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Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. IV.

LONDON, ONT., THIRD MONTH, 1889.

NO. 3

NOBLESSE OBLIGE.

I hold it the duty of one who is gifted,
And royally dowered in all men's sight,
To know no rest till his life is lifted
Fully up to his great gift's height.

He must hold the man into rare completeness,
For gems are set only in gold refined ;
He must fashion his thoughts into perfect
sweetness
And cast out folly and pride from his mind.

For he who drinks from a god's gold chalice
Of art, or music, or rhythmic song,
Must sift from his soul the chaff of malice,
And weed from his heart the roots of wrong.

Great gifts should be worn like a crown
befitting,
And not like gems on a beggar's hands ;
And the toil must be constant and unremitting,
That lifts up the king to the crown's demands.

—[Selected.

SERMON*

"And when Jesus saw the multitude He went up into a mountain ; and when He was set, His disciples came unto Him ; and He opened His mouth and taught them, saying:" You have all read those sayings and teachings as well as myself, no doubt, and have come to the one conclusion and opinion in reference to them, that they are the teachings of God to the children of men—the very words of God spoken to the human family through His Son Jesus Christ. Among these many sayings there is one that comes forcibly to my mind at this time for especial consideration : "Blessed are the peacemakers ; for they shall be called the children of God." It seems to me that there is sufficient gospel truth in this memorable sermon, if only believed in and lived up to, to redeem and save the whole human family.

Jesus Himself lived and practised it in every respect, and His many other sayings go to corroborate the truth of those uttered here, all tending in their practice to establish the entire peace of the Son with His Maker. This necessitates an ever-watchfulness over our dispositions and propensities that they may be kept in due subjection, never allowing anything of a warlike or rebellious nature to arise within us and disturb this perfect peace. A high attainment and humanity says beyond the reach of man. But, my dear friends, it is when these propensities, good in themselves, are allowed to usurp authority and gain undue dominion over us that we are led astray. Humanity has also taught us that we sin every day of our lives. Not only humanity but theology has taught it. We hear it from the pulpit that we are sinners continually. If this be so, my friends, we are not peacemakers. Peace does not dwell where there is war. The Kingdom of God is not established where Satan is ruling as king. Love is not an occupant where jealousy and envy harbor. Yet we may, all men do possess propensities that will lead to these sad results if they are not controlled. But being controlled by the spirit of Christ within us that makes for eternal harmony, we may be at peace with our God. Then this peace is established. Not that once in grace always in grace, for it needs still a persistent and continued watchfulness to keep all these active propensities in their proper places. Then, indeed is the Kingdom of God come in earth and His will done here as in Heaven, and that soul has become the child of God.

Here then is the first field of labor for the peacemaker to so control his

nature, so regulate his passions and propensities that no one of them may arise to undue power and disturb the harmonious and legitimate action of another. We may differ in these propensities, but we were never designed to differ in acceptance in His sight. Each one must carry on his individual work. Each one must be about his father's business. And if it fail in that and feel the lack of this peace, let it not lay the blame on another. Let it honestly and humbly acknowledge the error, for only as it will do that will it be in a condition to change. In this state of willingness to follow wherever divine truth dictates, we will know of being safe even when surrounded by the tempestuous sea of life, and we might have the further assurance that the Master is on board and will fulfil all His promises even to the response of every asking, and the opening unto every knock.

What a marvellous blessing that He sent His Son into the world to preach those divine truths, and that He also put into practice everything He taught, even to that highest attainment of all "Be ye therefore perfect, even as your Father which is in Heaven is perfect." And to this same perfection He exhorts all the children of men. I dare not accuse my Heavenly Father of constituting man such that he cannot live in perfect acceptance with Him, or in perfect accord, with His requirements: I do not by any means hold myself up as a pattern, nor the recipient of any special favor, but I know my own nature well enough from the experiences I have had to accept this and all his other requirements as reasonable, as possible. Jesus assigned the most proper reason for so living, a reason that ought to influence all to such an extent that they would come away from all educational and traditional *bondage come away from the hate and enmity of the world and even from the current love and friendship of publicans for this glorious privilege, "That ye may be the chil-*

dren of your Father which is in Heaven."

Man stands upon unsafe ground when he begins to reason and argue and grow skeptical about the possibility of the human passions, so powerful and strong and wilful and impetuous in themselves, being so regulated that they will be always found in their proper place and in perfect harmony to the will of God. But in the little experience I have had I dare not question the possibility of it. He looks into the heart and judges according to the motives of our actions, and He is as reasonable, just and kind as an earthly parent could be and more so. He is just as kind and loving now as when He, because of His love, sent His Son into the world, who performed such marvellous works that they are wont to be considered miraculous. So by admitting this Christ-power to come in and rule over our propensities, we will experience all these wonderful and miraculous changes performed in our own souls.

Men have said "we are born in sin and shaken in iniquity," and even that "we are the children of the devil." I would reverse it and say we are born of God and are His children. He never meant that humanity should be anything but good. If anything contrary to this spirit is in us, if we have anger or envy, or jealousy or hatred, or anything but goodness, the honest conclusion must be that the fault is our own. It will not satisfy our conscience to lay it upon another, and the effect of so shuffling it off would mar the integrity of our heart. The Father sees the condition of every soul in the world, sees how they become vitiated thus by educational and traditional beliefs and influences, sees how they become tyrannized over by the selfish and ambitious passion, and how they are goaded on in'o transgression and sin and darkness as a consequence, and He so loves the soul even surrounded by these conditions that He sends His Son into it to redeem it and to save it.

