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Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. IX.

LONDON, ONT., SIXTH MONTH 1st, 1891.

NO. 11

FROM "RABBI BEN EZRA."

ROBERT BROWNING.

Then, welcome each rebuff that turns life's
smoothness rough,

Each sting that bids nor sit nor stand but
go !

Be our joys three parts pain ! strive and hold
cheap the strain ;

Learn, nor account the pang ; dare, never
grudge the throe !

For thence—a paradox which comforts while
it mocks—

Shall life succeed in that it seems to fail ;
What I aspired to be, and was not, comforts
me ;

A brute I might have been, but would not
sink i' the scale.

QUAKERISM EXCLUDES FOR-
MALITY.

The idea that the Spirit of God is ever active in the human soul as a present instructor in all matters of righteousness precludes a dependence upon any external or traditional rule of conduct. Friends early recognize the importance of disobeying the dictates of fashion, and the necessity of departing from many of the social customs of their times. But it was only in obedience to the dictations of their consciences that they did this.

It being the custom in the 17th century for people of wealth and rank to address each other using the plural pronoun "you," whereas they would address their servants or those of lower rank using the pronoun "thou,"—thus distinctively, by their mode of speech, indicating their idea of the inferiority of the poor and untitled,—and as in like manner the rich and the nobility would doff their hats in the presence of those they considered their peers, yet would keep them on in the presence of those they considered inferior. Friends obedient to the law of God in the heart, that in the dawn of Christian-

ity revealed to Peter the knowledge that God is no respecter of persons, felt it incumbent upon themselves to keep on their hats in the presence of the nobility, and to address them just as they addressed the common people.

Many a term of imprisonment in dark and filthy dungeons did our forefathers suffer for this, but they suffered for conscience sake and not because of any adherence to forms prescribed by man. It was not that they wished to appear different from other men, to be peculiar, or to adopt a uniformity of speech or apparel among themselves, but because God demanded of them a protest against the social customs of the day.

George Fox was most careful to place this matter upon its sure foundation, and he refused to give any advice to others as to what they should wear or how they should speak, except insofar as obedience to the Divine Voice within them should lead. When William Penn, arrayed in the ribbon-knots, rapier and richly adorned uniform of an admiral's son, began to question the propriety of wearing a sword at his side, he asked Geo. Fox whether it was proper for him as a convert to the new doctrine to wear such an implement of warfare. Fox did not answer, as would an apostle of formalism and show the inconsistency of a follower of the Prince of Peace wearing the symbol of war, but being a true Child of the Light he directed his questioner to the only source for instruction in such an emergency. Never was an answer more significant; never one more wisely chosen. "Wear it as long as thou can'st, William," he exclaimed, and in the answer William Penn found direction to follow no blind guide but to rely upon the revealed will of God for direction in matters pertaining to conduct. This one instance shows

most emphatically the protest of Quakerism against formality, even when it is formality justified by an appearance of righteousness.

Pharisaical formality was abhorrent to Fox as it was to Him in whose foot steps Fox desired to be found walking. Uniformity of speech and apparel were not to be assumed as a symbol of the sect,—far from it,—such a custom would prevent the very idea of Quakerism that every man should be led and guided by the Spirit of God, and not by the dictates of man.

It is true that all the followers of Geo. Fox did not thus clearly discern the groundwork of the principle of plainness inaugurated by their great leader. We find Samuel Fothergill thus writing to a young man who had laid aside the dress of the Society, and with it some of the moral restrictions which the Society imposed: "If thou hadst appeared like a religious, sober Friend, those companions who have exceedingly wounded thee, durst not have attempted to frequent thy company. If thou hadst no other inducement to alter thy dress, I beseech thee to do it to keep the distinction our principles lead to, and to separate thee from fools and fops. At the same time that by a prudent distinction in appearance thou scatterest away those that are the bane of youth, thou wilt engage the attention of those whose company will be profitable and honorable to thee."

Here we have a notable instance of the degradation of a righteous principle into a mere external formality, assumed for appearance sake, or at most to protect its wearer against the dangers of vicious associations. Fox took the exalted ground made memorable by the prayer of Jesus: "I pray not that thou shouldst take them from the world, but that thou shouldst keep them from evil." Fox said to the one who asked him what he should wear, "Ask thy conscience; let it guide thee in all thy habits." Fothergill volunteered the advice to the young man he

had to deal with, "Put on plain clothes, they will serve as a hedge to keep thee from evil." With Fox the clothes were the habiliments of the soul, with Fothergill they might be a disguise hiding the real nature of the man. Doubtless this was not the thought of Fothergill, as it has not been that of many a well-meaning Friend since his day, who has used the same argument to prove the value of wearing the plain dress, but it was a grievous blunder which, being repeated, has led to very disastrous consequences to the Society of Friends. It was one of the steps leading to the putting of Quakerism off its sure foundation, the rock of revelation, upon a sandy foundation of formalism and sectarian usage. The argument used by Fothergill is an argument against Quakerism, for it advises placing one's dependence for spiritual strength upon an outward symbol."

It is the tree that is tossed by storms that grows strong; it is the child that is not always carried that learns to walk; it is the soul that is tempted that may grow strong. Put artificial supports about any of these and they remain always weak. "Take them not from the world, oh Father, but do *Thou* preserve them from the evil that is in the world," said our great spiritual leader.

"Let the single man plant himself on his instincts," says Emerson, "and the huge world will come round to him." Let the Friend plant himself upon the rock of revelation, turning to the voice of God in his own soul, and do whatsoever that directs, and the world will at length conform to his religion, though it may not acknowledge all his traditions, nor adopt all his peculiarities.

N. Y. City.

WM. M. JACKSON.

DOES GOD SPEAK TO US TO-DAY?

Most people are ready to admit that God has made his will known to men in past ages by immediate inspiration.

