep sorrow comes, there are hours of anguish and moments of despair. Tears refuse to flow and the heart grows sick with hoping and seeking for better thing. When a crushing blow comes to us, it seems to beat back all the forces of our nature; through human instinct we discern its approach; we try to escape it, and this is but human; we weep and pray, and at last when it raises in our path, we are stunned and stricken, and our heart seems chilled. This is the experience of many a human life. We hear the sigh from human hearts and we willingly would help them carry their burden of grief. We long to whisper words of comfort and tender sympathy. "Hope" heals the wound in the bleeding heart, as nothing else can. How much it means, this hope that is born of experience and tears. It is a principle that will stand by us, constantly carrying us forward, keeping us in expectation of better things, and strengthening our faith in God, as we try to live in that faith. This is the message we should whisper in the ears of those we would

comfort and cheer, for the most perilous hour of our friend's life is when he loses courage and feels there is nothing to live for. Let us not withhold our words of encouragement until it is too late. I have in mind these beautiful lines, written by Whittier:

"And yet, despite of loss and ill,
If faith and love and hope remain,
Our length of days is not in vain,
And life is well worth living still."

CHARLOTTE C. TALCOTT.

Bloomfield, 2nd mo. 19th, 1895.

PAUL'S WILLINGNESS.

Written for the Young People's Meeting, and read by one of its members, held in Illinois Yearly Meeting-house, near Clear Creek, Ill.

A few weeks ago we were given a view of a portion of the Apostle Paul's life, his persecution of the Church, his commission, his teaching, and the sufferings and trials he bore during his ministry for Christ.

To-night I wish to call your attention again to Paul, and what he was willing to bear in order that the Gospel of Jesus Christ might shine into the hearts and brighten the lives of his fellow-creatures. In the midst of Paul's sinning, the Christ Spirit entered his heart as a great light from heaven, the scales fell from his eyes, and he at once feels called to engage in the Master's work. His own people turned against him. Magistrates thrust him into prison, scourge him. Jews bind themselves with solemn oaths to slay him with their own hands. His mission leads him to Jerusalem, he knows he will fall into enemies' hands, but his courage does not fail, and we find him saying (Acts 21; 13-14). "What mean ye?" (Acts 21; 30-36) "Devotion to the cause of Christ and be strong." He never faltered under his burden even at the brink of a martyr's grave. In reading of Paul's life and of what he bore, can we help asking ourselves: What have we borne for Christ? What are we willing to bear? Are we trying to lead Christian lives? Do we find the task a hard one? Do we hesitate to stand

up and be counted on Christ's side? How many examples might we think, men and women of both ancient and modern times, who have steadfastly borne the yoke of persecution in order that the truth might live. The Quakers, the Puritans, Huguenots, Calvin, Luther, Jesus of Nazareth, suffered torture, even looked calmly upon death. Yet they stood each for a principle, each bore a burden for Christ, and to-day we have freedom of thought, conscience, and worship, and Christianity, the religion of the heart, has spread around the world. Their burdens were heavy but they took them up willingly, even gladly, and as the Lord had promised, they became light. None of us are William Penns, John Calvins, or Martin Luthers, none of us are apostles as Paul, yet like them, we all have a work to perform, a burden to bear. Shall this burden be borne for Christ? Shall we take it up joyfully and bear it lightly?

Have we a bad habit to root out from our character, we are bearing a burden for Christ. Have we temptations to overcome, bad thoughts to subdue? Take up the burden, we are sure of our reward. Have we a friend to lead, do we know someone that is going astray? Take up the burden, lead them to Christ, it is God's command.

Does duty call us into the field of mission, to a life of work and devotion at home, to the distressed of the city, to the heathen in foreign lands? Let us ask for strength to take up our burdens and bear them joyfully. Have we a truth to scatter, a principle to establish, a soul to save? Bear the burden bravely, for so did Jesus.

OUR HOME MEETINGS.

