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# Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. VII.

LONDON, ONT., SEVENTH MONTH, 1892.

NO. 7

## THE SOLITARY WAY.

## SERMON.;

There is a mystery in human hearts,  
And though we be encircled by a host  
Of those who love us well and are beloved,  
To every one of us, from time to time,  
There comes a sense of utter loneliness.  
Our dearest friend is "stranger" to our joy,  
And cannot realize our bitterness,  
"There is not one who really understands,—  
Not one to enter into *all* I feel."  
Such is the cry of each of us in turn,  
We wander in a "solitary way,"  
No matter what or where our lot may be;  
Each heart, mysterious even to itself,  
Must live its inner life in solitude.

And would you know the reason why this is?  
It is because the Lord desires our love.  
In every heart He wishes to be first,  
He therefore keeps the secret key Himself,  
To open all its chambers, and to bless  
With perfect sympathy and holy peace  
Each solitary soul that comes to Him.  
So when we feel this loneliness, it is  
The Father's voice saying "come to me"  
And every time we are "not understood"  
It is a call to us to come again,  
For Christ alone can satisfy the soul;  
And th' se who walk with Him from day to day,  
Can never have a "solitary way."

And when beneath some heavy cross you faint,  
And say "I cannot bear this heavy load  
alone,"

You say the truth. God made it purposely  
So heavy that you must return to Him.  
The bitter grief which "no one understands"  
Conveys a secret message from the King  
Entreating you to come to Him again.  
The man of sorrows understands it well,  
In all points tempted he can feel with you,  
You cannot come too often or too near,  
The Son of God is infinite in grace;  
His presence satisfies the longing soul,  
And those who walk with Him from day to day  
Can never have a "solitary way."

A contented mind is the greatest blessing a man can enjoy in this world; and if in the present life his happiness arises from the subduing of his desires, it will arise in the next from a gratification of them.—*Addison*.

DELIVERED BY JOHN J. CORNELL ON  
FOURTH-DAY MORNING OF YEARLY  
MEETING WEEK, SIXTH MO.  
15th, 1892, AT FARM-  
INGTON, N. Y.

The more closely I study the teachings and sayings of Jesus the more I see their adaptation to the needs of man in this present state of being. I do not believe them merely because I find them in the Bible, but because I find them of practical value and worth among humanity, and corroborated by my own practical and personal experience. I have long wondered why it is that men have based their doctrines, faiths and creeds chiefly upon the teachings of the Apostles rather than upon the teachings of Jesus. Did not he whom we all acknowledge to be the greatest teacher among men understand the truth and the needs of humanity better than those simple men whom he called to aid him in his mission? They were men called from their traditions and prejudices, and seeing how hard it is to leave these *all* behind to day, it is more than likely their conception of the new religion was tinged more or less by them. If there is any discrepancy between the teaching of Jesus and the teachings of the Apostles I prefer the former, because I recognize Jesus to be paramount to all other teachers because his life was without sin, a life in perfect obedience to the will of the Father.

I have felt a message resting upon me this morning to call your attention to some of these teachings, and the practical application of them to the needs of our own day. Truth has not

changed any more than God has changed. God remains and He ever will remain to give utterance to the fiat, "Let there be light." There is no diminution in the effulgence of this light. Although one in itself it is reflected back in a vast variety of colors. There are changes of seasons and day and night, according to our relation to that light, so our estimate of truth will be influenced by our position with the source of truth.

Jesus came to a people highly professing, and believing themselves to be peculiarly favored by God, but they were in an abnormal condition. In former times, because of the hardness of their hearts they demanded a mediation between them and God. They could not stand face to face with the Almighty. Their wish was granted, and God gave them Moses for a leader, and through him the law and the rituals. But this condition was not always to remain. A new covenant was foreseen and foretold by the prophets. The time would come when "God would put His law in their inward parts and write it in their hearts, and they shall teach no more every man his neighbor, for they shall all know me, from the least unto the greatest." This is the beautiful language of the orients, expressing the communing of the soul of man with its Maker.

The first public work that Jesus found to do was to call men to repentance, and this he addressed to the members of the church, who regarded themselves as the people of God. But they were living in the outward, they were depending upon ceremonies and rituals. They were not what the world would call to day unrepentent, but still their lives were not lives of *practical* righteousness.

"Repent!" Why? Not because God would pour out His vials of wrath upon you, or consign you to eternal torment. It was not "Repent, or go to hell." No. But "Repent, for the Kingdom of Heaven is at hand." "Cease to do evil, and learn to do well," and the

peace and joy of heaven will come into your souls and your lives. Jesus had no reference to a heaven only beyond the confines of time, but he referred to a present peaceful state of mind, a happy condition of soul. Ceasing to do evil was to leave off doing that that destroyed our peace of mind. If we had been indulging in ill feelings, or anger, or revenge, or indignation, we were to put these feelings out of our hearts, and cultivate the feeling of love instead, and then would flow in the state of restful peace, which is called heaven. Refusal to do what we feel we ought to do invariably brings a condition of suffering; yielding obedience is followed by its ample reward, which is peace, or heaven. When we yield to the impressions of right in the soul it is God in the soul ruling and directing our course, and where God rules and reigns is heaven.

So Jesus called the Jews to come away from their traditions and rituals, and come to the law placed within. If you ever attain heaven it will be there.

When you come to understand God through obedience to his will you will find that he is not a God of vengeance, as is often represented, that he is not an angry being, waiting to pour out vials of wrath upon the soul because of transgressions. No human being ever found him thus. We feel sorry because we have not done what we ought to have done, but this feeling comes from a God of love, and comes for our good to reclaim us from further wandering. God ever is full of compassion and love, and never of anger.