The Bible has held its unique position among the literatures of the world because of the general belief that it is in a peculiar sense the record of a revelation of God's word and will given directly to holy men. There are many who think that with the completion of the last books of the New Testament this communication of the word of God suddenly ceased, and that our only means of knowing His will to-day is through this written record; others believe that in rare instances the word has since come to a few highly exalted souls, though the truth has often been colored by the peculiar personality of the individual; still others believe that one of the marvellous truths of the Christian dispensation is that there is free and unhindered communion between the Father and every one of his children, and that nothing is more precious and assuring than the voice of the Father speaking to His child. This immediate communion between God and man has been a truth especially dear to Friends. Many members of the Society unmistakably have intelligibly heard the Divine voice, and to them important truth has been revealed, but it is not enough to maintain that a chosen few have received "openings of the truth." Quakerism stands for the unlimited, universal truth that man is in a literal sense a Temple of God, and that every man has the possibility of knowing, not by logic and verbal proof, not by testimony or tradition, but by the witness in his inmost being, that he is a son of God to whom the Father reveals His will and utters His messages. It is a confession either of unfaithfulness or of the untruthfulness of our principles if we support our position alone by appealing to revelations made in past ages, for we believe God communes with every man who knows His voice and does His will so far as it has been revealed to him in every age and generation. What would be thought of the scientist who should devote all his time to proving that life was possible on the earth

from the fact that the ground is covered with fossils which once were alive and possessed of all the functions of life. It would be much more to the point for him to demonstrate his position and illustrate his views by showing the marvellous presence of life in any one of its myriad forms everywhere about us in air or earth or sea. So the Christian brings discredit upon the present power of God and upon the spiritual nature of man by always appealing to past records for establishing truth, and never finding within himself any evidence for faith in an ever living, present, and loving Father. The constitution of man has not changed, and we all believe that God is the "same yesterday, to-day and forever;" why then should He cease to speak to us, if He ever did speak to His people? The world is not slow to believe a man when he declares that he received the word of God directly, provided his whole life and work gave evidence of his thorough sincerity. It seems to us that there never was a time when there was more need of the testimony of those who can carry conviction by speaking messages which have come to them directly by the inspiration of the Almighty, and is there not danger of our faith in immediate guidance of the Spirit becoming weak and untenable if we always endeavor to establish the truth by appealing to those who have gone before us instead of showing that we are to-day recipients of His messages, and mouthpieces of His word? — *Friends' Review, Phila.*

THE QUAKER IDEAL.

A little book with the above title written by Francis Frith, a minister in the Society, and published by the *British Friend*, has been placed in my hands, and the perusal of it has afforded me so much satisfaction that I feel constrained to make random extracts from its pages in the hope that others may thus be induced to give the work that careful and serious perusal which

its character deserves. In his introduction our author says, "I was the son of out and out Quaker parents. My mother was a convinced Friend. I have a lovely mitrature of her in early womanhood, in a coquettish hair dress with abundant curls, and with a fashionable short-sleeved and short-waisted bodice. Of course, when she turned Quaker, all this was reversed. But, as for her Quaker boy, never son of a gipsy had a more light-hearted and health-inspiring time. I remember no restraint nor imposition painfully or regretfully. I made life-long friends of streams and woods, and countless living things in the fields and lanes, and on the heath-covered hills around my Derbyshire home. I was taught all things civil and useful, and all things healthily beautiful in literature that my young brains could master. Being passionately fond of poetry, I revelled in its rich fields, and of my own free choice made a special study of mental and moral philosophy. Thus the reader may judge how much needless pity has been lavished upon 'the poor little drab-colored, staight-laced puritans' of those immemorial days. Many a time, from boyhood up, I have thanked God that I was born a Friend; for Quaker babies are, without any mystic ceremony, birth-right members of the Church of their fathers, and comparatively few of them, I suppose, have any inclination, in after life, to sell their birthright for any price whatever."

"My present purpose is not to write history, but rather to present an ideal picture of what I conceive nineteenth century Quakerism ought to be, and, to some extent actually is. No doubt some fault will be found with my performance; probably no two men would draw the picture in exactly the same lines, but it may safely be said that should any friendly reader be pleased to acknowledge the portrait here presented as a fairly satisfactory likeness, nobody on that account will seriously dispute his title to the dis-

inction of the good old family name, and coat-of-arms."

"With us, public worship means, primarily and principally, an opportunity for people to meet together, to wait upon and get help from God. It presents a noble public testimony to our belief in the Immanence of the Divine Spirit, our faith in the actual fulfillment of the Saviour's gracious promise to be in the midst of those who meet in his name. The thought of mutual edification, and of reference to the teaching of Scripture truth is not excluded, but, it is not the main idea or purpose. Now this waiting upon God in secret prayer and thanksgiving, and reverent expectation, this communion with God, through the Holy Spirit, being at once the very essence of worship and a strictly individual exercise, cannot be supposed to be confined to the occasions of public worship, nor to be dependent in any degree upon human intervention or prescribed ritual. We ought to feel and understand that this privilege of secret personal access to God our Saviour is never withdrawn from us. Worship, in brief, is a daily, an hourly, and a life-long exercise. The Quaker ideal of Christian Ministry differs as much as that of worship from the popular conception. The latter, whilst it sadly restricts the true scope and meaning of the term in one respect—gives it, in another direction, an extension—allots to it a character and functions which we Friends' repudiate. The Christian Ministry covers a great variety of service. It does not only consist in public, or congregational duty, such as preaching the gospel, although that is perhaps its most important function. Every man, woman and child ought to be a Minister of Christ, in some way or other, for the good of mankind. To serve the Master freely and willingly, without looking for any worldly advantage whatever, ought to be the greatest delight of His followers. Payment for such services (as the Apostle clearly puts it) is

not a question of right,—the workman, to whatever craft or profession he belongs, being worthy of his meat—and carnal things being very poor value in exchange for spiritual things. It is a question to be decided upon the far higher and nobler principle expressed in the words, 'Freely ye have received, freely give.' Why are there so few nowadays to emulate the example of the great Apostle, who, though he did not refuse freely help from his friends when unavoidably needed, worked diligently at his trade, and gloried in making the gospel without charge.

