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Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. X.

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

NO. 21

THE PATH OF DUTY.

BY ELLWOOD ROBERTS.

There is a blest reward of matchless
beauty,
Of peace beyond all power of speech to
tell,
For him who, faithful, does his simple
duty
And does it well.

For every one some high and holy mis-
sion
Some work to do, some purpose to ful-
fill,
There is; this truth, whatever man's con-
dition,
Remaineth still

How oft brave spirits, in positions lowly,
Have toiled unknown, uncared for, year
by year;
Have labored, while the work went on so
slowly,
No end seemed near.

However poor, or weak, or low their sta-
tion
They did not shrink from toil, nor shun
their part.
Brave souls! the thought should offer con-
solation
To every heart

They strove for truth, and sought to point
the lowly
In darkness groping to the blessed light;
They did their duty, and each cause un-
holy
Essayed to fight.

And so to-day the weak ones only, falter
And count the cost of effort for the
right;
What nobler gift to lay upon the altar
Than deeds of might?

The world is full of sadness and of sorrow,
And thousands tread the paths of sin and
pain.
And those who toil for such to-day, to-
morrow,
Toil not in vain.

To rightly live is not to strive for pleasure;
Forever mingled, more or less with
pain.

Why should men spend their days in seek-
ing treasure
That brings no gain?

Though duty's path may not be always
pleasant
To outward eye, be sure it will afford
To him who toils unmindful of the present,
A blest reward.

There is a wondrous joy in simple duty
A precious peace reward of doing well;
That fills each true and faithful heart with
beauty.
No tongue can tell.

EVOLUTION OF THE HEBREW CONCEPTION OF GOD.

IX.

The far more modern writer, the Junior Elohist, also makes *disobedience* the cause of Saul's downfall, though he does not attribute it to the same act to which the Elder Elohist writer ascribed it, as illustrated in the last paper. The two writers drew their history from different sources and employed different tradition, but it is noteworthy that both attributed Saul's misfortunes to the one cause—his failure to implicitly obey the commands of Jehovah as they were revealed to the prophet Samuel. In the words of the later writer: "I will not return with thee," said Samuel to Saul, "for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel" (xv., 26).

Prominently, then, in Samuel's time, the prophet was a teacher of obedience. He himself had no discretion in the matter, for the prophet believed that he, as a "man of God," was taken possession of by the spirit of God, and that under this Divine possession he spake not as a man but as God himself.

Tenderness, pity, sympathy, any emotion of his human spirit were put aside as rightly having no part in his decision; the revealed will of Jehovah, nothing more, nothing less, must be obeyed. And so while Samuel "mourned for Saul," "he came no more to see Saul until the day of his death" (xv., 35).

The lesson we learn from both narratives is the same. Samuel was a prophet, not only in the sense that he foretold future events, but in the far deeper and more important aspect, that "he sought to know the will of God," and in accordance with this will direct the affairs of the Hebrew people. He was believed by the people to stand in closer relations with God than did any other of their people. It was because of this relation that he possessed supreme power among them. It was not his duty to cheer them with any hope of the future—to portray the glory that awaited their nation in an age to come—but to point to the duty of the hour, to demand prompt and unswerving attention and obedience to the will of God. He held out no flattering prospects, he made no promises of rewards, he represented instead the Nemesis that visited sure punishment upon the unfaithful and disobedient. The religion of Samuel appealed to the sense of fear rather than to the emotion of love. His Jehovah is the God of justice, not of mercy. His religious emotion is intense, the result of feeling, not speculation. There was nothing artificial in it.

We may not forget that Samuel lived in barbaric times and inherited ancestral modes of worship. He entered into the sacrificial services with the people (see ix., 12; x., 8; xi., 15; xiii., 10; xiv., 2), as did his fathers, before him, but he differed from them in making Jehovah the one object of his worship, the one source of his reliance. The people over whom he ruled as "a man of God" had adopted the religion of the Assyrian and Phœnician goddess, Ashtar or Ashtaroth (xii., 3; xii., 10), but under Samuel's influence they seem to

have put aside "the strange gods" and served the Lord only (vii., 4).

In our study of this book, however, we must bear in mind that it did not assume its present form until some time in the sixth century before the Christian era, some four hundred years after Samuel's death. The writer, whoever he was, gathered his history from at least three different stories and artlessly blended them, making a book that is full of inconsistencies and contradictions, some of which have been cited in the two narratives of Saul's career. The reader cannot fail to notice also that there are two conflicting accounts of David's opening history. Thus in chap. xvi. we have "a mighty man of valor and a man of war," who is soon made the armor bearer of Saul (xviii., 22) But following this in chap. xvii., we have a shepherd lad too young to enter the army (28), whom Saul has never seen before the day of his conflict with Goliath. "Inquire thou," said he to Abner, "whose son the stripling is" (57).

But these are unimportant matters of detail. For it is the correspondences in the testimony of different witnesses that give value to evidence, their divergences are attributable to personal idiosyncrasies. All that I care to impress upon the minds of my readers in my presentation of the divergences is the fact that the Bible record is a piece of literature, and that it must be subject to the same rules of criticism that any other historical narrative is subject to. The cause of truth is not served by regarding the Bible as a book given to mankind by God, every word of which is inspired, every declaration a revelation of God, from which there can be no appeal. It is well for those who hold that the Bible is beyond criticism, and that it is irreverent to point out its faults, to consider what injury they are doing to the cause of truth, to the real progress of righteousness in the world, by their blind zeal. God cannot be encompassed in a book, even if the book were miraculously preserved from alterations

by man, and that it was not so preserved every intelligent reader of the Bible knows. Granted that the book was written by inspired men, let us still remember they were *men*, and as such were subject to human imperfection, or in other words were subject to the influences of their environment. We find the Bible characters no exception in this respect from other men. They are very human, by no means devoid of frailties, good intentioned though they may be.