We find the church very largely requiring us to accept its theories and beliefs as essential. But I find these mostly founded on the deductions and interpretations of the sayings of the Apostles, and not on those of Jesus. Jesus says: "If any man will come after me (that is be my disciple) let him first deny himself, and take up his cross and follow me," (that is in the life I am leading). There is

no acceptance of any form of belief. The first requirement is denial of self, to place the control in the direction of God, of all our desires, and appetites, and propensities which are all well and good, and necessary to perform all the functions of life, but unduly indulged may shut us out from the enjoyment of heaven. To guide is God's work, to follow is man's. God will not do it all. It requires man's acquiescence and co-operation. In the outward we have this life to live, and we have to supply sustenance for these physical bodies. But we have to co-operate with God in supplying this sustenance. We have to cut away the virgin forests, we have to plow the ground, we have to sow the seed, and reap the harvests. It is just the same spiritually. He sends His Son, His Light. Man must make the choice whether to follow it or not, he must obey its leadings, he must keep his propensities and appetites in due subjection to it, he must ever watch that no selfish motive or desire usurps undue power.

Then comes the work of taking up the cross daily, a constant watch over our feelings thoughts and acts. There is no stage in man's life where this is not necessary. They deceive themselves who think that there is a condition of sanctification in this life from which man cannot fall. So long as the animal nature has cravings there needs to be this watch over them. There is no moment in life that man is not liable to fall if he does not keep this constant watch.

Then comes the "following of me." It is not simply walking up and down in Judea, not outward, for the outward appearance has passed away. It is not the crying Lord, Lord, but the doing of his will manifested in the soul. The work comes into our home life in the control of selfishness and in the fulfilling of the little duties that are required of us. These are the followers of Jesus, no matter what the name under which they call upon the Father.

The invitation is universal, "Come

unto me all ye that labor and are heavy laden and I will give you rest." This is Jesus' way of getting into heaven. How simple! How far-reaching! All that are in the bondage of sin, all that are under the waves of affliction, and sorrow and depression. He did not mean to *me* in the outward, but to *me* the Christ within, the light and power of God in the soul, come with our wills laid low, our selfish desires subjected, come and ye shall find rest unto your souls. Humility and meekness do not mean a shrinking from duty. But true meekness is when our whole will is brought into harmony with the divine will.

This is the yoke that will become easy and make every burden light. Jesus used the beautiful simile of the yoke and oxen. Like the oxen our animal natures must be broke and become accustomed to the yoke of Christ, or subservient to the divine will. And we will find that He is not a hard Master, or an arbitrary being, reaping where He has not sown, but that He makes the yoke easy and the burden light.

On another occasion a young man came to Him with the question: "Good Master, what shall I do to inherit eternal life." This is the one great goal to which we all look. Jesus first endeavored to turn him away from all outward instrumentalities, saying to him: "Why callest thou Me good? there is none good but one, that is God. Men in this day are looking too much to the outward Jesus of Nazareth, that they forget or overlook the Christ or the Spirit of God that dwells within them. If any man ever deserved the title "good" it was Jesus, but the young man's attention was directed to God as the alone source of all good. He was next counselled to keep the commandments. This he had done from his youth up. Yet there was something he still lacked, he had lived a moral life but his soul did not find perfect rest. Many think if we do not violate the moral law it is all

that is necessary. They who do this have taken the first step, and are better prepared to fulfill the higher requirements. That required of this young man was to go, sell that thou hast and give to the poor. I do not take it as meaning our farms and property, but sell that that stands between us and our peace with God. If we love anything more than God we are to dispose of it to Him, not to our brother man, and He will richly pay us for it. We must resolve to part with that course of life that is counter to His wish. If we follow after His teachings we will partake of His limitless, boundless, matchless love, and out of this love in our hearts will flow the desire that our brother may come and experience the same. Come, taste and see that the Lord is good, and that heaven is not away off yonder but within man, where God reigns and rules. The spirit of humility says "here am I, O Lord, do with me what thou wilt," or waiting in the attitude that says, "here am I, O Lord, send me." Then there will be an experience of eternal life, or a life continuous with God.

I would that you might study the scriptures more closely, they are a mine of deep spiritual wealth, but like gold we must dig and delve for it. The religion of Jesus is adapted to all times. We will find it corroborated by our own experience. We will find Him a perfect example and a great teacher.

Our requirements will be changed only to adapt themselves to the difference of our conditions. They will be modified by our environments. They still are His brothers and sisters, who do the will of His Father in heaven, and to do His will they must love Him supremely and their fellow men as themselves. And if our lives have been lived in acceptance with the divine will here all doubt will give way to the feeling of an assurance that all will be well in the hereafter.

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"The good alone are great."

## GENESEE YEARLY MEETING OF FRIENDS, HELD AT FARMINGTON, N. Y.

*Report of the Public Meeting on First  
day, 6th mo. 12th, 1892.*

By JULIA M. DUTTON.

### MORNING SESSION.

At 11 o'clock a. m. all present convened in a season of silent communion, preparing our hearts to receive Divine truth. A visiting Friend from Philadelphia, Louisa J. Roberts, then arose and expressed in her beautiful way, that she never can meet an assemblage like this without feeling her mind impressed with the possibilities lying before those present, who are coming forward to take their places in the active work of the world. Especially to the young did she at first address herself, telling them they take their places in the world to-day as in a new creation; new fields of labor await on every side. All are gathering in the harvest, and it is important what sort of a harvest we gather. Would be sorry if there is one soul here who is not gathering the best the world can offer. It will not do to call them to look exclusively to the past, it has had its day; the work of the future lies before you. Think of it, young people! you are to be the workers of the twentieth century.