Jesus Christ introduced no new dispensation into the world. It was the same as that taught in the beginning, "Before Abraham was I am." The Israelites "did all drink the same spiritual drink, for they drank of that spiritual Rock that followed them; and that Rock was Christ." It is the same dispensation we have now, "I will put My law in their inward parts and write it in their hearts and will be their God and they all shall know Me from the least to the greatest of them." But the coming of the Blessed Messiah put into practice and brought vividly before the world this much neglected but most important plan. By it Jesus led a life of purity and godliness. He led a life of perfection. It will do the same for all mankind. Implicit obedience on the part of man and the result is assured. The crown is certain. The Father never made a mistake in His inspiration. He is too wise to err and too good to be unkind. He never made any more mistake in His inspiration to a single soul than He did in regard to Jesus. What is the good of a pattern unless we follow it, follow it in making ourselves like it. We may have a belief, we may have a faith, but simply they are of no avail, they are dead, except they grow into a reality, a personal experience. And we have an assurance that there may be this experience, for Jesus said, I will pray the Father and He will send another comforter (equal with Myself) even the spirit of truth, which will lead into all truth, and consequently out of all error. And that will not be far from perfection.

"Examine yourselves, for know ye not your own selves how that Jesus Christ is in you, except ye be reprobates!" Here then Jesus Christ is to be found within us. The Son of God, the Christ spirit, conceived there by the Holy Ghost. May all consent to the workings of the Divine Spirit, and be willing to say, "Be it unto Me according to Thy word." O, may we consent to the lodgment of

this heavenly seed to the conception of this wonderful, miraculous life in us, and its operation upon our nature and its effects upon our lives will be like the little leaven that will leaven the whole lump to its own divine nature, or like the little mustard seed that grew until the birds of the air found lodgment in its branches. The experience of Jesus reaches out and meets every condition of life, so that all that have ears to hear may hear. It does not mean outward organs but spiritual. The spiritual ear may be stopped by educational training, by traditional beliefs, by prejudice, by envy, jealousy, etc., and when this Spirit of truth comes, instead of opening, instead of yielding that it may come in and sup with us and we with it, we reason about it and say, "If I yield it is going to undermine some preconceived ideas of religion, it is going to supplant some cherished delusion in my mind, it is going to contravene some loved practice we have long been wed to, and we turn away murmuring and sorrowful, like the young man who had great possessions. We plainly see how foolish he was to let his earthly possessions come in between his soul and Heaven. In condemning his actions let us beware lest we be doing the self-same thing, rejecting Christ who lives in the world to-day as much as he ever did—in the world of mind and soul. But it often needs some unordinary, some miraculous manifestation to arouse the thoughts and convince of the divine origin. Here comes the individual responsibility to each soul of working out its own salvation. Books or systems, or ordinances, or ceremonies never saved a single soul. They may be instrumental to that end, but they can be no more. We want to hold our minds open to the revealed will of God in our souls. Were we as ready to do this as the Centurion's servant who was sick of the palsy. His master went to Jesus and besought Him that by some means he might heal him, and he believed it

could be done without coming to Him. "Speak but the word and my servant shall be healed." "And Jesus said unto the Centurion, go thy way; and as thou hast believed, so be it done unto thee. And the servant was healed in the self-same hour." I would to God that we might experience the same things spiritually in our own lives that we might escape a life of torment and realize in its stead peace and quietude. That we might be preserved, feel a salvation, an eternal salvation here and now, not merely hope for one in the distant future when we are done with earth.

The law to us is the same as was given to Adam in the Garden of Eden. We are to keep the trees (our inherited propensities) in order. We are not to destroy a single propensity of the natural man, but to regulate them. We do not have to make the garden of the heart clean, as some would have us think, we have but to preserve its original purity. This is all there is in religion, in salvation, though theologians may weave in mystery after mystery into their theories about original sin, salvation, redemption, etc., it but tends to hide the simple truth. Every being must come to realize the work in the soul before he can understand it, and all attempt to explain the process without it tends to mystify more and more. There are none specially favored in this experience, but it is the privilege of every soul.

It is commonly overlooked that Jesus Christ in referring to His spiritual self speaks in the present tense: "I am the door," "I am the law," "I am the vine," "I am the way, and the truth, and the life," "I am the resurrection and the life." All of which is as applicable and necessary and may be experienced, and *must be* experienced in the present life if it is in any hereafter.

Jesus exhorts us to love one another even as He loves us. And we are to live out this love in our lives and practice it in all our dealings with man-

kind, we are to love our neighbor as ourselves. A high attainment, but truly practicable, and really necessary to obtain perfection and be one with God. And when this Kingdom of Love is established in the soul the gates of hell shall not prevail against it. We are then the Temple of God whence Christ has driven out the spirit of greed and of the world and given His own spirit to reign instead.

If any man will be my disciple, let him deny himself, take up the cross daily and follow Me. Let him lay up treasures in Heaven, where moth nor rust, nor thieves can injure them, for where our treasure is there will our heart be also. Then there will be peace and love in the soul, the Father will have entered in through the opened door and dwells there. He has given us the keys that He gave unto Peter. The incoming and indwelling of the spirit begets the Kingdom of Heaven in the soul. I will give unto thee, He says to Peter, the keys of the Kingdom of Heaven, and He never gave unto one of His children what He would not as willingly give unto another. "Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you." The waters of life is a free gift unto all. This does not favor slothfulness or inactivity. We must, according to divine command, earn our bread by the sweat of our brow. We have a work to perform in gaining the Heavenly bread to sustain our immortal souls. The lives of the apostles, of the patriarchs, of all true friends, bear witness to the relationship that we ought to sustain with our Heavenly Father. The Master looks into all our lives, and sees the very motives of all our actions, and has compassion on all, and why should we not live aright. Think of it, my dear friends, and if regrets come over us because of commissions and omissions, let these not destroy our life's comfort. put them aside, we are promised these shall all be wiped away, He will remember them against us no more

forever. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." This cleansing, this purifying, this washing may be performed effectually in the soul here and now if we would. And, oh, the flood of peace that would fill up every avenue of the soul. It would be caught up into Heaven, even though it had not passed outwardly from earth. Let no separating influence come in between the soul and this glorious condition. All the atonement necessary for the reconciliation of our soul to its maker when estrangement has come, may be made within us. I believe in a resurrection, a spiritual resurrection. I believe there is a power able to raise a soul that is dead in trespasses and sin—able to raise it out of the very tomb into newness of life. I have no anxiety about the future resurrection people talk about, whether there is or is not one. All that I know about the resurrection is that I have experienced in my own soul of being raised up into newness of life. And clothed in this newness of life in this world I have no fear for the next.