It is perfectly clear that Samuel had no knowledge of the Levitical law, which forbids sacrifice at more than one place, or by any other than a descendant of Aaron. Samuel himself, who was not even a Levite, offers sacrifices at Mizpah (vii., 9), at Ramah (vii., 17), and at Bethlehem (ix., 12). Saul, a Benjaminite, at Samuel's bidding, offers sacrifice at Gilgal (x., 8; xiii., 9). David offers sacrifice at Bethlehem and Absalom at Hebron. As has been shown in previous papers, all of them, except Samuel, permit image worship. There was no sacred law known to Samuel other than the law of God in his own heart. We may not infer that Samuel's appreciation of this inner law was of a very exalted character. But Samuel lived up to his own light and his life gives us a very good idea of the best type of religion a thousand years before the Christian era. Samuel was eminently and intensely religious. His one thought was to make the worship of Jehovah supplant that of all other gods, and for this there was but one process—the utter extermination of everything Canaanitic. His influence was always for a war of conquest of Canaan. This, to him, was the command of Jehovah, and the supreme principle in his religion was obedience.

Samuel found himself not alone as a prophet in Israel. As we have seen, there was a school of prophets at Ramah, a band of young men filled with religious zeal, fanatical in fact,

who made it a business to work themselves up into a state of frenzy. They were, supposably, not monotheists, for it was a general thing in those days to give fealty to the Gods of the Canaanites, but Samuel's influence was opposed to any recognition of any other God than Jehovah. There were prophets in all the various religions of the day—prophets of Baal, as they were called by the prophets of Israel. It was a very general thing for these prophets to profess an ability to foretell future events, to tell fortunes, discover lost articles, etc. As we have seen, such ability was attributed to Samuel, as, for instance, in the finding of the asses that had wandered from the fields of Saul's father. There was also a claim of power with them to perform miracles, and no prophet was influential that could not show his ability in work of a supernatural order. All these traits of character were claimed by the prophets of Canaan and of the surrounding natives. The reader will not fail to recall in this connection the rival exhibition of the power of Elijah and the prophets of Baal in the 18th chapter of the 1st book of Kings. In our study of the development of Israel's religion, it is important that we keep this fact in mind, that the prophets were not peculiar to the Hebrews, that they did not originate in Israel, and that all of the prophets mentioned in the Bible were not alike in character. In the time of Samuel the popular idea of a prophet was not very much different from the idea that the Indians of the present century have held regarding their "medicine man." I trust my readers will not be shocked at this thought, for it is undoubtedly a truth. The divine thought developed rapidly in the souls of the Hebrew prophets, but a thousand years before the Christian era it had not yet eliminated from the minds of the Hebrew people the Canaanitish ideas of religion. It was a long while doing this—it had not done it when Jesus chided the Pharisees for

their demand from him to show his divine authority by a sign from heaven.

But the power to predict future events and the power to perform miracles were demanded by the people from the earlier Hebrew prophets as essential credentials of their proper relationship with Jehovah, just as the prophets of Baal were required to show their superhuman power and consequent relationship to their Gods by the Moabites, the Ammonites, the Philistines and the Egyptians.

These traits of character in the Hebrew prophets were less and less prominent as the centuries passed, until, finally, we find no mention of them. It is the best that survives. Error is short-lived and transient. Truth alone is permanent. Had the Hebrew prophets nothing else to bequeath to the world than their recorded supernatural characteristics, our Bible would hold no more durable place in history than the many other Bibles that far surpass ours in this particular. Fortunately for Israel, fortunately for the world, the Hebrew prophets were prophets of righteousness, and our Bible is a history of the righteousness of God gradually illuminating the souls of men and inspiring them to the purest and holiest utterance of the Divine message that, as human beings, they were capable of understanding. Something in the Hebrew life and character made them the fittest subjects for spiritual evolution, hence they became the channel for the revelation of God in man, and the Bible, which records their thoughts of duty and religion more clearly shows the character of the Divine message than does any other Bible that the world has known.

WM. M. JACKSON.

EXTREME DOCTRINES.

In my reading of the religious progress of the world I have had occasion to notice the harm that is done the good cause by advancing extreme doctrines. For example, the doctrine that

no one can escape eternal perdition save by believing in Jesus Christ, draws from an eminent Roman Catholic the avowal that he would rather believe in no God at all, than in one who would damn men for not believing in one of whom they had never heard. (This brought from Rome a decision confirming the doctrine, and in a form making it applicable to infants born dead). The danger is that men, unable to dispute the doctrine otherwise, will get rid of an obligation abhorrent to their healthy instincts by denying the authority by which it is promulgated. This is especially the difficulty with the command of Jesus, "Resist not evil." All denominations, except Friends, simply ignore it, apparently on the ground that Jesus could not have intended it. But Barclay, whose apology is regarded by Friends as correctly stating their principles and setting forth the Scriptures on which they are founded, says distinctly, that "it is not lawful for Christians to resist evil." And he rests the prohibition on the above cited passage in the Sermon on the Mount. Taking it literally, as Barclay does, "a man cannot without sin resist a ruffian who assaults his wife or his daughter; nay, even the woman herself cannot lawfully resist him, but must quietly and humbly submit to the worst evil that a woman can endure. I do not hesitate to say that no member of the Society would obey the command in such a case, and think it a monstrous error to profess with our lips what we have no intention whatever of carrying out in our conduct. Eminent English churchmen have said, "We must revise our creeds and I doubt that in any of them stands a proposition which should be more speedily removed. Why the injunction, though, no doubt, uttered by Jesus, is not obligatory on us, might be explained if our organization provided a place for such an explanation.