"I suppose some people will think that it was something more than a bold thing—rather a mad thing—for the founders of the Society of Friends to propose actually to carry into practice the counsels of perfection contained in the New Testament with regard to worship and the ministry. What! set up a Church with no visible head, no officiating functionary, no priestly or mediatorial representative, no service provided, no preacher of accredited ability appointed, the whole thing left to chance and to the uncontrolled activities and crochets of anybody and everybody in the congregation? No! these brave men did something better than that. They had no belief in the anarchy of the Ranters, or in the spiritual efficacy of mere talk, however eloquent or clever. But they left nothing to chance. They fearlessly confided the government and oversight of each congregation to the true Head of the Church, in whose spiritual presence and guidance and qualifying power they believed and trusted. And they did this not in one experimental case, but in hundreds of places, almost simultaneously. And what was the result? Why this, that a band of men quickly sprang up all over the country, whose unpaid and self-sacrificing zeal and heart-reaching ministry took the nation by storm and added to the new church daily numbers of those who were seeking for a gospel of practical efficacy.

There was no lack of preaching in the manifest power of the Holy Ghost in those days. Here let me remark that there is a striking characteristic about genuine and, as Friends are fond of calling it, living Quaker ministry, which it is difficult to do justice to, or make intelligible, without laying one's self open to the charge of undue mysticism. Genuine Quaker preaching is always extempore, and it is unstudied in the sense that it has not been thought out and put into form beforehand as a sermon. The minister does not decide before entering a meeting what he may feel called upon to say, nor even whether he shall speak at all. He literally trusts to the inspiration of the Holy Spirit at the time and for the occasion. Now my testimony, from long and close observation, is this: that such spontaneous preaching has a freshness and directness—a certain spiritual quality which in religious parlance is called unction—an influence which is truly a baptizing power; a strong evidence of the directness of its current from the Divine source. You may hear, as it were, the very bubbling of the sacred spring in it. I say it has distinctly more of these fine spiritual qualities than a prepared or carefully elaborate discourse generally or ever possesses.

G. S. T.

Genoa, Neb., 5th mo. 9, 1894.

[To be continued.]

THE INWARD GOSPEL.

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

(Continued from last number.)

He also has this same thought in view when he presents the idea in this form: "The grace of God which bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." The grace of God represents to my mind the loving kindness of God, given to man without regard to man's condition, or his worthiness to accept it. It is represented as grace, because

it comes from God's loving nature, designed for the good of man. It is only another form of presenting the idea of the preaching of the gospel to each individual soul. The law which it is necessary that each individual soul should obey in order to reach its highest condition of happiness, that grace, that power of God unto salvation, is given to all men universally—to saints and sinners alike,—this is the only means by which man really understands what is right and what is wrong. We may be taught that such things are right and such things are wrong; we may accept these teachings because we have confidence in their source; but the real things that are right or wrong in the sight of God we cannot gain any true knowledge of except through and by this revelation made immediately from God,—by the giving of this grace that bringeth salvation. Mark the term,—in the present tense: not "will bring salvation" sometime or other, but "bringeth it." When that grace comes into the heart of every man, it comes there teaching first the denying of all ungodliness and worldly lusts, and as man listens to it, it brings to him salvation.

This is why this term "grace" is synonymous with the term "gospel" in this connection: it is the power of God unto salvation. It is that which is most important for us to listen to, and its teaching is alike to all, adapted to meet the individual needs of all; the avoidance of ungodliness, the control of everything within man which is ungodly in its character; the keeping of the mind free from the control of those influences that are unloving and unkind; the banishing from the heart of all bitterness and harsh feelings, all disposition to misjudge and misrepresent a brother, all dispositions that lead to the spreading of slanderous reports, all dispositions that will lead us to say to a brother, "Stand thou there; I am more holy than thou." All this is ungodly in its character, because God is love, and his justice and his mercy

are reaching out unto all the children of men.

Under the teachings of this grace we are to control the world's lusts, and all the cravings of appetite and passion, which, if indulged in, would lead to wrong, either within ourselves or in our actions towards others.

This expression, "the world's lusts," may mean, as I said in the beginning, one thing to one, and another to another. Each must know for himself what particular power or passion he is called on to control: in what things he is likely to indulge that bring condemnation. It may be the gratification of the appetites of the natural man; it may be the indulgence of unkind thoughts or feelings in the heart towards his brother man. But, if he will listen to its teachings, the inward gospel will be a light to show him the path he should follow; if he will rely upon it, the power of God unto salvation will enable him to walk therein.

By the light of this inner gospel, each individual soul may see why it is necessary that it should be preached in every heart. There are very many people up and down the land who never enter a church, who seldom hear what is ordinarily termed the preaching of the gospel, to whom these glad tidings in the outward have not come; and yet we scarcely find anyone, even among the savages, who does not have within him some sense of right and justice, some idea of a Divine Being, some religious rites growing out of that idea. The source of this universal knowledge of right and wrong in such various conditions, can be sought else but the teaching and the preaching of the inward gospel; but we who claim to live in a more enlightened age, and have a recognition, through the working and higher cultivation of our intellectual powers, of the higher position that men may occupy, and the grave responsibilities such a knowledge imposes, know and recognize the truth, that if we would have our rights respected, we must respect the rights of others,