She spoke of the beautiful life of the child Jesus, and how, at the age of twelve years, he felt that he must be about his Father's business and went and sat with the doctors and dignitaries of the land, and began the work assigned him. She especially called the attention of little boys and girls to the fact that after sitting with the high officials of the land he went home and was obedient to his parents, and by that obedience he gained respect and admiration, he also gained a strength of character that enabled him, amid all the trials and conflicts he was called upon to pass through, to say: "Not my will but thine be done, O

Father!" Just before the closing hour he could say of his persecutors: "Father, forgive them, for they know not what they do." Not one word of condemnation. Dear hearts, are you strong in forgiveness—in the lifting up the heart and its duties? Young men were earnestly implored not to yield to temptation, even if they were obliged to go into the wilderness of their own hearts, and *stay* there forty days and nights, in fasting and prayer, until they could say: "Get thee behind me, Satan." She reminded parents of the importance of right influences in the home life, and of a spirit of meekness and gentleness in their daily walks of life, remarking how impossible it might have been for that boy of twelve years to be fitted to sit with the law-makers of the land, and go forth to preach to the people, were it not for the training of that holy family. Think of the responsibility of carrying this doctrine of Peace out into the world, and so rear your family. We cannot expect to pass through life without friction or trials in living this doctrine of Purity and Peace, but we must prepare ourselves to maintain it through whatever may come to us, and it will be a source of constant strength.

The coming fifty years gives a promise reminding us of the promise of the prophet: "When righteousness shall cover the earth," etc. Oh, dear souls, may the Divine Spirit give you strength to be faithful, etc. My pen cannot give her description of how beautiful will be the reward.

Next rose a ministering Friend from New York, John Onderdonk, to call our attention to the fact that in all ages, and under all circumstances the Spirit of God is manifest to those who give obedience to it, to give light to all conditions and peoples. The works of the blessed Jesus were in obedience to that light, which was manifest to him of the Father. . . .

It is the love of God that bringeth salvation, and it has appeared to *all*

*men*. . . . What is it to be with God? Did we ever do a thing and have a voice behind us saying: "This is right?" This is of God? The same voice speaks in the heart of every human being, of every race, and tongue, and people. . . . Peter was one who was thus taught by the Master. It was his Pharisee education that imprinted it on his mind that God was God only of the Jesus. He had it in mind to go out and meet another man who was a pagan, and he came into a condition of hunger because his Jewish education opposed it. He was told in his mind that he hungered, and that he needed instruction. There was the still small voice saying: "*Peter Arise!* . . ." and he arose, and went on his journey to the Gentile and Pagan, whose prayers had: o gone up in like manner. He, too, had been sent, in mind, to go to the same place as Peter was sent. .

. Peter there declared that God is no respecter of persons, etc. . . . He knew by his Jewish traditions that it was *unclean* to mingle with the Gentiles but that was *all wiped away*. . . . We can all be brought to the same condition. . . . *We can all be brought to God.*

Next a minister from Mendon, John J. Cornell, spoke on the subject of "*Restoration from Sin.*" He said there is, perhaps, no subject which more earnestly occupies the minds of men. . . . There are dogmas that are no longer held by those who accept them. . . . We are living to-day in the present, the past has done its work, and we have *our* work to do. . . . He describes a true ministry to be simply the working of the Divine Spirit upon the human spirit, enabling it to set forth Spiritual truth.

As we understand it, "*Restoration from Sin,*" according to many of the doctrines held by mankind, is only a preservation from the consequences of sin when we pass into the unknown world. . . . "I find I need to be preserved from that which would de-

stroy my happiness, every hour. I must exercise a *power* over my own nature, that, with *Divine assistance*, saves me from the *commission* of sin, thus avoiding its consequences, whether in the present or the future. "We are not always faithful in the fullness to what we do *know*, yet, on the faithfulness of the present depends the salvation of the future. Hence, it becomes a subject of earnest enquiry: "*How can we be saved from the commission of sin?*" Will it be by any set doctrine? . . . Will we not find men who accept *all* these doctrines, whose lives are not pure in the sight of God or the knowledge of men?

. . . The only way we can show the beauty of our faith is by being consistent with the light we have . . . He explained Friends' belief regarding our first parents in the Garden of Eden, in a comparative view, explaining that everlasting life means the life of the soul, not the body. If they had been obedient to the voice of their Heavenly Father, they would not have committed sin. . . Whenever *you* have been saved from yielding to any temptation, it is in this way that you have been preserved. . . He spoke very earnestly to young men on the subject of strong drink, and the manner of gaining power to overcome its raging appetite, and its dread consequences, explaining how *we* may be preserved, just as were the patriarchs of old.

He referred to the lower condition of the people when Moses was given them as a mediator because their hearts were afraid of direct communication with God. God did not speak to the outward ear, but in the spirit, even to Adam in the Garden. There was nothing new: Jesus came to bring the Jewish people back from their abnormal condition. God's law has been the same all down through the ages, and to-day. He has made it possible that we be preserved from sin, yet, we may commit spiritual sin, even while living up to all the moral laws.

He explained the allegory found in Genesis, of the man placed at the east gate of the Garden with a flaming sword turning in every direction; east means where we first see the light. The first consciousness of wrong is made clear through the light from that eastern gate, turning to warn us from it, and the flaming sword means the power of God, through his Son, the Christ spirit acting within our hearts, that shall enable us to overcome—"Cease to do evil, and learn to do well," yet we learn not without struggle. When this is performed we find we are again admitted to God without a sacrifice of blood.

Explains it as impossible that God is a being of love and of wrath at the same time. He is only love. He sent his son to be an intercessor, not into the great world of physical human being, but into the world of mind. He has never given man a single function that was not of use to him, therefore, He sent him, not to condemn man, but to assist him in doing right. When a man allows anything that God has given him for good, to be perverted to wrong use, he creates his own sin. We know there is a time when we crave drink, but we must exercise our *judgment* as to *what* to drink, and how much. And so with *every* function. Study your own capabilities and your needs. Be attentive to the *little* requirements, even to the bringing of a cup of cold water; as the disciples did these things, so may *we*.