Jesus answered the Jews concerning the resurrection: "Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels in Heaven." That is enough to be as the angels of God in Heaven.

Come away from the mysterious speculation of these things and put on Christ, live Christ, and all these doubts and misunderstandings will be swept away. All the miracles that Christ ever did will be explained and repeated as far as it is to our benefit by the living experiences in our own soul's life.

"Jesus said my flesh is meat indeed, and my blood is drink indeed," and He testified that "He had meat to eat that they knew not of," and further that His meat was to do the will of His Father in Heaven. The doing of

our Heavenly Father's will will be meat unto us that will nourish us up into everlasting life. May we partake of it, my friends, eat Christ's meat, or the meat that he ate, which is to do our Heavenly Father's will. May we be faithful in all requirements, no matter how small and humble. Did not Christ wash His disciples feet? symbolizing the little services that may be required of us. And though our friends may upbraid us, we will hear in our souls the 'let her alone.' And the deed we perform when prompted will be done in season, and the odor thereof will fill the whole house. Come and let us taste of these spiritual blessings, and the way to taste them is to live them, and in living them may we thank God for the continuation of them.

*Notes from a sermon delivered by Isaac Wilson at Half-Year's Meeting, Coldstream, Ont., on First-day, 2nd mo., 17th, 1889.

FRIENDS IN CANADA.

THE ESTABLISHMENT OF OUR MEETING IN ONTARIO.

It appears from the Minutes of Philadelphia Yearly Meeting that some time in the year 1797, a concern was felt by that meeting towards Friends residing in what was then called Upper Canada and parts adjacent thereto, and a committee of thirteen Friends were appointed to visit them. Abraham Gibbons, Joshua Sharpless, Isaiah Rowling, Oliver Paxson, John Simpson, James Largstaff, Richard Hartshorn, James Cooper, Jacob Lindley, Jacob Paxson, James Willson, John Hunt, Jesse Kersey. In the following year they presented a report to the Yearly Meeting which afforded solid satisfaction, and they were encouraged to give such farther attention to the concern as best wisdom might direct, and to aid them in their labors eight more Friends were added to the committee Eli Varnall, Nathan A. Smith, John Peirce, Thomas Stewardson, Reuben Helliard, John Cox, Jr., Benjamin Mason, Benjamin Clerk.

In 4th mo., 17th, 1799, they presented

to the Yearly Meeting then sitting the following report :

“We, the committee appointed to give further attention to the situation of Friends in Upper Canada have several times met, and after dipping into their state and feeling near sympathy with them in their remote and exposed situation, agreed to propose for the consideration of the Yearly Meeting whether a committee might not be now seasonably appointed to visit them the ensuing summer with powers to establish a Monthly Meeting, and to assist them in opening it. If the committee, when amongst them and duly considering their situation and peculiar circumstances, should be easy to proceed therein. The said Monthly Meeting to be under the particular care of this Yearly Meeting.” The above report being considered was approved. And said committee were desired to continue further service that the proposal therein mentioned might be effected the names of two more Friends being added to their assistance : William Blakey, Isaac Coats.

Their next and last report dated Pelham, 10th mo., 1st, 1799, is as follows, “We, the committee, separated to visit those members of our religious Society who reside in Upper Canada. After visiting their families both at Black Creek and the Short Hills, and having this day had a weighty conference with them on the subject of our appointment at their Meeting-house in Pelham, which was generally attended by the members of both meetings. We unite in judgment that it may be best to establish a Monthly Meeting amongst them to be composed of the members of those two meetings, that it be named Pelham Monthly Meeting, and to be held alternately at Pelham and Black Creek, the first fourth-day of the week in each month, the even months at Pelham and the odd months at Black Creek. The first Monthly Meeting to be held to-morrow at Pelham at 11 o'clock, and that a meeting

be held at Black Creek the first and fifth days of each week, except the fifth days of the week that the Monthly Meeting is held at Pelham. And at Pelham on the first and fourth days of each week, except the fourth day of the week that the monthly Meeting is held at Black Creek. And that a preparative meeting be held at Black Creek on the last fifth day in each month, and one at Pelham the last fourth day in each month, all to begin at 11 o'clock.

As there are at present but few in number, it is agreed that both men and women sit together whilst transacting the business of the Preparative Meeting and Monthly Meeting, and that they report once a year to the Yearly Meeting written answers to the queries.’ Signed, Joshua Sharpless, William Blakey, Isaac Coats, James Cooper, Natham A. Smith, Jacob Paxson, Thomas Stewardson.

The first Monthly Meeting was held the 10th mo., 2nd, 1799.

The total membership, old and young, was 79 ; viz., 43 at Pelham and 36 at Black Creek.

The first year after its establishment there were added in membership : By request, 3 ; by certificate, 16.

The second year, by request 20 : by certificate, 21.

The third year, by request, 10 : by certificate, 16.

The 25th of 12th mo., 1799, a box of books was received from Philadelphia Meeting of Sufferings Pelham Preparative Meeting's share consisted of “ten Epistles, three large Bibles, three small Bibles, six Testaments, five of Benjamin Holmes' Works, eighteen of Spaldings' Works, twelve Spelling Books, one vol. Phipps' Works, six of Mary Brooks', eight of Elizabeth Webs', two doz Primers, one Barclay's Catechism, two blanks for Pelham and one for Black Creek.”