—that when man gives way to such passions as lead him to act unjustly towards others, the individual and society suffer. We have learned this, not simply because we have read it in the scriptures,—because it had been written by others,—but because our contact with the world and our own experience, that which we have been made cognizant of in our own lives, proves it to be true. Hence, I believe this gospel is preached to every individual, this grace of God comes to all to meet their condition. And it will not do for us, even in our apparently more enlightened condition, to lay down a law that those who are in the less enlightened or more barbarous condition shall follow. It will not do even to say, because we have received a higher law, that they who do not live up to our ideal have not received a law sufficient for themselves. We have this grace of God, this power given to man, teaching the denying of ungodliness itself, so far as we understand what ungodliness means, and the denial of the world's lusts, so far as we understand how far that denial must go. Those to whom much is given, of them much is required; those to whom little is given, of them little is required. Therefore we need not stumble over the condition in which we find those who are occupying a lower plane than we do. We know that there is unfolded to each of us a law, which, if we obey it, will produce happiness; if we disobey it, will bring unhappiness; and that is the preaching of the grace of God to us. Its first office is to purify the soul from all that can tend to defile it; to regulate the conduct of our everyday life, so that it shall not produce unhappiness among those over whom we may exert an influence. And then come the practical duties that are required of us to perform in our intermingling with the world; we are to live soberly, righteously, and godly in this present life.

These are the evidences which we have to bear before the world,—that this power of God or grace of God hath

brought salvation to us. To live soberly, means to me to live with the sense of the responsibility which God has placed upon us as rational creatures, to use rightly the powers with which he has endowed us, and to improve the opportunities we are enjoying for the cultivation of these powers. It does not mean that we are, as religious beings, to carry a long face; it does not mean that our religious life shall be so clouded with gloom that we may not enjoy the rich blessings which lie everywhere around us; that we are to entirely suppress all of the desires of our human nature; but it means that we are to use them rightly; to use them in their proper places, and not to abuse them; keeping before the mind first the highest duties, which we owe to God, and then so regulating our conduct that nothing shall be done by us which interferes with the direct revelation of His law. We are to live always righteously; which means the performance of just such duties in our relationship to our fellows as are pointed out by this revelation, this gospel or grace of God as needful for us. These duties vary in accordance with our capacities, with our endowments, and with our growth and experience. They may be simply those of living righteous lives, and doing quietly the duties that belong to us in the home life; of controlling the passions there; of keeping in check our selfish desires; of acting towards other members of the family with that self-abnegation and self-sacrifice which induces us to seek their interests in preference to our own. The Lord may have no call for us to go out into wider fields of service than this.

To be continued.

Every human being has duties to be performed and therefore has need of cultivating the capacity for doing them, whether the sphere of action be the management of a household, the conduct of a trade or profession, or the government of a nation.—*Dr. Smiles.*

Young Friends' Review

A SEMI-MONTHLY,

*Published in the interest of the Society
of Friends*

BY S. P. & EDGAR M. ZAVITZ
AT

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ONTARIO, CANADA.

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Genesee Yearly Meeting comes this year at Bloomfield, Ontario, on 11th of 6th mo.; select meeting at 10 o'clock on Seventh-day, the 9th. The First Day School Association adjourned to meet on Seventh-day at 3 o'clock. As some of those who have been active in past years; who have had as it were the chief directing of Genesee Yearly Meeting, will not be present, it will behoove the rest and the younger members to come prepared with willing and dedicated hearts to pursue the duties that may devolve upon them, that no line of work may be neglected, and that Genesee may enjoy its wonted reputation of being a live Yearly Meeting.

PROGRAMMES

OF

THE CONFERENCES

To be held at Chappaqua Mountain Institute, Chappaqua, Westchester Co., N. Y.,
Eighth Month, 9th
to 15th, 1894.

FIRST-DAY SCHOOL GENERAL CONFERENCE PROGRAMME.

Fourth-day, Eighth month, 8th, 7 p. m.—Meeting of Literature Committee; 8 p. m. Meeting of Executive Committee.

First Session — Fifth-day, Eighth month, 9th, 9.30 a. m.—(1) Report of Executive Committee. (2) Report of Treasurer. (3) Report of New York Yearly Meeting Association. (4) Report of Genesee Yearly Meeting Association.

Second Session — Fifth-day, Eighth month, 9th, 3 p. m.—“A Practical Illustration of First-day School Work.” (1) Opening Exercises, Isaac H. Hillborn. (2) “Work with Advanced Lesson Leaves,” Robert M. Janney. (3) “Work with Illustrated Lesson Leaves. (4) Closing Exercises, Amy Willets.

Third Session — Fifth-day, Eighth month, 9th, 7.30 p. m.—Consideration of Practical First-day School work as presented at former session. A general discussion.

Fourth Session — Sixth-day, Eighth month, 10th, 9.30 a. m.—(1) Report of Philadelphia Yearly Meeting Association. (2) Report of Baltimore Yearly Meeting Association. (3) Paper, “The Necessity of Impressing Friendly Denominational Views in connection with our Teaching,” John Wm. Hutchinson.

Fifth Session — Sixth-day, Eighth month, 10th, 3 p. m.—(1) Report of Ohio Yearly Meeting Association. (2) Report of Indiana Yearly Meeting Association. (3) Report of Illinois Yearly Meeting Association.

FRIENDS RELIGIOUS CONFERENCES
PROGRAMME.

We, the undersigned, having been thus appointed a Central Committee to make the necessary arrangements therefor, announce that a Friends Religious Conference, for the consideration of the principles, testimonies and needs of the Society, will be held at Chappaqua, N. Y., on the 11th, 12th and 13th of Eighth month, 1894, to which all interested members and friends of the Society of the several Yearly Meetings are cordially invited. The meetings will be for conference only.

There will be four sessions of the Conference.

The Committee announce the following programme :

First Session—Seventh-day, Eighth month 11th, 9.30 a. m.—(1) Opening address by the Chairman; subject: "The Friend." (2) A paper, "The Inner Light," by Robt. S. Haviland, New York Yearly Meeting. Discussion to be opened by Lydia H. Price, Philadelphia Yearly Meeting. (3) A paper, "Prayer," by Jonathan W. Plummer, Illinois Yearly Meeting. Discussion to be opened by Serena A. Minard, Genesee Yearly Meeting.