It is remarkable that Geo. Fox, though he protested against wars and warned Friends not to engage in

conflict in his time, never alleged that it was unlawful to resist evil, and never quoted these words of Jesus', but placed his prohibition on the ground that was originated in the lusts of the flesh and were contrary to the spirit of Jesus. I am quite sure that had anyone attacked his Margaret, George would have thought it no sin to seize him and hold him fast.

The words of Jesus stand in the authorized version as above quoted, but in the revised Gospel they read, "Resist not him that is evil," as if it were lawful to resist a good man who by any mistake should ignorantly seek to do an evil, and that entire immunity was to be reserved for the wicked.

JOHN D. MCPHERSON.

Washington, 10th mo. 19, 1895.

"EXTREME DOCTRINES."

Elsewhere in this paper will be found an article bearing the above title, written by John D. McPherson. In comparing the views therein stated with the convictions of our own mind, we were led to marvel how different were our estimation of that conspicuous and emphatic command of Jesus, "Resist not evil." I had always viewed it, with its associate injunction to "Love your enemies," as the supreme condition and bearing of all who were truly the followers of Jesus. It seems to me as the necessary resultant of that God-love, Christ-love in the soul that is expected of every son of God, and heir of the kingdom. My faith, even while reading John D. McPherson's article, has never wavered in the belief that love and the bearing of non-resistance that this love in the soul dictates, and would dictate at the spur of the moment, in any and every emergency, is mightier against evil, and the agents of evil, than the puny arm of force. Have we not instances innumerable where we, or God, for God is love, through the bearing of non-resistance has dis-

armed violence. The ruffian arm that rises against unresisting innocence fails in its strength and the blow falls harmless. There is no one so lost but has some spark of divinity within that this bearing of non-resisting love appeals to with greater persuasion and better results than meeting blow with blow. I would lament to think that our Society generally would consider this command of Jesus, as explicit and authoritative as any He ever uttered, as "extreme doctrine," and "simply ignore it." My friend, after acknowledging Barclay's Apology to be regarded by Friends as correctly stating their principles, takes exception to that authority on this particular point. Not only did Barclay coincide with Jesus in this higher and diviner theory of non-resistance to evil, but the histories and biographies of Friends, written and traditional, down through all the turbulent and revolutionary times, furnish example after example of its being lived out in practice. Did not Jesus, the promulgator of the doctrine, testify to its genuineness, and seal its truth by his own non-resistance to the mob that seized him and crucified him? See how he even chided Peter for attempting to protect Him. What command did Jesus carry out more plainly than this very one? Was it not His life-long bearing? Must it not be ours if we are His true followers?

Allow me to introduce here as evidence, if you please, as authority, one of the greatest writers of this age, and one who has made these three words, as found in the command of Jesus, an especial study, resulting in his acceptance of the simple but positive command. To Count Lyof N. Tolstoi this solution was the key that opened up to him many of the passages of the Bible that were before obscure, yea, even the key that opened the single eye of the mind through which the light of heaven poured in and flooded his soul. On his just solution of this simple command turned the aimless life of Tolstoi to one of vast purpose

and usefulness, and rests his world-wide fame and glory.

From his book entitled, "My Religion," wherein he gives a history of his struggle from darkness unto light, I quote the following extracts as touching the question in hand :

"These chapters," (referring to the Sermon on the Mount), "I read very often, each time with the same emotional ardor as I came to the verses which exhort the hearer to turn the other cheek, to give up his cloak, to be at peace with all the world, to love his enemies,—but each time with the same disappointment. The divine words were not clear. They exhorted to a renunciation so absolute as to entirely stifle life as I understood it ; to renounce everything ; therefore, could not, it seemed to me, be essential to salvation."

And yet "it seemed to me a strange thing that Jesus should propound rules so clear and admirable, addressed to the understanding of every one, and still realize man's inability to carry his doctrine into practice "

Later in the struggle for light he says, "I understand everything, because I put all commentaries out of my mind. This was the passage that gave me the way to the whole :

"*Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth ; but I say unto you that ye resist not evil.*" (Matt. v. 38, 39.)

One day the exact and simple meaning of these words came to me ; I understood that Jesus meant neither more or less than what he said. What I saw was nothing new ; only the veil that had hidden the truth from me fell away, and the truth was revealed in all its grandeur."

"*'Resist not evil, do good to them that injure you.'* Everywhere Jesus says that he who taketh not up his cross, he who does not renounce worldly advantage, he who is not ready to bear all the consequences of the

command, '*Resist not evil,*' cannot become his disciple."

"*'Resist not evil'* means : Never resist, never oppose violence ; or, in other words, never do anything contrary to the law of love. If any one takes advantage of this disposition and affronts you, bear the affront, and do not, above all, have recourse to violence. This, Jesus said in words so clear and simple that it would be impossible to express the idea more clearly. How was it, then, that believing or trying to believe these to be the words of God, I still maintained the impossibility of obeying them ? How was it that I got the idea that Jesus' law was divine, but that it could not be obeyed ?" He answers from tradition.