Seventh of 10th mo., 1801, a committee, appointed for the purpose submitted the following plan for a Meeting-house at Black Creek. Said house

to be built of logs flattened, twenty feet by thirty, and fourteen feet high." The committee from Philadelphia, Y. M. "being present and concurring therewith."

On the 2nd, of 12th mo., 1801, a committee was appointed to "visit and advise with Friends of Yonge Street," and the 6th of 1st mo., 1802, an addition was made to said committee with power "to appoint a meeting for worship and have overseers among them." On the 7th of 7th mo. this committee made the following report: "They had visited them and advised them to hold a meeting for worship on 1st and 5th days of the week, and had nominated Friends for overseers." On the 6th of 10th mo., of the same year, Yonge Street Friends requests Friends of Pelham to unite with them in applying to Philadelphia Y. M. to establish a Preparative Meeting there. This request was granted by Philadelphia Y. M. in 6th mo., 1804.

In 9th mo., 1804, Friends of Whitchurch request "to be indulged the privilege of holding a meeting for worship." This was approved and a committee appointed 6th of 2nd mo., 1805.

At Pelham M. M. held 9th mo., 4th, 1805, certificates were produced and read for fifty-five members

In 12th mo., 1805, the establishment of a Monthly Meeting at Yonge Street was considered, and an application to that effect directed to be forwarded to Philadelphia Y. M. The Monthly Meeting must have been established in 10th mo., 1806, as we have no account of its establishment, and the minutes of that meeting are missing.

In 2nd mo., 1807, a committee appointed by Pelham M. M. to confer with committees of Adolphus Town and Yonge Street M. Ms. suggests in its report: "The propriety of laying before the Yearly Meetings of New York and Philadelphia, out of which we descended, whether now might not be a proper time for us to be united and placed in a capacity to meet twice

a year, once as a Quarterly Meeting and once as a Yearly Meeting."

In 6th mo., 1807, "the Friends in the district of Erie, 9th town, 7th range, near Buffalo," requested to be indulged with a meeting for worship.

In 8th mo., the report of the committee to visit Friends near Buffalo was presented and approved, and they were allowed to hold their meetings as desired under the care of a committee.

In 10th mo., 1807, a request of Friends at Chippawa to hold a meeting for worship at the house of William Shotwell was granted.

Eleventh mo., 1st 1807. From the Yearly Meeting Extracts read at this time it appears that "Friends of New York and Philadelphia Yearly Meetings have jointly agreed that the Friends who constitute the three Monthly Meetings within this Province shall constitute a meeting for discipline vested with the powers of a Quarterly Meeting and called Canada Half-Yearly Meeting to be held alternately at West Lake and Yonge Street twice in the year, and to be under the care of New York Yearly Meeting."

In 5th mo., 1810, Friends of Willink, near Buffalo, were allowed the privilege of holding a Preparative Meeting.

In 9th mo., the revised disciplines were received. Also it was proposed and United with that men and women Friends hold their meetings for discipline separately.

The Preparative Meeting at Willink was discontinued in 2nd mo., 1811, and re-established in 2nd mo., 1812. Friends at Eighteen Mile Creek and Cateragus "were granted an Indulged Meeting, to be held at Clear Creek under care of a committee, agreeable to the decision of the Half-Yearly Meeting. Third mo., 4th, 1812, Friends at Norwich were granted a meeting for worship under care of a committee.

(TO BE CONTINUED.)

Our young Friend, Richard W. Brown, of Pelham, has gleaned for the REVIEW, from the old records, the foregoing account of some of our meetings. These will be followed by accounts of the establishment of others, which we hope will cover all our meetings in Ontario.--Eds.

Young Friends' Review

A MONTHLY MAGAZINE,

Published in the interest of the Society of Friends at

LONDON AND COLDSTREAM,
ONTARIO, CANADA.

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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.

An effort is being made to bring our Friends residing in Toronto together with the object of establishing a meeting there. We think this a step in the right direction. There are a number of families of Friends here, and among them some influential and earnest members. There is unlimited scope for Friendly endeavor in a city of the size of Toronto. We hope our Friends there will avail themselves of the present effort to organize.

Last month, in an appeal for our young people, we asked for a wider acknowledgement of the helpfulness of this class of our Society, and for more encouragement from our meetings for them, in the affairs of the Church. This month we wish to appeal directly

to you, young Friends. We desire that you may be roused to a full appreciation of your privileges as members of our Religious Society, and also to a true knowledge of your individual responsibility in the work of the church. Because we have liberty of conscience, and the privilege of independent thought in religious matters, we should not forget the sufferings, and persecutions, and the courage that knew no fear which makes it possible for us to enjoy them now. Would it not be ignoble in us to sit with folded hands, and say there is no work for us to do? If we but look around we may see on every hand the field already white unto harvest, and the laborers few. When we look back to the early days of our Society we note the intense earnestness the self-sacrificing spirit, the indomitable courage of early Friends; even the fidelity of the young people, who, it is said, kept up the meetings, when parents were in prison in support of their religious beliefs, and on account of the bigotry of the times; and when we think of these things can we say that we are worthy followers of such noble leaders? It is time we roused to a fuller appreciation of the privileges which their fidelity brought us, and show that we are not Friends in name only, but Friends in deed, by working for the alleviation of the sufferings of those around us and by striking off the fetters which shall make free future generations. We believe there is no time in life when we can serve our God with better results both to ourselves and to our fellow men than in our younger days. The desirability of our entering when young upon life's duties is emphasized by the fact that the "full grown man in Christ" is reached only by gradual development—"First the blade then the ear, then the full corn in the ear."

We wish the maintenance and growth of our Society because we see in it the purest type, at the present day, of the early Christian church; and in its principles the Religion of Truth

as Jesus taught it. We wish our young people to become imbued with its principles, because we believe in no other way can they become better fitted for the duties of this life and consequently better prepared for the life to come. There is much in the world—yes even in the religious world to call us away from a *walk with God* through this life. Quakerism places nothing between the soul of man and its God.