Second Session—Seventh-day, Eighth month 11th, 3 p. m.—A paper, "Mission of the Society of Friends to the Young," by Robt. M. Janney, Philadelphia Yearly Meeting. Discussion to be opened by Isaac Wilson, Genesee Yearly Meeting (2) A paper, "Service of the Young to the Society," by Jesse H. Holmes, Baltimore Yearly Meeting. Discussion to be opened by Mary Travilla, Philadelphia Yearly Meeting.

First-day, Eighth month, 12th — Meetings for worship 10 a. m. and 3 p. m.

Third Session—First-day, Eighth month 12th, 7.30 p. m.—(1) A paper, "Methods of Religious Propagandism," by Howard M. Jenkins, Philadelphia Yearly Meeting. Discussion to be opened by Frances M. Robinson, Indiana Yearly Meeting. (2) A paper,

"Would a Friends' National Association be Desirable and Practicable?" by Jonathan K. Taylor, Baltimore Yearly Meeting. Discussion to be opened by Allen J. Flitcraft, Illinois Yearly Meeting.

Fourth Session—Second-day, Eighth month 13th, 9.30 a. m.—(1) A paper, "Mission of the Society of Friends in the World," by Chas. M. Stabler, Baltimore Yearly Meeting. Discussion to be opened by Minnie F. Baker, Baltimore Yearly Meeting. (2) Brief concluding addresses.

The Committee suggest, for the interest and usefulness of the Conference, that the papers do not exceed fifteen minutes; the addresses opening the discussion, ten minutes; subsequent addresses, five minutes.

All correspondence for the Conference should be addressed to the Secretary, Wm. M. Jackson, 50 Beekman Street, New York.

Central Committee.—Aaron M. Powell, Chairman; Wm. M. Jackson, Sec.; John L. Griffin, Mariana W. Chapman, Jos. A. Bogardus, Anna M. Jackson, Robt. S. Haviland, Emily P. Yeo, Samuel B. Haines, Anna Rice Powell, John Wm. Hutchinson, Phoebe C. Wright.

FRIENDS' UNION FOR PHILANTHROPIC
LABOR

John W. Hutchinson, Chairman.
Meeting of Executive Committee.
Seventh-day, Eighth month, 11th,
7.30 p. m.

ORDER OF BUSINESS.

Minutes of previous Session to be read at the opening of each Session; after which New Business to be introduced, five minutes allowed for each subject, then to be referred to Committee without debate, except necessary explanations by introducer; to be reported to Conference at a future Session for consideration as Conference may direct. All propositions to be presented in writing. All remarks to be confined to the subject under consideration and limited to five minutes for each speaker.

PROGRAMME.

First Session — Second-day, Eighth month, 13th, 3 p. m. — (1) Calling names of Delegates. (2) Report of Executive Committee. (3) Reports of Yearly Meeting Committees, as far as time will permit. (4) Report on Mission Work among Women and Children, Elizabeth B. Passmore, Superintendent. (5) Paper, "The Home Surroundings of Poor Children," Dr. O. Edward Janney, Baltimore. (6) Paper, "Methods of Work Among Poor Children," Harriet Cox McDowell, New York. (7) Paper, "Free Kindergarten."

Second Session — Second-day, Eighth month, 13th, 7.30 p. m. — (1) Continuation of Reports from Yearly Meeting Committees. (2) Report on Purity, Mary G. Smith, Superintendent. (3) Paper, "Social Purity," Edward B. Rawson, New York. (4) Paper, "Philanthropy," Laura H. Satterthwaite, M. D., Trenton, N. J. (5) Report on Demoralizing Publications, John E. Carpenter, Superintendent. (6) Paper on Demoralizing Publications, Eli M. Lamb, Baltimore. (7) Paper on "An Appeal for a More Earnest and United Effort to Purify the Press," Isabella Tyson, Baltimore.

Third Session — Third-day, Eighth month, 14th, 9.30 a. m. — (1) Report on Temperance, Joseph A. Bogardus, Superintendent. (2) Paper, "Woman's Work in the Temperance Reform," Alice Robinson, Baltimore. (3) Paper, "How to Unite the Temperance Forces," Daniel Shoemaker, Earlham College, Richmond, Ind. (4) Report on Tobacco and other Narcotics, Jonathan K. Taylor, Superintendent. (5) Paper, "Tobacco: What Have We to do With It?" Mary Parry Thorpe, Waynesville, Ohio. (6) Paper, "Opium?" Dr. Charles H. Bushong, New York.

Fourth Session — Third-day, Eighth month, 14th, 3.00 p. m. (1) Report on Indian Affairs, Levi K. Brown, Superintendent. (2) Paper, "Indians in the Dominion of Canada," Samuel P. Zavitz, Coldstream, Ont. (3) Paper,

"Suggestions as to the Present Duties of the Society of Friends to the Indian Race," Edward H. Magill, Swarthmore College. (4) Report on Education of Colored People in the South, Anna M. Jackson, Superintendent. (5) Paper; Abby D. Munro, Mt. Pleasant, S. C. (6) Paper; Martha Schofield, Aiken, S. C.

Fifth Session — Fourth-day, Eighth month, 15th, 9.30 a. m. — (1) Report on Gambling, Lotteries and Kindred Vices, Wm. C. Starr, Superintendent. (2) Paper, "Lotteries," S. Elizabeth Stover. (3) Report on Prison Reform, Edward Stabler, Jr., Superintendent. (4) Paper, "Prison Reform: Its Present Aspect," Mariana W. Chapman, Brooklyn. (5) Paper, "The Reformatory Phase of Prisons and Asylums from a Civil Service Standpoint," Rebecca J. Broomell, Baltimore.