Then will come the crowning glory of the whole, a *Godly life*. When *all* shall thus live each seeking the highest good of all mankind, then there will be no jealousy, nor anger, nor any wrong feeling in the world, but a prevailing spirit of brotherly love, that recognizes the rights of all mankind. May we recognize this and say "God speed this reformation," that recognizes no sectarian barriers. . . And love shall work righteousness, not by boundary lines, but by the life ye live. The disciples were not to be known by

the unity of their faith, but by the love they bore to one another. "There shall be one fold and one shepherd," but not necessarily one kind of sheep; yet there will be *one nature* of the sheep.

Martha Ferris, of Buffalo, then arose and called upon those present to "Choose the Lord for your portion, and you will find your peace to flow like a river, and your righteousness as the waves of the sea. When you are sick and languishing you will find His arm beneath you, with a sustaining power. . . ."

At the close of her beautiful exhortation the meeting was adjourned until four o'clock.

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### PEACE.

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"My kingdom is not of this world, else would my servants fight," is the expression of the Lamb or the Son of God. Let us look at this expression a little and see if we are as we profess to be, namely, the servants of Christ by our practices. There are a great many people who claim themselves to be the followers or servants of Him who, by their practices, would fight, which Christ claims is not necessary for the upbuilding of His kingdom, for His kingdom is one of peace. How could or can it be otherwise, as his command is that we should love one another, and so if we love one another we will endeavor to do them all the good we can, and *not* hurt or, as is done sometimes, *kill* each other, and if we have the spirit of Christ we will love one another without any written command, and find our happiness established, and also a just hope of all being well when done with time. Now how many of the congregations professing the doctrines of Christ are practicing what is enjoined upon us all by the great head of the church. Do not most of them sanction war? There are, I think, but two, or perhaps three, small congregations which do *not* sanction war. Well, what is the matter; are all the rest the great majority wrong

in that they sanction fighting, or is Christ's spirit of love and kindness at error? Judge ye. And not only churches are at fault, but nations, who lit up sword against nation, are in the wrong. So alter your ways, and by love and kindness beat your swords into plow shares, and spears into pruning hooks, and learn war no more, according to the divine command and the convincing power of truth and love, as experienced by yourselves, a portion and a manifestation of which is given unto all by which they may be profited, as God is no respecter of persons, but has given unto all a portion of this heavenly power, and happy are they who act thereby, thus enabling us to establish peace on earth and good will to man, and enabling us to know God to be our Father, and to say in truth:

*Our Father*, who art in heaven,  
Hallowed be Thy name,  
Thy Kingdom come and will be done  
In earth as it is done in heaven.  
(Where there is no fighting, but all  
peace and joy.)

Give us this day our daily bread,  
And leave us not in temptation,  
But deliver us from evil,  
For thine is the power, the kingdom  
and glory,  
Both now and for ever. Amen.

WM. TYSON.

Hankinson, N. Dak., 6, 7, 1892.

Some one has said: "He that makes no mistakes seldom makes anything else." But a wiser still has said: "It is not the making of mistakes that make a man, but it is the wiser use of mistakes that enables a man to be made." The diamond is polished with its own dust.

The Canadian Pacific Steamship Company has agreed to make a rate of \$10 a ton on World's Fair exhibits from ports of China and Japan consigned to Vancouver, or \$16 a ton through to Chicago. This is a reduction ranging from 33 to 65 per cent. Passenger rates are reduced about one-half.



# Young Friends' Review

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

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

The practical members of our First-day schools are looking with much interest to the approaching General Conference to be held in Virginia next month. Our warm-hearted southern Friends there are extending a very cordial invitation to all such to attend. Saying, when asked: "How many will you be able to entertain?" "Just as many as may come." Much interest centers in the place of meeting, as it has been the home of many well-known Friends, pre eminently that of Samuel M. Janney, our Society's noted historian and author of latter times. The meetings themselves are of vital importance. The fact that they are the connecting link for our Associations tends to make them valuable, and the

interchange of thought and feeling has a lasting effect for good. But above all that favorable reports or the reading of valuable and thoughtful papers, or the exchange of friendly greetings and timely remarks may do for us, is the action taken concerning our lesson leaves. These reach out to every school, and have to do with each class and scholar. Wisdom and moderation must mark our every step in this line, or the result will be loss. The propriety of continuing the International Series will no doubt be discussed, and an effort made to depart from them. We know that a large proportion of our schools are not prepared to see this series dropped, and will not be until satisfied by practical experience that we are able to institute a better. Every departure by us, so far, from the International has been a failure. We have no hesitation in saying that our lessons on this line have been our only successful ones, and to drop them yet would be unwise. We would, however, suggest that a third series be adopted on the line of what has been called "A plan of our own." If such a series proved successful—more successful than the present one, then would be the time to drop the latter and not before. If the suggestion is an extravagant one, then we were extravagant two years ago, for our readers will remember that at the time of our last General Conference it was decided to issue a third series for the intermediate classes, but which, on account of unforeseen difficulties, has not been accomplished. To meet the needs of our schools, satisfactorily, is no light task, yet its importance demands our loftiest thought and united effort.

Isaac Wilson, of Bloomfield, Canada, has in prospect an extended religious visit amongst Friends this fall. He purposes attending the General Conference and Philanthropic Union to be held in Lincoln, Loudoun Co, Va., about the middle of 8th mo., and later on, Ohio and Illinois Yearly Meetings. After which he hopes to spend some

two months among the scattered members of our Society in Iowa, Nebraska, Kansas, etc., appointing meetings amongst them and others as way may open.

According to arrangements announced in a late REVIEW the Lobo First day School has taken up one subject of Philanthropic work, the subject of literature. The Lesson was made very interesting by essays, readings, sentiments, etc. The report and an essay on "Newspapers" will be found elsewhere in this paper.

The Lobo and Arkona F. D. S. picnic came off on the first. The weather was fine, and a social time seemed to be enjoyed by all. Berries and hay were neglected that day, but the inspiration of sweet fellowship of feeling is better and more enduring than those perishable things.