"They are very simple, these words : but they are nevertheless the expression of a law divine and human. If there has been in history a progressive movement for the suppression of evil it is due to the men who understood the doctrine of Jesus—who endured evil, who resisted not evil by violence. The advance of humanity towards righteousness is due, not to the tyrants, but to the martyrs. As fire cannot extinguish fire, so evil cannot suppress evil. Good alone, confronting evil and resisting its contagion, can overcome evil. And in the inner world of the human soul, the law is as absolute as was even the law of Galileo, more absolute, more clear, more immutable. Men may turn aside from it, they may hide its truth from others, but the progress of humanity towards righteousness can only be attained in this way. Every step must be guided by the command, '*Resist not evil*' A disciple of Jesus may say now, with greater assurance than did Galileo, in spite of misfortunes and threats : 'And yet it is not violence, but good, that overcomes evil.'"

Perhaps these somewhat disjointed passages will give us enough that we can see the inner struggle from Nihilism to the higher Christianity of this

native Russian, whose profound influence and impress upon the world followed his true interpretation and practical living out of this simple and too often ignored command of Jesus, "*Resist not evil.*" If we ignore this command the whole fabric of Christianity as founded by Jesus will fall to the ground. Non-resistance is the outward evidence of that love on which Christ builds His Church of the pure souled; that love which He reveals to be the essence of His God.

EDGAR M. ZAVITZ.

Coldstream, 10th mo. 29th.

BEETHOVEN AND MOZART.

Here is an interesting story which does not occur in Louis Engel's most charming book of anecdotes and reminiscences of musicians, but which in points of interest and of prettiness is of a piece with the narratives contained therein. When Ludwig Beethoven first visited the Austrian court he was 16 years of age. Well provided with letters of introduction to Emperor Joseph he proceeded alone to the palace, determined to play his way into the affections of the monarch.

Admitted to the palace, he was met in an ante-chamber by a very civil gentleman, who told him that the Emperor could not well receive him then, but would be glad to have him present himself that evening for an audience in the Augarten. Attracted by the quiet and friendly demeanor of this person, young Beethoven engaged in conversation with him and presently discovered that he was the Emperor's barber, a discovery arising from the strangers casual admission that he "shaved the Emperor every morning."

"Tell me," demanded the youth, "is he indulgent or severe?"

"That depends," answered the barber: "when he comes to music matters he is strict enough."

"Yes, I know what that means," said Beethoven sneeringly, "he plays the piano a little and strums away on

the violoncello, and composes sonatas, but, between you and me, these big people don't carry their music studies very far after all."

This honest expression of opinion seemed to amuse the barber mightily; he simply roared with laughter.

That evening at the appointed hour Beethoven came to the Augarten and was shown into the music-room, where the Emperor and a friend were seated in conversation. Intense was the young musician's horror to learn that the supposed barber and the Emperor were one. But the Emperor took the joke with such amusing good humor that Beethoven, for his part, was willing to forgive and forget. He seated himself at the piano, and at the Emperor's request improvised on a theme from Mozart's "*Zarastro.*" This he did so remarkably well that his auditors were delighted. The Emperor's companion could not restrain his joy; running across the room he threw his arms about the youth, crying.

"Such taste! Such skill! The youth who can so interpret the thought of another composer will one day be a great master in the art himself."

"Ah, but the air itself is so beautiful," said Beethoven, and then he added: "Mozart's music is divine."

"My lad," cried the Emperor, beaming with delight, "do you know whom you are talking to? It is Mozart himself to whom you have been playing and whose lips have just predicted the great future that lies before you.—*Chicago News.*"

"The covenant which God is said to make with beasts and birds and creeping things of the earth, means His eternal covenant with man's immortal soul or with all the affections and thoughts and faculties of both the internal and external mind, represented by various animals."—*Edward Madeley.*

It is with sorrows as with countries—each man has his own.

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THE BI-CENTENNIAL AT MERION MEETING HOUSE.

The commemoration of the bi-centennial of New York Yearly Meeting at Flushing, L. I., earlier in the season, and the one at Merion, Pa., 10th mo. 5th, were occasions of more than ordinary importance. Not before, since the separation of 1827-28, have the two branches of Friends united for a common cause and with a like interest. The papers etc., read by members of each branch were kindly and valuable.

Robert M. Janney, of Philadelphia, who was Chairman at the Merion

Meeting, offered the following introductory remarks :

"If any authority were needed for such an observation as this among Friends, I think we have it in this injunction of the wise man : 'Honor thy father and thy mother ; that thy days may be long upon the land which the Lord thy God giveth thee.'

"In celebrating with simple, yet sincere and appropriate ceremonies the 200th anniversary of the building of this meeting-house, we are desiring to honor the fathers and mothers who founded it, as also the long line of worthies who, through two centuries, have worshipped the Father in spirit and in truth, and in so honoring them I feel that we are honoring ourselves.

"I trust that it is with no improper pride or spirit of self-laudation that we shall recount the past, nor with boastful confidence that we shall scan the future ; but that drawing inspiration from one, we may resolve to dedicate ourselves with singleness of purpose to a high fulfillment of the other. Believing as we do in the beneficial influences of Quakerism upon the world, and that it has a message to the people of to-day, let us keep always before us the simplicity and sufficiency of the faith of our fathers—the faith which was once for all delivered unto the saints,—the faith which, if truly accepted, concerns itself not so much with naming the name, as with doing the will. For, hath not the Master said : 'Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father which is in heaven,'—and again : 'Ye are my friends, if ye do the things which I command you.'