Sixth Session — Fourth-day, Eighth month, 15th, 3 p. m. — (1) Report on Capital Punishment, John L. Thomas, Superintendent. (2) Paper on Capital Punishment, Adaline O. Waters, Crosswicks, N. J. (3) Paper on Capital Punishment, Wm. P. Sisson, Scipoville, N. Y. (4) Report on Peace and Arbitration, Asa Engle, Superintendent. (5) Paper on International Arbitration, Sarah Walsh, East Branch, N. J. (6) Paper on Arbitration between Employer and Employee, Charles M. Stabler, George School, Newtown, Pa. (7) Paper on Peace, David Ferris, Wilmington, Del.

PHILADELPHIA YEARLY
MEETING.

Philadelphia, the earliest of Friends' Yearly Meetings that meets in the year, convened 5th mo. 14th. On First-day the attendance at the two houses at 15th and Race streets was very large, the greatest, perhaps, ever known. This fact should give enthusiasm not alone to Philadelphia but to all the Yearly Meetings that meet throughout this year.

The following Friends were present

with minutes from other Yearly Meetings:—Darlington Hoopes, Isaac Wilson, Robert S. Haviland, Joshua B. Washburn, Cornelius White and Jeremiah J. Starr.

Among those who spoke on First-day morning at 15th and Race streets were Allan Flitcraft, Isaac Wilson and Mary Travilla; in the Cherry street end were Samuel S. Ash, Cornelius White, William Way, Robert S. Haviland, Matilda E. Janney and Abigail R. Paul.

Out of 127 representatives from the seven Quarterly Meetings, only eight failed to respond to the call of their names.

In the report of the Committee on First-day School work given Second-day afternoon, we find that the work on the whole is progressing, though in some few localities a backward step is noted. There are seventy-nine schools within the limits of the Yearly Meeting. Also very interesting and encouraging reports were received from the respective Committees. On the John M. George School, which was opened 11th month, 1893, with a full attendance of 155. Already the number of applicants for next year is twenty-nine more than they have present accommodations for, and an appropriation is asked from the fund for an additional building: on Philanthropic Labor, under the subdivisions of Temperance and Tobacco, The Indians, The Colored People, Peace and Arbitration, and Improper Publications. In all these fields of labor effective work is being done, which produces greater influence than we probably are aware of in helping humanity to a higher plane of life. Let none be discouraged in well doing though they see not great immediate results. No thought or exertion for the right, however small, is ever lost.

The great sources of wisdom are experience and observation. To open and fix the eyes upon what passes within us is the most fruitful study.—*Dr. Channing.*

NEBRASKA HALF-YEARLY MEETING.

The Half Yearly Meeting of Friends held its 9th semi-annual meeting last week, beginning as usual with the meeting for ministers and elders, on Seventh-day preceeding the last Second-day in 4th month. All the Friends are cordially invited to attend this meeting, and while many do not feel at liberty to take part, yet it is a good school for those who may sometime be called upon to take up the duties of either ministers or elders.

We had with us, besides those of our own membership, Thos. Hogue, of Webster City, Iowa, with a minute from Wapsienonac Monthly Meeting, and Elijah Hogue, of West Liberty, Iowa, as a member of Illinois Yearly Meeting Visiting Committee, both of whom were gladly welcomed, and their presence was felt to add strength and encouragement.

A Committee having been appointed at our last Executive Meeting to correspond with isolated Friends, many invitations were sent out and quite a number responded in person, others sent words of greeting regretting they could not be with us. The meeting for worship on First-day morning was well attended, there being at least 175 persons present, the most of whom staid for the First-day School Conference, in the afternoon Thomas Hogan addressed us very acceptably from the text: "In Him was life, and that life was the light of men." A meeting was also called for First-day evening, the subject being the allsufficiency of the grace of God. The attendance was as good as could be expected as many Friends reside in the country, and the meeting was quite satisfactory to all.

The Half-Yearly Meeting proper convened on Second-day morning at ten o'clock, and the usual routine of business continued through the day, interspersed with loving counsel and words of encouragement. One day

proving insufficient for the transaction of all the business, it was thought best to meet again Third-day morning, when the Philanthropic Committee made its report. This report in most respects was quite satisfactory, and showed that a few at least were in the path of duty. The Friends were then at liberty to leave a loving message or express their satisfaction for having been with us. Some had travelled many miles, and many expressions of gratitude were given. All felt the out-pouring of His spirit as the time for parting drew near, and as our exercises had in every particular been conducted in harmony we felt the truth of the words, "Behold how good it is for brethren to dwell together in unity." As time bears us swiftly along, and the Half-Yearly Meetings come and go we note the changes that are continually coming to us. We see that the gray hair of dear old Friends grows still whiter, and their steps become more feeble, and for that reason they become still dearer to us, and we note the fact that one by one they are passing away. As we see the young coming up so nobly to the work, and note the pleasure that even the little ones feel, we know that impressions for good are being made that can never be effaced. An excellent epistle was read from Prairie Grove (Quarter calling out many kindly remarks.

Letters were received from Joshua Mills and Edward Coale, who were unable to be present, and while they were being read we felt that although they were absent in body they were with us in spirit.

As our meeting drew near its close we realized that we were indeed gathered under the Shadow of His wing, and that as a Meeting we were bound together more closely than ever with the cords of everlasting love.

FANNIE C. LOWNES.

Some men weave their sophistry till their own reason is entangled.

YOUNG PEOPLE'S MEETING.

The Young People's Meeting, held during Nebraska Half-Year's Meeting, met 4th mo. 30th, 1894. About forty persons, mostly young people, having gathered, the following programme was carried out:

"Unfinished Music," Rebecca De Peel.

Paper, "Home," by Allen Cook, read by Edward Porter.

Recitations, "The Price of a Drink," Irene De Peel. "I Am Only a Little Sparrow," Charlie Lightner. "Pure Religion," Bertha Shotwell.