In 1868, Elida John, from Pennsylvania, settled down, for the closing years of life, seven miles north of this city, and soon after donated ground and aided otherwise toward building a Friends' Meeting-house. Joseph and Francis Wilson were old settlers in the neighborhood, and, for years, had been

holding First-day and, I believe, mid-week Meetings in their own parlors. In the new building completed, there was at once established the East Jordan Monthly Meeting, and such good Friends as Sydney Averill, Jonathan Plummer, Abel Mills, and others, came around early surveying the ground and cheerfully gave words of prophecy. Joseph and Frances, by age, were wedded to their parlors, and their supporting presence several miles from home was not expected, and in a few years they passed away, also Reuben John, the aged minister, which, with those who voluntarily moved away, left a gap which has not been filled according to prophecy; the height as prophesied was never reached (I am not alluding to spiritual growth), therefore the mountain had to be lowered to creat a summit upon which to stand, and for a number of years there swayed in the balance. Finally a few more lights went out, then the descending began, landing us to-day where we were found in '68, as members of Clear Creek Monthly Meeting, Putnam County, Illinois. Now, why did the prophesies fail? I frequently hear our friends in other churches giving testimony as if coming from a pure heart, and I honestly believe these public utterances have a tendency to make them better men and women, as they do not wish to give the lie to the world. *These churches grow, and in numbers there is strength.*

GEO. D. JOHN.

Sterling, Ill, 2nd mo. 1st, 1895.

SECOND QUERY.

Do Friends maintain love and fellowship towards each other, as becomes our Christian profession. Are tale-bearing and detraction discouraged? And when differences arise are endeavors used speedily to end them.

The most prominent feature in our Monthly Meetings is the setting forth, definitely and consecutively, step by step, foundation truths essential to our

preservation as a Society, called queries. When we deliberate on these queries, let us know that there is one thing needful, if we would not be as sounding brass or tingling cymbal, we must know of spiritual power which no education can give,—a power drawn from the still heights within the soul, that lie directly under the dews of heaven, a power which we cannot receive from man, but from the shadow of the Almighty, when we have learned the secret of the Lord; and from the cleft, when the still, small voice has been revealed to us.

No greater mistake can be made by man than to regard these queries as a system of doctrines, or a collection of articles to be held and believed as the only requisite for our becoming members of the Church Militant.

The very essence of them is in their deep spiritual significance. We cannot explain the fact, and all explanations fall short of the fact, but those that know of the Divine birth, know for a certainty that this soul life does come from Christ to the individual soul. Often when I have entered into this spiritual communion He has spoken unto me in tones so audible that I have looked up, thinking that those who were present must have heard the revelations of the Father unto me. Then let us bow before Him in silent adoration, who is willing to reveal unto us of those things that will enable us to become as a city set on the hill-top that cannot be hid.

God has fixed a great responsibility on language, and one of the greatest sins of the lips is detraction. If thou lovest not thy brother whom thou hast seen, how can thou love God whom thou hast not seen? Christ says, "Ye are the salt of the earth;" then, if the salt retaineth its savor then the Divine spark in us will shine and glow. There are those whose silent presence is a reproof to evil speaking. Although this spark may be feeble, you who have this gift, let it shine. It is the same in its nature as the outward sun—it

may assist some benighted traveller.

Whether we are Christians or not depends upon the principles which govern our daily lives, and the harvest the world is gathering from that life. We are touching our fellow beings on all sides; they are affected for good or evil by what we are, by what we say and do. We are each of us silently saturating the atmosphere about us with the subtle aroma of our characters. Others are built up by our unconscious deeds, and if we say aught to detract from their best welfare, are we not sowing seeds detrimental to them? We can never tell where or when our influence may strike root in the soil of another heart. Perhaps these silent unconscious influences are the most powerful we ever exert.

RUTH A. DIXON.

Holder, Ill.

EXTRACT FROM A PRIVATE LETTER.

MY DEAR FRIEND,—I must begin by saying this is a beautiful sunshiny day—the first one in just three weeks yesterday. An old woman said this morning: "I can't too tank God for de sun once more again." It is still cold though. It is cold enough to make winter clothes feel none too heavy. The weather has just been cruel for six weeks past. No work has meant scanty food, scanty fuel, and still more scanty clothing, for hundreds of these poor people. And they are fast dying off from the effects of it. A woman and two children were found dead—frozen—one of those cold mornings. Inquests over those who have died suddenly have mostly returned, "Died of exposure and privation."