We urge our young people everywhere to beware of anything that has a tendency to draw them away from this nearness to God. Creeds and ceremonies and priestly powers may please for a time the natural man, but they cannot feed the soul, and if we depend upon these things the time will come when we shall say, "I have no pleasure in them," or in our remorse we will exclaim with the saintly Augustine—"Too late, I loved Thee, O, Beauty of ancient days, yet ever new. For lo! Thou wert within, and I abroad, searching for Thee. Thou went with me, but I knew it not, for I was not with Thee."

We know there is renewed life and activity among many of our younger members. We hope to encourage this, and seek for an extension of it. The work of the Society will soon rest upon our shoulders and the character of its future depends largely upon our present actions, and our firmness of purpose in the future. Are we not willing to make it, by Divine help, the pivot in all moral reforms? If so we must let nothing of a political or social nature turn us aside. Let each of us say, "as for me and my house we will serve the Lord," seeking those pleasures which come as the reward for right-doing. Then will it be said of the coming generation of Friends: "They did that which was right in the sight of the Lord, and turned not aside to the right hand nor to the left"

"A heritage it seems to me
Well worth a life to hold in fee."

"A Truthful Knowledge of Self" in our last issue should have been credited
E. la Weeks.

THE INDWELLING WORD.

—

By seeking we find, and having found, we testify to the essential which is to be obtained in no other way but by the Indwelling; for we can do nothing without it. By the heaven raising man above the level of the creature and letter into the field of inspiration where God is pleased to wait on all who comply with His law, and know of the leavening, life-giving qualities, by its rising and producing in us individually; recognizing salutations by divine association—speaking as never man spake; unfolding the celestial to man in this life, on which his happiness depends. Acceptable divine worship—communion of man with God—has existed in every age. Jesus declared He came not to call the righteous, but sinners to repentance. Why did Jesus declare He came not to bring salvation to the righteous? Because these were already in possession of it: knowing the voice of God and living in divine unfoldments, partaking of the fruits thereof; declaring besides God there is no Saviour, and Jesus likewise proclaiming God to be His only divine revelator—obligating and faithfully performing to know the Saviour as He knew Him was our privilege. Jesus' mission being only to those without the pale of salvation; introducing the sinner immediately unto the Father—to the witness in man for proof of His teaching, and they who receive bear testimony to His appearance. Many do not understand or distinguish between the "Son of Man" who hath not where to lay His head, and the "Son of God"—the birth of the celestial (the Christ) in Jesus, by which our Father furnisheth the sons of men with light, peace, and rest; with meats and drinks the world knows not of; but they enlarge and portray the letter instead of the spirit. They seem not to distinguish or understand that Jesus of Nazareth was physical and limited—"The right to sit on right or left is not for me to give," and again bowing to destiny, "not my will but thine be

done"—submissive to his and our God and Father. Like the rest of the human family He was often in supplication to Our Father, admonishing His hearers to pattern after Him, to apply for that rest which wisdom alone supplieth. Also agreeable to another declaration of Jesus when He said: "Seek ye first the Kingdom of Heaven and its righteousness and all things necessary shall be added." Practical instruction in righteousness of God's dealing with His children by personally receiving same and know of being saved in obedience thereto; so particularly emphasized and exemplified by our brother. How? By seeking and finding the kingdom which is multiplied and added unto us as we labor on in the fields of divinity. Such do not clothe their language in myth, in uncertainty, but what they have actually received offer to the people from the light; because it was received in the light. Herein practical lessons are received and promulgated with correct solution intelligently proffered to the hearers and comprehensively received by them. Quotations without qualification are sterile, but inspiration produceth having no relative connection with the letter, and they who have received therefrom know that divine inspiration is alone of God; ourselves bearing affirmative testimony of the teachings of our brother, and is authority to all who receive commission from the Father that He is our Saviour. The same divine law producing salvation and is always eternally the same—the one thing needful. In obedience to this innate principle, Christians will continue growing in favor with God and man. That we find ransoms, substitution, or proxy are alien to man's salvation: foreign to the conception, overshadowing and bringing forth from the divine seed in man; which divine seed raises him above the letter into experimental reality that God careth for and visiteth His own in person; knowing no mediator in the temple, and His chil-

dren testify to His coming, proclaiming salvation thereby; which is the same school that Jesus claimed He received His education from and practically known to us. An eternal fixed college from the commencement of time in which the children of men are becoming more and more familiarized in the wisdom of an ever-present God, the only divine teacher, educator of purity. People are coming to understand, and enlightenment is fast taking the place of semi-barbarism that which is to be known of God is manifest in man. If heeded and obeyed it will regulate and govern to the satisfaction and peace of the recipient. Everyone born into the world has the same opportunity of forming closer acquaintance and communicating with God. And if mindful of intimations, and continuing in obedience to same, qualifies recipients to speak from inspiration. Ordained by the head, learning the doctrine from Him alone, opening God's own book printed by Himself and read only by prepared instruments under the Father's immediate supervision, edifying the hearers that they too may go to the welling up of the waters of life and partake therefrom. By this ye know that ye are My disciples, children of God receiving from the Head as Jesus received by right of lineal ancestry, decreed by the court from the beginning of time, continuing without end, enjoying positions in the fold with those whom Jesus declared he came not to call or proselyte, and, as the writer believes, accomplishing the end for which He labored.

H. G. M.

THE LIQUOR PROBLEM.*

There are three distinct heads under which this may be treated. 1. Yielding to temptation. 2. Subsequent fall or drunkenness. 3. Remedy.

Notice goes out that these Quarterly Conferences are for general discussion by way of original essays, recitations, readings, or individual

talks upon the remedy or cure for this monster evil among us. And here let me say I hope all will feel they have a liberty to mingle with us in these meetings as members of the united band towards the final overthrow of the traffic.