Paper, "History of Friends," taken from Encyclopædia Brit., by Russel Cook.

Recitation, "Tom Harkcom."

After a short silence, both Isaiah and Fanny Lightner reminded us that the Young Friends of to-day had much better opportunities than *they* had had in their youth, which we fully realize and appreciate, and hope that we may improve them well. A few appropriate verses were quoted by Hetty K. Truman.

The thought was presented that the object of these Young People's Meetings should be to bring out the individual thoughts of the Young Friends rather than to carry out a prepared programme.

Not only did we enjoy the social mingling with the Young Friends at this place, but we felt that our characters had been strengthened and brightened, thus better preparing us to enter our work on returning home.

NETTIE SHOTWELL, Clerk.

For the YOUNG FRIENDS' REVIEW.

PASSING THOUGHTS.

Whilst walking in my yard lately and looking at the trees, formerly unsightly in their barrenness, now covered with beautiful foliage; and the grass now growing so luxuriantly green, where a short time before all the ground had been brown and bare; when I saw in

the garden the vegetables rapidly growing, giving promise of abundance in the future; when I looked at the flowers springing up in different places, so soon to "beautify the earth, to comfort man and whisper hope," I thought how marvellous the change that has appeared in a short time. But a few weeks ago, and had we not known from the experience of the past what to expect in the future, we might have felt saddened by the aspect of nature. No flower, no leaf, no bud, not even a spear of grass visible, all dark, dreary and unpromising; but now what a transformation, and so silently accomplished, and so steadily, though slowly, that it has scarcely claimed our attention, till suddenly, some day we are surprised at the change, and wonder *when* it happened, for we have not been able to detect the internal forces at work to produce this mighty change. True, we see the sun shine, and we feel the warmth of his rays; we see the rains descend, and we say, the moisture and the heat of the sun, combined, will cause growth in the vegetable world; will cause the corn to germinate, the grass to spring up, and the buds to unfold, but we can not *see* these forces at work, nor can we tell *how* they work, although the *results* are so evident to our senses.

And to my mind came a similitude, between this outward change and the inward change wrought in the heart when brought under the transforming influence of the Spirit of God. Where once all was dark and unlovely, now there is a growth of all that is bright and pure; where falsehood lurked now truth appears; where pride carried itself haughtily now is seen the meek and humble spirit; where hate and malice had been willing to destroy, love now seeks to build up; where the fault finder once was busy now charity, sweet, gentle charity, desires to draw a veil over others' shortcomings; where envy and strife ruled now sweet peace dwells. The whole being permeated by the subtle influence of the sun, and dews of God's love and mercy under-

goes a change as great as that we see in the outward world, and to the *natural* man as difficult to understand. But the result, in the one case as in the other, is beautiful to the beholder, fruitful of good and giving evidence of plenteous harvest in the future. But can we, in this, any more than in the other, tell how it is done? We know a change has been accomplished, for we see, yes, we feel the results, but the *manner* in which it is done is hidden from our eyes.

E. H. COALE.

Holder, Ill., 5th mo. 14th, 1894.

A FORSAKEN GARDEN.

In a coign of the cliff between lowland and highland,

At the sea-down's edge between windward and lee,

Walled round with rocks as an inland island,
The ghost of a garden fronts the sea.

A girdle of brushwood and thorn encloses

The steep square slope of the bottomless bed,
Where the weeds that grew green from the graves of its roses,
Now lie dead.

The fields fall southward, abrupt and broken,
To the low last edge of the long lone land

If a step should sound or a word be spoken,

Would a ghost not rise at a strange guest's hand,

So long have the grey bare walks lain guestless,

Through branches and briars if a man make way,

He shall find no life but the sea-wind's, restless

Night and day.

The dense hard passage is blind and stifled,

That crawls by a track none turn to climb.

To the straight waste place that the years have rified,

Of all but the thorns that are touched not of time.

The thorns he spares when the rose is taken;

The rocks are left when he wastes the plain.

The wind that wanders, the weeds wind-shaken,

These remain.

Not a flower to be prest of the foot that falls not;

As the heart of a dead man the seed-plots are dry;

From the thicket of thorns whence the night-gale calls not,

Could she call, there were never a rose to reply.

Over the meadows that blossom and wither
Rings but a note of the sea-bird's song;
Only the sun and the rain come hither
All year long.

The sun burns sere and the rain dishevels
One gaunt bleak blossom of scentless breath,
Only the wind here hovers and revels
In a round where life seems barren as death.
Here there was laughing of old, there was
weeping,
Haply, of lovers none ever will know,
Whose eyes went seaward a hundred sleeping
Years ago.

Heart handfast in heart as they stood, "Look
thither,"
Did he whisper? "Look forth from the flow-
ers to the sea;
For the foam-flowers endure when the rose-
blossoms wither.
And men that love lightly may die—but we?"
And the same winds sang and the same waves
whitened,
And or ever the garden's last petals were
shed,
In the lips that had whispered, the eyes that
had lightened,
Love was dead.

Or they loved their life through, and they went
whither?
And were one to the end—but what end who
knows?
Love deep as the sea of a rose must wither,
As the rose-red seaweed that mocks the rose.
Shall the dead take thought for the dead to
love them?
What love was ever as deep as the grave?
They are loveless now as the grass above them
Or the wave.

All are at one now, roses and lovers,
Not known of the cliffs and the fields and
the sea.
Not a breath of the time that has been hovers
In the air now soft of a summer to be.
Not a breath shall there sweeten the seasons
hereafter
Of the flowers or the lovers that laugh now
or weep,
When as they that are free now of weeping and
laughter,
We shall sleep.

Here death may not deal again for ever;
Here change may come not till all change
end.
From the graves they have made they shall
rise up never,
Who have left not living to ravage and rend.
Earth, stones, and thorns of the wild ground
growing,
When the sun and the rain live, these shall
be,
Till a last wind's breath upon all these blowing
Roll the sea.