We are just tired and worn out with the struggle for comfort, and the continual tax upon our time, strength and sympathies. I couldn't tell you anything to make you realize it. I know the suffering has been terrible everywhere, and everybody has been taxed

to the utmost. Altogether, I think this winter has been more trying than last. It was so mild and pleasant then, and we had so much with which to help the suffering. This winter we have even less than in ordinary times. Nothing else has proved to us the condition of the north as much as this.

Miss Nicholas says: "Say I'm still fighting de wedder, but I'm mos' beat out." A woman came to me Saturday—a widow with five little children—a very interesting woman, almost white—to see if I wouldn't take some of the children. She couldn't get work, and they were all suffering in a heap. Her husband was a minister and she followed him here, and he died soon after, leaving her a stranger with but ten dollars. She had no one to help her here, and no money to get back to her friends. While I have been writing here, some one has come to see about getting me to take a cripple child whose grandmother—with whom she has lived—was buried to-day. Died very suddenly, and left this child with no one to care for her. That is the way it is all the time—constantly a call of some kind. In the midst of the cold weather Phoebe Wright and her friend, Serena A. Minard, made us a little visit. It would have been more satisfactory if the weather had been different, so that our school had been as full as usual, but they saw enough to judge of the work, and we were very glad to see them.

Friday we had a two hours' call from some northern Friends. They had never seen anything of the kind before, and expressed themselves as greatly pleased and interested.

My new teacher is a prize—just graduated from Wilksham, Conn., Training School.

Nothing interested my visitors to day more than my colored teachers.

Your friend,

ABBY D. MUNRO.

Mt. Pleasant, Feb. 20, 1895.

Select Recitations for Literary Circles.

DAVID SHAW, HERO.

The savior, and not the slayer, he is the braver man.
So far my text, but the story. Thus, then, it runs: from Spokane
Rolled out the overland mail train, late by an hour; in the cab
David Shaw, at your service, dressed in his blouse of drab,
Grimed by the smoke and the cinders. "Feed her well, Jim," he said;
Jim was his fireman. "Seattle sharp on time!"
So on they sped;
Dust from the wheels upflying; smoke rolling out behind;
The long train thundering, swaying; the roar of the cloven wind;
Shaw; with his hand on the lever, looking out straight ahead.
How she did rock, old Six-Forty! How like a storm they sped?

Leavenworth: thirty minutes gained in the thrilling race.
Now for the hills; keener lookout, or a letting down of the pace.
Hardly a pound of the steam less! David Shaw straightened back,
Hand like steel on the lever, face like flint to the track.
God! Look there! Down the mountain, right ahead of the train,
Acres of sand and forest sliding down to the plain!
What to do? Why jump, Dave! Take the chance, while you can.
The train is doomed; save your own life!
Think of your children, man!

Well, what did he, this hero, face to face with grim death?
Grasped the throttle, reversed it, shrieked "Down brakes!" in a breath.
Stood to his post, without flinching, clear-headed, open-eyed,
Till the train stood still with a shudder, and he went down with the slide.

Saved? Yes, saved! Ninety people snatched from an awful grave,
One life under the sand, there. All that he had he gave,
Man, to the last inch! Hero? Noblest of heroes, yea!
Worthy the shaft and the tablet, worthy the song and the bay!

A company attitude is rarely anybody's best.—*Miss Sedgwick.*

It is not the situation which makes the man, but the man who makes the situation. The slave may be a freeman. The monarch may be a slave. Situations are noble or ignoble, as we make them.—*F. W. Robertson.*

LEAFLETS—No. 1.

The Sermon by Serena A. Minard which appeared 9th mo. 15th, in the REVIEW, we now have in leaflet form, suitable for general distribution in First-day Schools or elsewhere, and may be had at 25c. per hundred. We purpose issuing such Leaflets occasionally, and hope the undertaking will meet an encouraging demand.

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NOTICE.

To the Members of Illinois Yearly Meeting :

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

EDWARD COALE, Chairman of Com



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