There is little use, in my mind, for us to dwell on the ruins or waste that rum and all its agencies have wrought in our land, for this is known to all. Those of us who are in the habit of attending clubs or meetings for the discussion of this question, find little said about the degradation or waste, but more on the means for a stop or cure to that which blights our homes. I hope that is our purpose for thus meeting in these Quarterly Conferences. To return to the first topic of my subject: Yielding to temptation. Many a fond parent brings up their son to years of young manhood with a watchful eye that he has come up fully to their wish and prayer. That boy enters the world full of hopes and bright prospects of the future. He meets a brother schoolmate or friend who has not had that care that was his in the years of childhood.

They meet at the corner in a town or city, across the street on the opposite corner is a saloon with its large windows, through which may be seen bottles of the tempter. As these boys stand there in conversation, the one who, perhaps, has seen his father enter that saloon, and had just been drawn in a few times by wanting to be "a man like father," or one of a score of other means that might be given had we time to picture, says to his companion, "Come, have a drink." "No, I don't drink thank you," was the reply. "Don't drink! why, father drinks, and he is a large, strong man. I have seen him take his glass, it don't hurt him, he never gets drunk."

And so he argues with his friend. They have a long debate; each displays and reflects the home education and influence that has brought them thus far, whose roads do not lead in

the same direction. So they reason back and forth, watching those who enter and leave that saloon.

Mother and father have been too strict with me; they have held the reins of government too close, I will go with my friend this time and see for myself. They enter and take each a glass of the fiery poison, and thus the tempter conquers the parent's idol. You can picture the fall that follows and all its subsequent miseries, not only to himself but to the home that he has just left.

Resolutions are made to reform, and no sooner made than broken by some liquor agency. Parents pray for a permanent reform, and temperance workers seek after him, but all in vain. How many thousand mothers and fathers there are who are setting up their sons and daughters, who marry, once, sons promising, all in a large ratio, fall directly the victims of liquor. It is like a game of nine pins. The man behind the bar says: Set them up, we, with all our forces can knock six down out of every nine you set up.

How long! Oh, how long, will men legalize and sanction this man behind the bar to play at our dear costs? One has only to stop and reason a moment to plan a remedy. The prosperity of our physical, moral and spiritual natures are governed by law. Then law is the basis of all government. The Christian people of our land have tried to raise and keep the moral law above all the agencies of liquor. It has not been a success. The saloon power has grown apace of church and its influence. Local option laws have been tried and do not answer the purpose. License, high or low, shows by statistics that the ratio of liquor drunk by gallons is far in excess of a few years back (the increase of population considered).

These are facts, hearers, and due to our shame as a Christian nation who have thrown open her doors to the world and said come. The foreign element has come to our shores with all their degraded habits and ill-cul-

tured character. They, instead of finding a check by our organic law to their debauchery, only found as at home, the liquor agencies to foster and increase their brutal natures.

Shall we make larger appropriations for our state prisons and penitentiaries by tax, for crimes and thefts that we are stimulating by the liquor system? No, voters (and how I wish this might not be restricted by sex) we must rise above all party policy or schemes of any kind that try to cover up this, the only issue now before the people. Just so long as we mix up or scatter our forces with the saloon king we will keep on as in the past. Collectively and apart from the power of this king must we work if ever we expect our prayers answered for total prohibition of the liquor traffic. I believe there is enough honor in our people to shake off this monster evil, and already the dawn of the crusade is breaking. It is not a time to drop our hands in discouragement, but work in a line as we pray, and victory will surely be ours.

*Essay read by Joseph Fritts at the Temperance Conference of Farmington Quarterly Meeting, held at Macedon Centre, 2nd mo., 6th, 1889.

A CENTENARIAN GONE.

DEATH OF MRS. MARGARET MINARD OF SPARTA.

Mrs. Margaret Minard, the oldest resident in Yarmouth and probably in Elgin, died at the home of her son, Mr. John Minard, Yarmouth, at three o'clock this morning. She had attained the great age of 100 years on August 12 of last year, and the celebration of that event is still fresh in the minds of many readers of the Journal. Between 1,000 and 1,500 people assembled to do honor to "Aunt Peggy" as she was familiarly called. At that time she was in wonderfully good health considering her age, and seemed likely to live for many years. But the sands of life were quickly running out, and the end peacefully came 6 months and 4 days after she had reached her hundredth milestone. She was born near St.

Catharines, her maiden name being Honsinger. Her grandfather came from Germany, and settled on Rhode Island. Her father fought for King George in the revolutionary war, at the battle of Bunker's Hill. After the war, with other U. E. Loyalists, he received a grant of land in Canada. Her mother heard the guns that ushered in the war of the American revolution at Lexington and Bunker's Hill. 67 years ago she came to within three miles of where her son at present resides, and has lived in the locality ever since. Her children numbered six, five of whom are now living. Her husband died twenty-three years ago, at the age of seventy three." A large company was gathered at Friends' Meeting House, on the occasion of her funeral, and an instructive and appropriate sermon was delivered by Isaac Wilson of Bloomfield, Ont., who was in attendance.

OBITUARY.

DIED.—At Purchase, Westchester County, N. Y., on Twelfth month, 8th, 1888. David Hanland, in the 68th year of his age; a lifelong member and for many years a valued elder of Purchase Monthly Meeting.

Although several weeks has passed by since we committed to the silent tomb the mortal remains of our dear friend, yet some of us still feel that more than a passing notice should be made of him. It is not in my heart to eulogize the dead, for his life has left upon the minds of those who knew him a memorial that will last when words have died away.

He was of a cheerful disposition looking upon the bright side of life, and the grasp of the hand shake gave an evidence of the depth of his feelings. He was an earnest advocate of temperance, proving it by his daily life, not being willing to countenance the traffic in any way. His disease was of a character to prostrate him at times with suffering for several years before his death, but when able he

was a steady attender of his religious meetings, often appearing to his friends that his strength was hardly adequate to a ride of three miles.