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#### DEATHS.

**BARKER.**—On 6th mo. 9th, 1892, Caroline Doty, wife of Wm. G. Barker, of Macedonia Center. Her age was 77 years.

She was an honored member of Friends' Society, as is also her husband. Guests attending at Meeting always found welcome in her home, which she personally presided over until a short time before her death, when, on account of her failing strength, she was removed, with her husband, to the home of their youngest son David, a few miles distant. Her life was one of exceeding beauty and loveliness. From her earliest years she was impressed with the beauty of a life of purity and uprightness, and tried to shape her own in harmony with the highest good. It needs no word to tell how well she succeeded, her life speaks it forth to all who knew her. In her married relation she was a true help-mate, always forgetful of self in her untiring efforts for others good.

Though she raised a large family of her own, in that noble way she counted as her duty, yet her glorious mother-

hood was never weary ... well-doing, but was ready at *all times* to gather to her helpful heart those of the young who might be strengthened by her sympathy or counsel.

And so it seemed to them, the beauty of her inner life stepped out apart like a living form clad in white raiment of purity and truth, rising before their mental vision like a perfect model, for it is in some such way that heaven molds for us each some model of perfection from the influences about us, until we may exclaim in admiration, as we adopt it for

#### THE SOUL'S IDEAL.

Dear Guardian Angel of my spirit's life !  
O ! thou who first unveiled the holy light !  
Ever thy form, before my spirit's gaze,  
Apart from all the world stands pure and white.

No blot nor stain upon it I discern,  
And every shadow vague is chased away,  
Before that clear, that pure unchanging light  
That beams upon it from unending day.

Ever in brightness hover o'er my heart,  
And lead the way unto eternal joy ;  
Until that realm wherein is endless bliss,  
Where purity is found without alloy.

Waterloo, N. Y. JULIA M. DUTTON.

**BORTON.**—Died 5th mo. 9th, 1892, in her 82nd year, Elizabeth W. Borton, widow of Benjamin Borton, for many years a beloved elder of Battle Creek Monthly Meeting of Friends.

Her's was a very quiet unassuming life. She was faithful, helpful and cheerful. She steadily and wisely labored to maintain the meeting of which she was a member. She attended to the necessities of the poor, and deserved the beatitude : "Blessed are the peace makers, for they shall be called the children of God." She was loved by all, and was an example of the beauty of holiness. The peace and sweetness of her latter days crowned a life devoted to duty.

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It is this indwelling power of a Christ transforming men and women, making them over again, brooding over them with His own great forth-putting personality—it is this which is the power of the church—*Lyman Abbott*.

## OUR CANADIAN POETS.

## MORNING ON THE BEACH.

(Lake Huron, June.)

See, the night is beginning to fail,  
The stars have lost half of their glow ;  
As though all the flowers in a garden did pale,  
When a rose is beginning to blow.

And the breezes that herald the dawn  
Blow round from the caverns of day ;  
Lift the film of dark from the heaven's bare  
lawn,  
Cool and sweet as they come up this way.

And this mighty swayed bough of the lake  
Rocks cool where the morning hath smiled ;  
While the dim misty dome of the world scarce  
awake

Blushes rose, like the cheek of a child.  
—*W. W. Campbell.*

## SUNSET BY HURON.

The clouds are lingering far on the blue,  
Tinged from the fading west,  
While here below on the placid deep,  
Where the weary winds have sunk to sleep,  
Is silence, calm and rest.

And the quite eve steals into my heart  
As it stole o'er the sky and lake,  
And I watch the gulls skim over the bay,  
And the sails on the dim line far away,  
Half dreaming, half awake.

And the sun sinks down on the crimson'd  
deep,  
Grandly and solemn and slow ;  
And a holy peace seems over all  
As the silvery shades of evening fall  
To the silent world below.

And the ceaseless sob on the pebbled shore  
Is the only sound I hear,  
With a dreamy lisp as the wavelets roll—  
A whispered music that floods my soul—  
So soft, so lone and drear.

And my thoughts go out o'er the distant past,  
As I list to the murmuring sea,  
And, echoing up from the vale of tears,  
Comes a melody faint of those far off years,  
So sad and so pleasing to me.  
*Strathroy, May 30. —Jas. T. Shotwell.*

## HAYING.

From the soft dyke-road, crooked and wagon-  
worn,  
Comes the great load of rustling, scented  
hay,  
Slow drawn, with heavy swing and creaky  
sway,  
Through the cool freshness of the windless  
morn.

The oxen, yoked and sturdy, horn to horn,  
Sharing the rest and toil of night and day,  
Bend head and neck to the long, hilly way,  
By many a season's labour marked and torn.

On the broad sea of dyke the gathering heat  
Waves upward from the grass, where road  
on road

Is swept before the tramping of the teams.  
And while the oxen rest beside the sweet  
New hay, the loft receives the early load,  
With hissing stir, among the dusty beams.  
—*J. F. Herbin in Independent.*

*Wolfville, N. S.*

## THE COMFORT OF THE FIELDS.

What would'st thou have for easement after  
grief,  
When the rude world hath used thee with de-  
spite,

And care sits at thy elbow day and night,  
Filching thy pleasures like a subtle thief !  
To me, when life besets me in such wise,  
'Tis sweetest to break forth, to drop the chain,  
And grasp the freedom of this pleasant earth,  
To roam in idleness and sober mirth  
Through summer airs and summer lands, and  
drain

The comfort of wide fields unto tired eyes.  
By hills and waters, farms and solitudes,  
To wander by the way with wilful feet  
Through fielded vall-ys wide with yellowing  
wheat,

Along grey roads that run between deep  
woods,  
Murmurous and cool ; through hallowed slopes  
of pine,

Where the long daylight dreams unpierced,  
unstirred,

And only the rich-throated thrush is heard ;  
By lonely forest brooks that froth and shine  
In bowldered crannies, buried in the hills,  
By broken beaches tangled with wild vine  
And log-strewa rivers murmurous with mills.