Till the slow sea rise and the sheer cliff
crumble,
Till terrace and meadow the deep gulf
drink,
Till the strength of the waves of the high
tides humble
The fields that lessen, the rocks that shrink;
Here now in his triumph, where all things
falter,
Stretched out on the spoils that his own
hand spread,
As a god self-slain on his own strange altar,
Death lies dead.

—*Swinburne.*

PROFESSOR CAMPBELL'S DEFENCE.

Prof. John Campbell, of the Presby-
terian College, Montreal, whose name
has been before the public quite promi-
nently for some months, on account
of the charge of heresy preferred against
him by the Presbytery of Montreal,
was freed from the charge at the late
meeting of the Synod of Montreal and
Ottawa, held at Carleton Place, Ont.,
on the 8th of last month. At his trial
before the Presbytery of Montreal,
in 8th month last, he was found
"guilty," but he appealed at once to
the higher court, which resulted as
above stated. The decision is consid-
ered a victory for liberality of thought.
The charges of heresy were founded
upon a lecture delivered by Prof.
Campbell before the students of
Queen's University, Kingston, Ont., on
the 26th of 2nd mo., 1893. The title
of the lecture was "The Perfect
Father, or the Perfect Book," and was
based chiefly upon the words of Jesus.
"Be ye, therefore, perfect, even as
your Father which is in heaven is per-
fect." In the discourse the Professor
upheld the perfection of God's charac-
ter as taught and exemplified by Jesus.
and questioned the truth of some of the
writers of the Old Testament in their
presentation of His character. His de-
fence before the Presbytery is interest-
ing reading, and the following extracts
from it, I have no doubt, will be profit-
able to the readers of the REVIEW,
showing, as it does, the advance of
religious thought in the religious world.

The indictments preferred against him were :

1. A view of the inspiration of the Holy Scriptures, which impugns and discredits them as the supreme and infallible source of religious truth ; and

2. A view of God, which sets him forth as one who does not smite either in the way of punishment or discipline, and who has nothing to do with the judging or punishing of the wicked.

All honor to the men who are sincere seekers after the truth, and have the courage to express the truth when found, though it may contradict old authority, and they may be persecuted for it. How soon will the Christian world take "Truth for authority and not authority truth."

S. P. Z.

THE DEFENCE.

"I am charged with 'impugning and discrediting the Holy Scriptures.' The charge is false to the foundation. If I had strayed a hair-breadth from the law and the testimony it has been for the sake of the Gospel, which is their fulfillment. Rejecting the fact of progress in revelation, paying no attention to the freedom of the inspired writers, overlooking the truth that many of the historical books and parts of the prophecies are national chronicles, a theory of verbal, mechanical inspiration is pressed, which belongs to the days when men pinned their faith to the inspiration of the Hebrew vowel points, which is utterly unjustified by the facts of Scripture. I believe the Bible, even the Old Testament, to be on the whole a very truthful book, and its errors in history, chronology and other matters to be very few and of no importance ; but the errors are there. More than twenty years ago I gave special attention to the genealogies of the first book of Chronicles, and a comparison of these with those in the 30th chapter of Genesis, and with the scheme of ancient history. These revealed wonderful discrepancies, showing that the chronicler ignorantly classified under the families of Israel great Gentile

names having no connection with them. It may be said that if we possessed the original manuscript of Chronicles these errors would not appear ; but this is absurd trifling, since we who need to be instructed have not the manuscript, and, even if we had it, would just as likely find it differing a little from our recorded text.

IS ALL SCRIPTURE EQUALLY INSPIRED ?

"The court seems to say that all Scripture is equally inspired and in every part is the infallible rule of faith and morals. The Old Testament sanctioned polygamy and formulated a law of divorce which Jesus Christ condemned. Slavery existed by legal enactment, witchcraft was punished with death ; heathen, such as those for whom the Christian missionary now lays down his life, were massacred, men, women and children, by the soldiers of Jehovah. Speaking by inspiration, the Prophetess Deborah praises Jael, the wife of Heber the Kenite, for an act of coldblooded treachery. We read in the first chapter of the second book of Kings that Elijah called fire from heaven to destroy two captains of Israel and their fifties ; but in Luke iv., 51-55, when James and John said to Jesus concerning the Samaritan village that would not receive them, ' Lord, wilt thou not that we command fire to come down from heaven and consume them even as Elias did ? ' He turned and rebuked them with the answer, ' Ye know not what manner of spirit ye are of, for the Son of Man is not come to destroy men's lives, but to save them.' There is certain Psalms, such as the 35th, 49th and 109th, which invoke fearful curses upon the persecutors of Him who is represented in them, but when the Messiah came He rebuked all cursing, and concerning His bitterest foes, prayed, ' Father, forgive them.'

OLD TESTAMENT MORALITY.

"In the fifth chapter of St. Matthew's Gospel, Jesus Christ arraigns the deficiencies of Old Testament

morality, such as the law of divorce in Deut. xxiv., 1; the law of oaths in Numbers xxx., 2; the law of retaliation in Exodus xxi., 24; the law of hatred to enemies in Deut. xxii., 6. These are real discrepancies, exhibiting progress in morality down the ages. You rightly quote our Saviour's words, 'Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill.' But how, with any show of reason, it can be maintained that Christ came to fulfill the Mosaic enactments regarding divorces, oaths, retaliations and national hatred, or Joshua's commands to Israel's soldiery or David's predictions of wrath on the persecutors of the Messiah, or Elijah's spirit towards the warriors of Ahaziah. He did and commanded the very opposite. I have been charged with being a follower of Paine and Ingersoll, but I am not. I am a follower in this respect of the Lord Jesus Christ. Christ, himself, sets His Father, and ours, forth as our moral example. 'Be ye perfect as your Father which is in heaven is perfect.'

To be continued.

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