"How *much* it means to be a Friend indeed ! Friends, it is a most pleasant privilege to welcome you on the very interesting occasion which to-day has drawn us as 'with one accord in one place,' a place so fragrant with hallowed memories and so rich in suggestive thought.

"And there are many here who are

not members of the Religious Society of Friends, but who gladly trace their descent from an honored ancestry which once worshipped here, and now sleeps in the quiet autumn sunlight on the hillside nearby. *Especially* to these, but most cordially to all, I bid welcome (using the word in its best significance) as *Friends*."

We have read with much satisfaction an editorial on the Merion Meeting in the *American Friend*. The two branches of Friends are perhaps as far apart in their religious views to-day as they were in 1828, and we would regret to see in our Society the same departure from some of the principles and testimonies of Quakerism, as is clearly apparent in many of the Meetings of the other branches. Yet these things should not destroy our fellowship and love for each other, as it has so largely in the past. We still have many things in common and should be willing to accept every opportunity to work together for the advancement of Christ's kingdom, and the uplifting of our fellowmen. We quote from the article referred to :

"Merion meeting-house is probably the oldest Friends' meeting-house, and it is among the oldest places of worship of any religious denomination now standing in the State of Pennsylvania. The name of William Penn is closely identified with the early history of this house, and in it he preached the Gospel both to Welsh and English hearers. A marble slab on one corner of the house bears the date 1695, and the original deed of the land on which the building stands is dated 1694. In the minutes kept by Woman Friends there is a record of eight shillings paid for cleaning Merion meeting house, the twelfth of Twelfth month, 1695. These facts, together with other records, show that at least a part of this house had its beginning as early as 1695,—two hundred years ago. There are few older landmarks of our early history and faith in this country, and it was most

fitting that the anniversary should be commemorated and the lessons of the past brought to mind with reverent gratitude to the Heavenly Father who has wrought much blessing through the lives and deeds of these faithful servants of His in the infancy of the Church in America. The most interesting and auspicious feature of the occasion was the reunion of the two branches of Friends in the celebration of an event which belongs to the period when the names 'Orthodox' and 'Hicksite' were unknown, and when to all Friends there was 'one faith.' It is never well to sacrifice a vital point of faith, to give up the priceless jewel for the sake of union and harmony, but it is most certainly well to remove all obstacles so far as possible, that prevent union and harmony." "Abstract principles, dead formalities, meaningless metaphysical definitions have filled a great place in the theologies of the past, and they have often built partitions between groups of Christians, but we are learning more and more that they who are in Christ, and have been made *new creatures in Him*, and are living a practical, victorious life by His Spirit, are part of the one family of the Heavenly Father."

Joshua L. Mills, a member of the Visiting Committee of Illinois Yearly Meeting, left home on the seventh inst. to visit Friends in Iowa and Nebraska, also to attend Nebraska Half Year's Meeting.

The National Purity Alliance held its first series of meetings at Park Avenue Friends' Meeting House, Baltimore, on the 14th, 15th and 16th of last month. Aaron M. Powell, of New York, a well-known member of our Society, is its President, and was Chairman of the meetings. The number of delegates was large, and represented the various Philanthropic Societies in America. The proceedings have been widely circulated through the press, and the result will undoubtedly be to

give the cause of Social Purity an impetus which will be long felt. We notice in the reports many names of persons in attendance who have been eminent Social Reformers for many years.

DIED.

SMITH.—10th mo. 14th, 1895, at her home near Canandaigua, Michigan, Hannah Secor Smith, aged nearly 75 years, a member and for years an elder of Battle Creek Monthly Meeting.

She bore a painful illness for over fourteen months, sitting in one position with perfect patience. She was cheerful to the last, comforting and unselfishly considering all around her. She welcomed her release and said, "A struggle at the last is *all* I dread." She was a woman of deep thought, which she expressed to very few, but all felt the sweetness of her spirit. A beautiful life is ended, a good example and most precious memory are left to us. Her children truly rise up and call her blessed.

MARRIED.

PRICE—MILLS—On the 20th of 8th mo. last, at the home of the bride's parents, Edith M., daughter of John B. and Emma Price, to William L., son of Abel Mills. All are members of Clear Creek Monthly Meeting in Illinois.

Indiana Yearly Meeting appointed a large Committee to visit Meetings and families. The Committee met and made the following appointments: Springborough, Ohio, on Fifth-day, 11th mo. 7; have a meeting that night. Attend meeting of ministers and elders on 11th mo. 8, at 2 p. m., and Quarterly Meeting on Seventh day, 9th inst. All who expect to attend please notify the clerk.

EMMA F. THOMAS, Clerk,
Pendleton, Ind.

The shortest and surest way to live with honor in the world is to be in reality what we would appear to be.

ENOCH.

I looked to find a man who walked with
God,
Like the translated patriarch of old;
Though gladdened millions on His foot-
stool trod,
Yet none with Him did such sweet con-
verse hold.
I heard the wind in low complaint go by
That none its melodies like him could
hear.
Day unto day spake Wisdom from on
high,
Yet none like David turned a willing
ear.
God walked alone, unhonored through the
earth,
For Him no heart-built temple open
stood;
The soul, forgetful of her noble birth,
Had hewn Him lofty shrines of stone
and wood,
And left unfinished and in ruins still
The only temple He delights to fill.
—Selected.

NEW YORK AND BROOKLYN Y. F. A.

A regular meeting of the Young Friends' Association of New York and Brooklyn was held in Brooklyn, 10th mo. 13.