He leaves a wife and son with a large circle of relations and friends to feel his loss, but we believe it is his eternal gain, and that he was fully prepared to enter into eternal rest. His funeral, which took place at his own residence on the 11th inst., was largely attended, and notwithstanding a severe rain many followed his remains to their last resting place in Purchase burial grounds.

"We die so soon! There's little time
Between the cradle and the tomb
To be kind to our fellow-men,
To lift them up and give them room,
We shall so shortly pass away,
Let us do good while yet we may!"

Purchase, 2nd mo., 23rd, 1889. B.

ESSAY.

Read before the First-day School Association at West Branch, Pa., the 17th of 11th mo., 1888.

Paul in his epistle to the Ephesians, ii, 8, says: "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God." The innate desire in mankind is to know a lifting up, and of being saved from the defilements, and consequences of sin, is we think sufficient evidence of the truth of this declaration of the Apostle.

We read that Jesus loved us before we loved him, and was willing to offer himself a sacrifice, that we through him might have hope. Hence He says, "I have overcome the world." And again, "fear not little flock; it is your Heavenly Father's good pleasure to give you the kingdom." These are encouraging thoughts to those who have set their faces zionward, and yet feel a wavering. Lay hold of the truth, and the truth shall make you free, and to those that have taken up the cross, it enables them to be faithful.

Now let us query. Do we realize that it is the gentle touches of the Heavenly Father's love, that takes hold of our affections and binds us to Him?

The promise is: "I will be with you even unto the end of the world.

This is the faith which needs to be established: that He is working in us and for us; and is a present helper in every needful time. Circumstances often occur to open the way for reflection upon these things. A good book properly read, a kind word from a friend, or an unconscious thought while in the stillness, may awaken inquiry, and open the way for profitable research. In this way our First-day schools must be acknowledged to be of great value, by bringing the young minds into contact with the best thought, experiences, and religious element, of those that have devoted their lives to the good of mankind.

We believe that under right influences it is more natural for a child to do good than it is to do evil, and, if so taught, they feel a happiness in doing right. Influence is a powerful teacher, and calls loudly for care in that direction.

The meeting held at Baltimore during the sessions of our late yearly meeting, under the auspices of the First-day schools was a pleasant occasion. There were delegations of children from many of the schools represented there, that had come to take part in the exercises. Their preparations had been carefully made, and the exercises were impressive. And the desire is that all through the various stages of development may live up to the measure of the spirit that may be given to each one to profit withal. Let it be one, two, or five talents. This would strengthen our borders, and build up the waste places.

We feel comforted to know that our young people everywhere are becoming more interested in the First-day schools. This is the true element at work: and if it deepens into spiritual life, the results may be beyond our anticipations. Out of the mouth of babes and sucklings, hath He perfected praise.

It is the young life we want; to give freshness to every department of the

work. In the early days of the society of Friends, many of the young were found in the front ranks, who labored and sacrificed life's comforts for truth's sake. They labored, and we have entered into their labors; into the liberty for which they endured all manner of persecutions, hardships, and even death. They have left us a heritage that could not be bought with a price; it could only be had through suffering; and to be worthy thereof, it is needful that we walk by the same rule and mind the same thing; and not to quench the Spirit that would lead onward to a higher life.

Signed, T. S. WALL, Supt.
VINNIE KIRK, Sec.

THE GOSPEL OF GOOD HEALTH.*

I do not expect to be able to convince you entirely of the truth of what I shall say, but if I can call your attention to this matter so that you will investigate it more carefully, (and investigation comes from doubting) I shall feel that I have done some good.

In the first place I want to say that *it is wrong to be sick*. Sickness is the result of disobedience, and disobedience is *sin*.

I believe that there is a philosophy of living, easy to be understood, which to the degree that persons will accept and follow it will keep them from sickness, insure them good health, and enable them to possess in thorough use, all the faculties and powers with which respectively they are endowed. Sickness is a great evil in our land. It disturbs all the affairs of life, and breaks in upon the continuity of all one's relations and ordinary associations. When a man becomes sick his labor ceases, his thoughts become clouded or inefficient, his sympathies are morbid, his spiritual perceptions dull, and his impression of things, as well as his ideas, oftener than otherwise, comes to be unreliable. If he is chronically sick, woe be to him

and to all who have to do with him! His life becomes not only burdensome to himself, but imposes so much additional care, anxiety and labor upon all the family of which he is a member as oftener than otherwise to be beyond measurement. Additional expense for medical services, for hired help, for comfortable conditions and arrangements, unavoidably follows, and this not infrequently to such a degree, as to impose great taxation in order to meet it.

We know these things are true; and I simply mention these results of sickness here so that we can see the cause and the effect so close together as to make plainer and more credible, my statement that it is wrong to be sick.

But there is a better way to live. To live in good health; to be able to work, to study, to come and go, to eat and drink, to dress, to sleep, to lift burdens and carry them, and help meet all the perplexities and trials that must attend family, or social or public life.

It is not my purpose in these remarks to tell you how thus to live, but simply to call your attention to the subject so that each one may find out for himself, for what we learn by our own efforts is so much more profitable than what we get by the mere listening.

I believe it is one of the sadly neglected points of education, this failure to teach that the individual is just as responsible for his condition of physical health or *rightness*, as he is for his so-called spiritual condition of *righteousness*. I am glad to say, however, that the present increasing attention given to the teaching of hygiene in our schools and colleges, is a step towards the correction of this fault and will, at no distant day, result in the adoption and inculcation of the same standard of personal responsibility for bodily, as well as spiritual conditions.