In upland pastures, sown with gold, and sweet  
With the keen perfume of the ripening grass,  
Where wings of birds and filmy shadows pass,  
Spread thick as stars with shining marguerite ;  
To haunt old fences overgrown with briar,  
Muffled in vines and hawthornes and wild  
cherries,

Rank poisonous ivies, red-bunched alder-  
berries,

And wild blossoms to the heart's desire,  
Gray mullein lowering into yellow bloom,  
Pink tasselled milk weed breathing dense  
perfume

And swarthy vervain, tipped with violet fire.

To feast on summer sound ; the jolted wains,  
The thresher humming from the farm near by,  
The prattling cricket's intermittent cry,  
The locust's rattle from the sultry lanes ;  
Or in the shadow of some oaken spray  
To watch as through a mist of light and dreams  
The far off bay fields, where the dusty teams  
Drive round and round the lessening squares  
of hay,

And hear upon the wind, now loud, now low,  
With drowsy cadence, half a summer's day,  
The clatter of the reapers come and go.

To hear at eve the bleating of far flocks,  
 The mud-hen's whistle from the marsh at  
 morn ;  
 To skirt with deafened ears and brain o'er-  
 borne  
 Some foam-filled rapid charging down its rocks  
 With iron roar of waters ; far away  
 Across wide-reeded meres, pensive with noon,  
 To hear the querulous outcry of the loon ;  
 To lie among deep rocks, and watch all day  
 On liquid heights the snowy clouds melt by ;  
 Or hear from wood-capped mountain brows  
 the jay  
 Pierce the bright morning with its jibing cry.  
 Far violet hills, horizons filmed with showers,  
 The murmur of cool streams, the forest's  
 gloom,  
 The voices of the breathing grass, the hum  
 Of ancient gardens overbanked with flowers ;  
 Thus, with a smile as golden as the dawn,  
 And cool, fair fingers radiantly divine,  
 The mighty mother brings us in her hand,  
 For all tired eyes, and foreheads pinched and  
 wan,  
 Her restful cup, her beaker of bright wine,  
 Drink and be filled, and we shall understand.  
 —A. Lampman, *Ottawa, Canada,*  
*in Scribner's for February.*

## REPORT OF COMMITTEE ON LITERATURE.

IN CONNECTION WITH PHILANTHROPIC  
 WORK IN LOBO FIRST-DAY SCHOOL.

As this is the first public manifestation of our work along this line as a body, there is little to report aside from what the programme of to-day will represent.

Thought is the spring of action, and as our thoughts are aroused and we become fully awakened to the opportunities lying around us we will find work.

In 1882 the Friends' Union for Philanthropic Labor was fully organized. Four subjects were discussed, viz.; Prison Reform, Intemperance, Arbitration and Compulsory Education, as means through which crime may be prevented.

In 1884 the same subjects were taken up, but this time with the addition of Literature. A great need being felt that instead of the current sensational and corrupting literature, good wholesome mental food may be supplied.

In 1888 reports on this subject were received and able articles read, in which were pointed out many of the dangers lying about us as well as their remedy. Since that Government has been memorialized and is doing what may be done in this way to suppress the circulation of impure literature, but what we now want is good pure literature to crowd out the impure.

And from many of our First day School Associations comes the call for more pure literature, more pure wholesome food upon which the young minds may be fed in order to develop a pure and noble man and womanhood.

And gradually the work is spreading as the needs are seen and the endeavor to supplant not only the reading matter that is harmful by that which is elevating and ennobling, but also to suppress such practices in the world at large as gambling, betting and other kindred vices.

Humane work, or kindness to animals, is also receiving attention, and thereby much suffering saved our poor dumb animals, who are our friends and should receive our thoughtful care and kindness. I will quote what the president of the American Humane Society says of the progress he has noted in this line. He says :—

"I have travelled many thousand miles, visiting ranches, stock yards, markets and other centres of animal industry. Everywhere there is a marked change in feeling and in methods. Nowhere are animals regarded as mere chattels, to be treated as the objects of their owner's mere caprice or impulse. Everywhere, even in places where we would not look for it, there hovers over the speechless brute the angelic wings of a pervasive protection.

"The old question of the Apostle, 'Does God care for the oxen?' has found its answer in this time and place, where law and public sentiment and active supervision have made cruelty, which was once the commonplace treatment of the animals a disgrace and a crime."

And thus the work is going on, and that we may add *our* mite in the furtherance of this good work is the object of this meeting. Even though it be a *mite* I think we should take courage from the fact that this movement has sprung from the faithfulness of *one* man in the expression of the impressions on his mind. Let us earnestly "do what our hands find to do," remembering, "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me."

ALZINA ZAVITZ.

### NEWSPAPERS.

*Read in connection with Philanthropic work in Lobo First-day School.*

The annual circulation of newspapers in Canada and the United States is about 1,650 million copies, which would give about forty copies every year to every man, woman and child. As I sat down to write this essay I was overawed when I conceived that the task you appointed for me was toward the purification of these 1,650 million yearly copies. If the ocean was foul, who would notice whether I put into it a drop of ink or a drop of pure water? And this is all that one common being could presume to do towards purifying the enormous daily and weekly out-put of the press. Yet, in view of all this, it would be a moral wrong to become discouraged. Discouragement would hinder us from doing the little good that God has put it in our power to do.