At the time of the Bi-centennial of Merion meeting-house, George W. Hancock presented a gavel to our president for the Association. It is made from part of a rafter beam of the meeting-house. The Association was much pleased with the present, and the Friend's kindness in remembering us. The secretary was requested to send a vote of thanks from the Association to the donator.

A notice was read of the General Conference of Friends' Associations to be held at Trenton, 11th mo. 16. We being invited to appoint a presiding officer for that occasion, referred it to our Executive Committee.

The Conference Committee reported an attendance of nine at Jericho last week, and it was thought we accomplished some good by going inasmuch as they had appointed a Committee to

consider the advisability of forming a Friends' Association.

Marianna S. Rawson gave a very interesting report for the Literature Section. Among other things she read a beautiful poem, entitled, "Sweetness and Light," by Alice Hall.

The report for the Current Topic Section was given by Elizabeth A. Hallock, in which mention was made of the deaths of Professor Pasteur, Richard Esterbrook and Professor Boyesen. She also spoke of the persecution of the Seventh-day Baptist, and of the South Carolina Convention, which proposes to disfranchise the negroes by putting an educational and property qualification on colored votes.

The paper for the evening, which was a most excellent and interesting one, was written by Leah H. Miller, on "Ministers Among the Early Friends, and read by Marianna Hallock. The object of the paper was to give some idea of the hardships endured by the early ministers. Mention was made of George Fox, William Penn, Hugh Judge and others.

The writer concluded by saying that instead of our resting so much on what Friends have done in the past, we should do our part toward keeping the high standard of the ministry in the Society.

Many extremely interesting and thoughtful remarks followed the reading of the paper. M. H.

THE PILGRIMAGE.

VII.

En route from Edinburgh, we stop over night at Stirling, an ancient town of 16,000 inhabitants, situated on the Forth. There we find a venerable castle situated on a lofty height overlooking the town, and very much resembling the castle rock of Edinburgh. The view from this height is fine. To the extreme left Ben Lomond and other high mountains rise, closer by the more moderate sized Ochils, Wallace monument and the Links of Forth. At the

base of the hill is Greyfriars' Church, built in 1494, and a park-like cemetery with a large monument in memory of the Covenanters, and one for two young girls, who, rather than renounce their religious faith, suffered martyrdom by being chained to stakes on the seashore until overwhelmed by the rising tide. By train we come to Aberfoyle in the Highlands. Then by coach-and-four we climb slowly over its pass, nearly 1,000 feet, the driver told us, winding round and up the mountain side; then down by Loch Achray, a miniature of beauty, the northern shore bold and rocky, on the south the undulating shore is clothed with blooming heather. The rugged mountains tower in surpassing majesty and seem to bear the clouds on their shoulders. Torrents leap through many a shadowy glen and dark ravine, while the rocks are frequently enriched with heavy masses of dark green trees, which subdue the harsher features of the landscape, and the silence of the scene is most impressive. Then we enter upon the Pass of the Troussachs—"about a mile in length, extending to the extreme point of Loch Katrine; the huge bulk of Ben A'an to the right rising 1,800 feet above the sea, with a bald and rugged summit which looks as if the winds had used it roughly. On the left Ben Venue towers to a still loftier height, 2,800 feet, and wears a still grander front. This defile forms the heart of the Troussachs, and passing through it we suddenly emerge on the broad expanse of Loch Katrine, with its ring of heights closely facing it round as if to guard it from intrusion." But we cannot describe the narrow vale with its barriers of rugged mountains and piled up rocks, and hanging trees of birch, hawthorne and oak, all blended and mingling together with a depth and variety of colors, and a bold grandeur which awakens in the beholder a sense of the mighty forces of nature. "Loch Katrine is about ten miles long and two broad, and when first seen appears like a narrow inlet

still and deep, but when clear of the shadows of the great pass, it broadens before us in all its beauty, calm as a sheet of glass, mirroring sky and mountain." And when first embarked on its lovely waters our hearts respond to the hymn of praise to the bountiful Giver, who made the earth so beautiful for the use and delight of His creature man. Blue sky occasionally swept by windy shadows produce effects of light and shade, and, to quote from the poet Scott,

"So wondrous wild, the whole might seem
The scenery of a fairy dream."

As we advance new beauties continually greet us. Mountains rise against the sky like ruined battlements, at whose feet white waters break in foam and spray. Here is a reach of white pebbly beach against which small boats are resting, and there a bright stream comes down with a leap and a rush as if impatient to lose itself in the bosom of the Loch. We pass Ellen's Isle, inseparably associated with Walter Scott's "Lady of the Lake," which, apart from this fiction, has an interest as the ancient asylum of women and children of the Scottish Clans, when their homes were ravished by pursuing enemies in those old days of wrong-doing, when the only law that prevailed in the Highlands was the law of might—"that they should take who have the power"—and they only could keep who were strong enough to defy oppression. This accounts for the many strongly built castles on high places, most of which are now in ruins.

Another coach ride through a bare and desolate country, the mountains covered by broken boulders, the intervening hollows filled by heathery moors low and damp, we come to Inversnaid, where there is a fine waterfall, the noise of whose rushing waters is heard after we embark on Loch Lomond, the "Queen of the Scottish lakes." "Its length, twenty-one miles, width, varying from a-half to five miles. It is a mountain lake and lies completely cradled among high hills, its eastern

waters washing the base of the Grampians, which culminate in the huge mass of Ben Lomond."