Yes, the time cometh and now is, when the human body is going to be better cared for, for the sake of the Divinity within, whose temple the body

is. And with this idea in view, even the embellishments of mind must be held secondary to the welfare of the body. Perhaps it will sound to some like a bold declaration, but I want to say that science and literature and art fail of their true object if they do not inspire to better ways of living, to higher conceptions of physical existence and to the striving for a sound mind in a sound body

I am a firm believer that nature is eminently good and reliable, and that obedience to the Laws of life will drive out and keep out all avoidable forms of sickness.

An essay read by Jonathan C. Pierce at a meeting of the Greeley Literary Circle, at Chappaqua, N. Y.

For the YOUNG FRIENDS' REVIEW.

GOD'S WORKS.

"The works of the Lord are great, sought out of them that have pleasure therein," Ps. iii.

Man of his science vain, and proud,
 Seeketh to know the work of God,
 Takes pleasure in fair nature's laws,
 Esteems *her* plan The Great First Cause.

How vain is his philosophy
 Which buildeth not, O Lord ! on Thee,
 Since nature's self from Thee receives
 Existence—Thine the life she lives.

How great His love, how grand His power
 Who carves the pine trees, paints the flower,
 Who piles the mountain's snowy crest
 And rocks the billows into rest !

Creation ! schoolplace of the soul,
 Designed by Him who formed the whole,
 To teach that all within its shrine
 Are types of love and life divine.

The stars that burn, the flowers that bloom,
 The bright fly bursting from its tomb,
 The springing seed, the harvest store,
 The winds that sweep from shore to shore.

The illimitable firmament
 Earth, air and waters, all are lent
 A book for man's instruction given
 To raise his soul to God and Heaven.

Can man by *search* his Maker find,
 Or know His will, or learn His mind ?
 By *faith* a suppliant he must be,
 And crave instruction Lord, from Thee.

Then day by day the attentive mind,
 The Voice shall hear in speech refined
 And Heaven instructed, he shall know
 Of God, thro' nature's works below.

"Ephatha !" breathe upon us Lord,
 (All blind without the Living Word,)
 Unloose our tongues that we may raise
 To Thee our hymns of prayer and praise.

—[M. FELLOWS, England.

SWARTHMORE COLLEGE
 NOTES.

The lecture delivered by Mary A. Livermore, on Fifth-day evening, the 14th inst., was one of especial interest to all lovers of war time narratives. She portrayed fully the great work done by the women during the great struggle between the North and South.

Clement M. Biddle, of Philadelphia, addressed the meeting on First-day, the 3rd inst., and was also present at the Young Friends' Meeting in the afternoon. His interesting talk on what he understood as the beliefs of Friends, was much appreciated by all the students. The time seems now at hand when young Friends must take a more active part in the work of the Society.

The junior class gave a reception to their allies the Freshmen on the 9th inst., in the Reception Halls. The occasion was one of rare enjoyment.

The new semester is now well started, and the instruction in all branches is proceeding in full blast. An especially bright future is presenting itself to the college.

The seniors have been informed, who of the number are to speak Commencement Day. They are as follows: From engineering, Howard A. Dill, Indiana and Willis W. Vail, New Jersey ; from arts, Mary Kirk, Pennsylvania, and J. Carroll Hayes, Pennsylvania ; from science, Jennie F. Waddington, New Jersey ; from letters, Elsie D. Stoner, Pennsylvania.

With the object in view of raising the standerd of athletics at Swarthmore, Dr. Shell has decided to hold trial sports, shortly before the regular spring sports, thus ruling all poor competitors from the latter event.

The four college classes have held their elections for the last half of the

year, each class electing a president, vice-president, secretary, treasurer, poet, historian, statistician, and prophet.

The oratorical contests which are to be held, one next month and the other in Fifth month, are new institutions in the college and promise to be interesting occasions. The Phoenix staff has appropriated ninety-two dollars, to be used in the purchase of gold and silver medal, to be presented each year to those of the junior class who win in the contest. The five competitors for this year are: William E. Sweet, James W. Ponder, Abby M. Hall, Rebe S Webb and Eloise Mayham. The other prizes, which are given by President Magill, consist of five sets of books, each set costing ten dollars, to be given to each of five members of the Sophomore and Freshman classes who win in the contest.

Professor Appleton has completed his series of lectures on English literature, which he has been delivering at Trenton, N. J.

Spencer Trotter, M. D, professor of natural history, delivered a lecture at the Academy of Natural Sciences, Philadelphia, on Third-month, 1st.

The Somerville Literary Society intend presenting a Greek play, in the original Greek language at their reunion in Fourth month.

The Preparatory students will hold athletic sports on "Whittierfield," about a week preceeding the regular college sports.

Superintendent Hall and family have moved from the college into Professor Cunningham's new residence. The superintendent will, however, move into his own house soon, as it is now nearly ready.

The Ennomian Literary Society's elections for the the last half were as follows: Frederick T. Berdan, president; Robert S. McConnell, vice-president; William C. Sproul, recording secretary; E. Clarkson Wilson, corresponding secretary; A. Mitchell Palmer, censor; Maurice J. Brinton, treasurer; Louis P. Clark, librarian; and on the library

committee, Grant Dibert, A. Mitchell Palmer, William G. Arey and Charles B. Ketcham. Within the past week two new book cases have been added to the room, and books are already on hand to completely fill them.

A portion of the senior class held oratorical exercises in the lecture hall on the evening of the 11th inst.

E. C. W.

A subscriber belonging to Baltimore Yearly Meeting writes, dated 2nd mo. 3: "Our new house in Baltimore to accommodate the Yearly Meeting is nearly completed. Friends hope to have it finished in time to hold the Quarterly Meeting in it, 11th of next month. It is a commodious building, the back part is three stories high and arranged to accommodate country Friends with lodging as well as with their meals during the sessions of the Yearly Meeting"

He who would have punctuality in others must himself be punctual.

Let your life be such that if any one says evil of you none will believe him.

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