If I may not hope, in this article, to purify the press, I might drop a few hints that may save some from being so contaminated by it. In reading the newspaper there are some things we would be better and wiser if we did not peruse. This is a case where "ignorance is bliss." It is an inevitable law that the mind is influenced by what it associates with. Therefore we must discriminate and select, if we would read the newspaper with more profit than harm. For the sake of our mind's honor we ought to shun as poison such

headings, for instance, as these: Bold Robberies, Murder in Cold Blood, A Terrible Tragedy, An Elopement, etc., for the mind is not capable of perusing these, and be as pure for it. Disseminating by the newspaper the details of a murder, broadcast over the land, is but sowing the seed in youthful minds for future murders. The thrilling account of robberies trains the daring spirit of youth for like adventures. The story of selfish love in fiction and the more enticing one of real life, excites the inconsiderate mind with thoughts, the thinking of which is sin. There are poisons lying about our houses that are not labelled with the skull and crossbones, but they mean death all the same, death to the innocence of mind, and the purity of soul.

Then there is something to be said in the manner of reading as well as in the matter. James Freeman Clarke says, in reference to the effect of newspaper reading on our estimate of truth and on the memory, "The whole world rushes to the newspaper every morning to find out what has happened since yesterday; and the moment it finds what has happened, it cares no more about it. We think no more of yesterday's newspaper than of yesterday's dinner. We forget both as soon as possible. This is a mental dissipation which takes away mental earnestness and destroys all hearty interest in truth. It also weakens the memory. The memory, like all other powers, is strengthened by exercise. We cultivate our memory by remembering. But we read, not intending to remember what we read, but expecting to forget it then we cultivate the habit of forgetting. I think that the effect of reading newspapers, in the way we read them, must be to weaken steadily and permanently the memory of the nation. Every generation will be born with a worse memory than that which preceded it."

If this be so that James Freeman Clarke declares, we should be on our guard, in reading the newspapers, for the

incursions of evil on more sides than one. The corruption of our sense of truth, the corruption of our memory, are serious considerations as well as the corruption of our morals. But the bee gathers honey from the bitter herbs as well as from the sweet. So, if we desire only the good and the pure, we will gain the faculty of receiving only that. An earnest craving in the heart for the good and the pure alone is the only safeguard I know of against corrupt literature and all kinds of corruption.

EDGAR M. ZAVITZ.

### OUR COZY CORNER.

Playhouse, 6, 29, 1892.

The spirit prompts to a little talk with the children, without a spur from Cousin Julia's pen. Since coming home from attending the Yearly Meeting, I find so many absent ones who have gone to spend their summer holidays away from home; that to write was the only way left by which—if they all read—I could speak to be heard, for the feeling pressed hard upon me to gather ourselves together, to enjoy our usual rehearsal of the events we little folk like to hear about.

Perhaps you that are off pleasure and health seeking, did not know that I had the unexpected happiness of going to Farmington, N. Y. in company with friends, *sight seeing* as well as to attend the Yearly Meeting. I had never been there before, so that upon going I felt somewhat to be like a stranger in a strange land. I cannot tell so much upon paper as the tongue would utter, because the Editor would not find room in Cozy Corner to print it.

You ask, did I have a nice time? Yes, I had, and found kind friends everywhere. Some of you already know how I love to go to meeting—not to be seen, nor to show nice clothes, but to have sweet fellowship one with another, spirit answering to spirit in holy communion with our Heavenly Father, whose boundless love, upon this occasion, was felt to

overshadow and surround, as with an encircling cloud of light

At the meeting I met dear Cousin Julia, and she identified the one who writes on behalf of those who cannot wield the pen. You will be sorry to hear that her mother is sick and needing much care. When she gets back home, and her sister, who came to nurse, while Julia went to meeting, goes away to her own family, she may not have time to write, so we will patiently wait her convenience in loving expectation, when the pressure eases, to hear rhythm-glide from her lips, through her pen into Cozy Corner for us. While we wait let us all commit the following gem correctly to memory is the earnest wish of

HOPEFUL BAND.

#### THE INWARD CHRIST.

The outward word is good and true,  
But inward power alone makes new,  
Not even Christ can cleanse from sin,  
Unless He comes and works within.

Christ in the heart! If absent there  
Thou canst not find him anywhere,  
Christ in the heart! O friends begin  
And build the throne of Christ within.

And know from this that He is thine,  
And that thy life is made divine,  
When holy love shall have control,  
And rule supremely in thy soul.

ANON.

### NEW YORK YEARLY MEETING.

Having been promised a special report of New York Yearly Meeting for this month, we have waited for it until the last moment, but as it did not arrive we give below the "Exercises" as given in the very interesting and full published proceedings of the Yearly Meeting.—[Eds.]

#### MEN'S MEETING.

We were favored with the very acceptable company of a large number of ministering Friends and others from other Yearly Meetings. At the opening of our first session, which was characterized by a most solemn and dignified silence, not a word of vocal testi-

mony was uttered. Near the close of the session, pertinent counsel was offered as to the value of associating the young in conjunction with those of riper years in the work of the Society.

Love and Christian unity have been the crown and diadem of our several sessions, so that the expression of the Psalmist was brought feelingly to us, "Behold how good and how pleasant it is for brethren to dwell together in unity."

The thought was expressed by one of our visiting brethren that in the recent past we had been too fearful of being a proselyting people, that there were many just outside the line of membership who needed only a more extended evidence of friendship and a loving invitation to be induced to step inside the fold, and that we should invite them as Moses invited Hobab, "Come thou with us and we will do thee good."

We were warned against falling into the habit in meetings of reappointing committees, and thereby losing life and interest, which might be renewed by the selection of new committees.

Our Committee on Epistles was exhorted to keep to the life and business of the meeting and not extend the epistles to too great length by treating of subjects not properly belonging to such messages.

Our young members were earnestly exhorted that in the choice of their amusements and recreations they should be careful to indulge only in those strictly innocent, and not, by any means, to lower the standard of our Christian profession.

A concern was expressed that we should all be careful to attend all our smaller meetings, our home meetings, especially the Monthly Meetings, for without the faithful attendance of these our society must cease to exist. In cities where many are unable to control their own time, meetings should be held at times most convenient for all to attend them.