The scenery is very beautiful, "like a fair inland sea surrounded by picturesque heights, differing widely in character. Toward the head of the Loch, majestic with thunder-smitten heads and precipitous descents, but as we near the southern end, the hills slope into gentle, rounded outlines, with broad, smooth meadows, leafy vales, and patches of dark, green woods. There are bold promontories which break up the waters into foaming eddies, and beautiful islands studding its bosom

"As quietly as spots of sky among the evening clouds."

Landing at Balloch and taking train, we bid farewell to the Loch and the far-off shadows of Ben Lomond, 3,193 feet above the sea Ben Ledi, Ben A'an, Ben Venue and other giants, pass the castled hill of Dombarton, which is closely connected with the story of "Mary, Queen of Scots," and, reaching the river Clyde, with its ship-studded shores, steam into the city of Glasgow, the commercial and industrial capital of Scotland. This is the second city in the kingdom, and its water supply is derived from Loch Katrine.

There is a fine square, with statues of eminent men, and fine public buildings, its streets are wide and cleanly, and we enjoy our two day's stay. Here, also, we find a Friends' meeting-house in a quiet court, attending the mid-week meeting, which is larger than usual on account of the presence of an eminent minister, and we felt it was a good meeting.

From Glasgow we reach Kilmarnock in the "land of Burns," make an excursion to Ayr, where there is a monument to the Ayrshire ploughman and poet, down by the river Doon, which ripples peacefully by.

"Oft hae I roved by bonnie Doon
To see the rose and woodbine twine."

It is spanned by the old "Brig

o' Doon," a solidly built stone bridge, and at Alloway we visit the old low-stone, rough-cast and white-washed cottage, with thatched moss grown roof where "Robbie" was born.

" He'll hae misfortunes great and sma'
But aye a heart aboon them a',
He'll be a credit tae us a', ..
We'll a' be proud o' Robin."

SERENA A. MINARD.

NEW IMPRESSIONS FORMED OF THE SUNNY SOUTH.

Our last trip to the south was not alone for the purpose of visiting old battle fields where men bled and died, but to learn something of the people who now live on the fields we once painted red. I went among them as an interviewer, and not as a debater. I utilized my ears more than my tongue. I did not go down as a teacher, but as a pupil, and I learned some useful lessons. I met other northern people with them who would occasionally act otherwise, and the result was that they failed to gather some of the liberal views of their opponents.

Men who go south thinking they know it all, even in the matter of farming, sometimes miss it. For instance, I was shown where an Iowa man checked his corn rows in planting, so as to farm it both ways; his neighbor ridged his like sweet potato rows so as to keep the roots dry, and beat him two to one. Corn rows are mostly four feet apart, and no two stocks are allowed in a hill. Clover does not do well in the south, pea vines, wild grasses and corn blades seem to be the main fodder. Corn, cotton and sugar-cane do well where fertilizers are freely used. A ground pinch of cotton seed as a fertilizer will boom a hill of corn. Their sugar cane is quite different from our sorgham. It grows much thicker in stalk, and never produces seed. It is propagated by laying it in the ground like a willow pole and the sprouts shoot

up at each joint. One planting does for three or four years. The stalks are very sweet and juicy, and the grocers keep a supply on hand for the colored lads to chew; price, two for a nickel.

The hog is the most sickly looking thing we saw in the south; they call him razor back. He is nothing, seemingly, but a piece of side meat and thin at that. The sun striking him sideways would scarcely make a shadow, and yet he reaches all the way from Tennessee down into Alabama. A newspaper artist could almost sketch him with one stroke of the pen.

Screened windows and doors are exceptions in southern cities, but over each bed, fastened to the ceiling, is a large hoop encircled with gauzy netting in the shape of a fashionable ball dress. When the mosquito begins to buzz, you draw the string and the gown drops gracefully over your face.

In Mobile we frequently saw mule teams of one and two spans, with the colored driver in the saddle, and other places ox teams of several yoke, with the driver on top of the load guiding them only with whip and word. The road cart is frequently utilized for shopping, with a single ox in the fills; the shafts are so fixed in the yoke that the animal may lie down while waiting at the store.

From the car window it looks as if Alabama was yet three-fourths in the woods, thousands of acres of pine trees growing on lands just as level as mine, in Jordan. W. N. Carney, who lives in and owns much of Atmore, with thirty-three thousand acres around it, has long been in the pitch business and has his turpentine stills, also a monster steam saw mill plant, with private railroads running miles through his lands to bring in logs. With cog and cable they are taken to the saw to be dispatched at the rate of nearly one a minute; the slab and other refuse is carried a hundred feet by an endless belt and dumped into a perpetual fire, with the pitch burning like brimstone, reminding us of the one said to be

back of ancient Jerusalem where the city's garbage was consumed; the place where some believe the idea of hell originated.

We see more pear trees in Alabama than all other fruit trees combined, and the Keifer seems to be the standard. The reason is plain, for they grow the tree from slips at a very small cost, which knocks the agent out with his patent budded-root, grafted fifty and seventy five cent trees.

Escambia is one of the counties of Alabama that forbids the licensing of saloons. Her little town of Atmore is as near the Florida line as Fruit Dale is to the state of Mississippi. Both are pretty well stocked with northern people, coming there within the last few months, on trial. I am told that out of one hundred who go prospecting in the south, ninety of them go slow. The south has a good climate, excellent water and other advantages, but when you talk about soil she isn't in it.

Going East from Mobile we pass the Bayous, Buzzard and Dismal Swamps we used to read of in slavery times; we see the Mobile, Kennesaw, and Tombigbee rivers running just as the geographies described them in our school days.