The minutes of the Representative

Committee gave a full and interesting account of the efforts of the Committee for bettering the condition of the Indians, which have received but little encouragement from Government officials. Three memorials were presented and read, one from Amawalk Monthly Meeting for Daniel H. Griffen; one from Plainfield Monthly Meeting for Mary Jane Field, and one from Duanesburg Quarterly Meeting for Marilla K. Rushmore. The reading of these called forth loving words of remembrance of the faithfulness to known duty which these Friends manifested in their lives toward God and toward man.

#### WOMEN'S MEETING.

Our Yearly Meeting opened with a good attendance, and, we believe, with many hearts dedicated to the service of the Master.

The reading of the epistles called forth words of encouragement for us, and we were urged to strict obedience to the convictions of our own minds, and to place ourselves in a condition to receive the will of our Heavenly Father, who will support and uphold us.

Visiting Friends were warmly welcomed, while a feeling of deep self-examination and responsibility spread over the Meeting, when we were reminded that where much is given, much will be required, and when assistance to further the labor is felt to be of divine origin, it should be received in the spirit of love, and with a spirit of willingness to carry out this labor in any part of the vineyard.

We are exhorted to stand in the integrity of our womanhood, to be faithful to whatever is shown to be right, and the work done in this spirit will be wide-spread in its influence. Do the little things lying at our own doors and we shall be made stronger and better able for that larger labor of love and self-sacrifice to which we may be called.

Loving counsel was extended to our young sisters who are not fully conse-

crated to the work of the Divine Master, urging such to make a full surrender; that the harvest is always ready, but the laborers are many times too few; that the daughters should be prepared to fill, as nearly as possible, the places of the mothers who have passed on to the higher life.

We are reminded that books and pamphlets would be acceptable to our isolated members, and it is suggested that our visiting Friends distribute such among them, not forgetting the needs of the children. In the matter of literature, we are cautioned against allowing any literature to enter our homes that is not suitable to our children to read. The report of the educational committee was dwelt upon, and it was urged that the matter should receive the hearty support of Friends. It is suggested that our young people be educated and fitted for the position of teachers in our schools, feeling the importance of having our own members to instruct our youth.

Gratification was expressed at the report of the Philanthropic Committee, showing as it did that our Society is in touch with the best efforts in the world, and that there is room within its borders for work by all its young people. We must not forget that there is One who can say, "My people I can anoint. I can appoint my servants to go forth if they will be still and know that I will show them their work."

We are reminded that mankind can be more easily led to do right by presenting the right than by denouncing the wrong. If we would see our influence spreading over the young life of to-day, there must be an influence of love extended. The purity and loveliness of our own lives will go far toward leading the young to the enjoyment of a religious life. Mothers who are anxious about wayward children are admonished to keep on their way with earnestness and tenderness. Deeper trust and prayerfulness are needed, and perhaps after many years the reward will come in the dedication of these

children to the service of God. To those who may be called into public service and who shrink from the performance of such duty, the assurance is given that with an entire surrender of self, "Here am I, Lord, send me," the cross will be removed and strength be given. Be not afraid of the seasons when His presence appears to be withdrawn; when this condition of poverty comes, gather into the stillness and there will be greater openings of truth. We are asked to build the house of beauty, the house of love, the house of truth and the house of goodness. We are also advised to come together with a desire to faithfully uphold the testimonies we profess to believe.

Simplicity becomes us as a people, and it is beautiful for the world to behold. The practice of retiring daily for a time of meditation and prayer to our Heavenly Father is recommended as strengthening to mothers, and as having an influence on our daughters.

The Church has been alluded to as the visible representative before the people, so we must realize what a responsible position it is to uphold a Church of Christ; each member has not the same office, each one filling its own mission fills up the functions of the entire body and is preserved in health by apprehending the service in which she is placed in harmony with all members of the body; that only by faithful watchfulness, step by step, do we reach the heights which the Father prepares for us. It was urged upon us not to separate our social from our religious duties, as everything that is right becomes a religious service.

As we approach the close of our meeting, we are enjoined to gather up the fragments that nothing be lost.

We have felt the immediate inspiration of the Father in our hearts, both in our social mingling and at the Lord's table, and now we feel at our close that he has been in our midst throughout, and that we have experienced his uplifting and strengthening love. Let us resolve: "As for me and my house, we shall serve the Lord."



"HEAR, AND YOUR SOUL SHALL LIVE."

"BEHOLD I STAND AT THE DOOR, AND KNOCK."—Revelation iii. 20.

Behold, I stand before thine heart,  
And knock with love enduring ;  
O sinner rise, undo the door,  
Thus perfect peace securing.

I may not stand much longer here,  
Rise quickly, lest I leave thee :  
When thou wilt mourn with bitter grief  
That thou would'st not receive Me.

When morning dawned I stood without,  
And knocked with patience tender,  
Imploing thee to let Me in  
To be thy soul's defender.

But no ; thou bid'st Me turn away,—  
Life's son was scarcely rising :  
Thou could'st not think about Me then,  
All earthly joys despoising.

Again I knocked . day then was high,  
But yet thou would'st not hear Me :  
The world had failed, and thou wert sad,  
But still I might not cheer thee.

Now eve is here, and yet I stand  
Still knocking at thy portal ;  
Ah ! what if night descend on thee,  
O hapless, Christless mortal !

If thou wilt not undo the door,  
No force its bars shall sever ;  
I yet may knock at other hearts,  
But thine I leave for ever.

And thou shalt stand, a lonely soul,  
Outside the Golden City,  
And knock for mercy ; but, alas !  
These none will give thee pity.

—Charlotte Murray.

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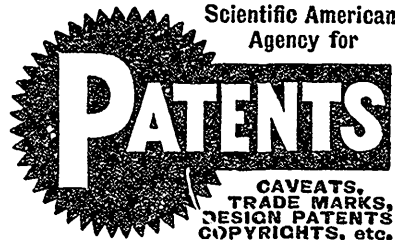
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