John Smith, from Chadwick, Ill., was with us in our rambles through the pineries. He says he often wondered why more soldiers were not killed in the army, but now he sees there was a tree for every man. There are three distinct marks by which you can tell an old southerner—his twang, his hat and his bronzed skin. He is just the same as to looks as when I met him in the Shenadoah valley thirty-one years ago. An old planter wanted me to get off at his station and go with him twelve miles out to his thousand-acre farm and stay with him a week as his guest. He says land depreciated one-half in value since the war, "but," says he, "the northern men will soon bring it back to its former figure."

Sterling, Ill.

GEO. D. JOHN.

THEY SERVE THEIR GOD WHO SERVE THEIR FELLOW- MEN.

Some men believe in God; and that
great faith
Gives them the strength for all their
earthly needs
Some know a life beyond; and faith in that
Makes burdens light; gives strength for
noble deeds.—
This man believed in man, in doing good,
In simple, silent pluck, in goodness,
honesty,
And so believing lived his short life through
And gave that life a noble majesty.
Simple his faith, yet strong enough to
make
Him bear life's burdens as they should be
borne,
To share with others only their great
griefs,
To help the weak, to comfort the forlorn.
We saw him lose what seemed his all in
life;
We saw him made to feel acutest pain;
We never saw him turn from Duty's path
Or yield at all beneath life's greatest
strain.
Oh, Father! somewhere in Thy heavenly
home
Must be a place for such true sons of
Thine
Who, midst all doubts and troublous unbel-
ief
Cast all their living on the plan divine.
Let him who scoffs at all who own Thee
not
Befrain from thinking such men are un-
blest;
They serve their God who serve their fel-
lowmen,
By simply doing what they think is best."

—Anon.

WHAT ARE WE AS FRIENDS DOING TO PROMOTE THE INTEREST OF THE SOCIETY?

When I say *we*, I mean every member of the Society, yet in every organization there are those who take upon themselves the responsibilities of the same, either from self choice or from the choice of others.

This is proper. Every Society must have order and discipline. The Friends have those whom they term overseers, whose duties it is to see to

the morals of the Society. We have distinctive principles in our Society to which the members are advised and urged to adhere to, and unless they do they are not consistent members, and should be visited by the overseers in a brotherly and Christian manner.

Then, if our principles are diverged from, are not the overseers responsible for the record of the Society? If the overseers are not true to their office and do not visit those under disciplinary care, is not each member responsible for that, as we have a voice in the matter of selecting the committee who select the overseers? Then we trace the lack of visiting members not living in accordance with the principle of Friends to individual members. While the entire membership of a Meeting are responsible, yet, when those members appoint a few to represent them and to attend to certain duties required in our Discipline, it should be the thought of those few to be obedient to these duties, remembering they represent the whole body and are laboring in a Monthly, Quarterly or Yearly Meeting capacity, and not for their own concern, be that as great as it may. Then, realizing the duties of members at large, and those appointed to special duties, let us examine our Society and see if there are those needing disciplinary care, ourselves included.

"If the Gospel labors of the overseers and other concerned Friends to restore those who have violated our principles be unavailing, the former should report the case to the Monthly or Executive Meeting without unprofitable delay."

Such is a portion of a clause found in our Discipline. How many such cases are reported to the Meetings? Perhaps you say there is no need—their labors have been satisfactory.

Let us stop here and see where our principles may be violated. For instance, we copy from the Discipline: "Believing that wagering and giving or receiving value without returning an equivalent is wrong (mark the words) in principle and destructive in prac-

tice, we bear a testimony against it in all its forms, including lotteries, prize packages, betting, gambling, etc." Then, in regard to oaths: "We bear testimony against all oaths." In fact, one need only to read the Discipline to find what the principles and belief of Friends are, what they profess, and what they advise. "Causes for treatment may be graded, as violation of an established rule or order of the body, or of principles and testimonies involving a character, and should be treated accordingly."

When one hears year after year members uttering profane language before boys who look upon their elders for example, does not that involve character, for is not the boy of eight or ten years building a character upon which his after-life is quite certain to rest?

When our members attend horse-racing for the sole purpose of amusement, is it not giving the young a wrong idea of life? When our members bet upon election, the weight of stock, etc., is not that violating the principle of our Society regarding gambling? When members allow their children to read immoral literature, does not that give a wrong idea of life?

When our members uphold the habit of smoking and term it a "luxury of life," is not that impressing the young and the world with ideas contrary to the Query of our Discipline regarding tobacco? After years of such practices and no complaints brought before the Meeting, does it not seem negligence upon the part of *someone, somewhere*? If we cannot be more diligent in adhering to the rules and principles, I am in favor of changing the Discipline to our mode of action, so as to have consistency. For as I said before, we must have rules and discipline, and since we must and do, let us have those we can obey and show to the world that our actions and rules correspond. In conclusion let me say, change our actions or change our Discipline.

A YOUNG FRIEND.

"The great and genuine truth, confirmed by wisdom and experience, is that the mind forms its own heaven or its own hell in time and to all eternity. The sympathies of our nature, our affections and our thoughts, purified, elevated and refined by the operations of the Holy Spirit in the work of regeneration, will be forever active in promoting the welfare and ministering to the happiness of others, and in that glorious and ever enlarging work finds a corresponding reward in the approval of conscience; and, on the other hand, if selfishness rule the mind and destroy these sympathies, and corrupt these affections and thoughts, the sensual appetites alone remain, which always minister to disappointment, wretchedness punishment and wrath."—*Edward Madeley.*

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