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Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. VI.

LONDON, ONT., THIRD MONTH, 1891.

NO. 3

A SONNET.

Lord, what a change within us one short hour
Spent in Thy presence will prevail to make,
What heavy burdens from our bosoms take,
What parched grounds refresh, as with a
shower.

We kneel, and all around us seems to lower ;
We rise, and all, the distant and the near,
Stands forth in sunny outline brave and clear ;
We kneel, now weak ; we rise now full of power.
Why, therefore, should we do ourselves this
wrong,

Or o' hers—that we are not always strong ;
That we are overburne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with
Thee.

—[Selected.

SERMON.

DELIVERED BY JOHN J. CORNELL, AT
HALF YEARLY MEETING, IN LOBO,
FIRST DAY MORNING, SECOND
MO. 15TH, 1891.

Reported by E. M. Z.

I will open my remarks and take our
lesson for to-day from a couplet in
Pope's "Essay on Man."

"Man, know then thyself, presume not God to scan,
The proper study of mankind is man."

The most superficial observer of the
trend of common thought will not fail
to discover a disposition to search out
the unknowable, to search for things
beyond the power of human intellect
to solve.

The scientist has been and is endeavoring to search out the source of
life, and however far he may go back,
whether he concluded that man was
evolved from protoplasm or whether he
was a distinct creation ; yet it matters
little ; search ever so closely as he may,
go back as far as he can, the final answer to the question, "Whence comes

life,' is ever and always: "I do not know." The scientist thus baffled in the solution of the source of life, easily falls into doubt as to the existence of a Supreme Being, and the tendency is to become a confirmed agnostic, inasmuch as he cannot fathom the purposes of the Almighty he concludes that he knows nothing about a God.

The metaphysician questions why life was given, why death entered into the world. After the most subtle reasoning he comes to the same conclusion as the scientist: "I do not know." He is then led to question the wisdom of the laws by which life was created and by which life is governed here, and to doubt the wisdom of the divine.

The theologian, turning from the present condition, pictures the condition of things in another state of being, portrays in vivid words a heaven and hell ; but when questioned as to what they are and where located the same answer is given, "I do not know." The most he can say is: "I believe." In his efforts to scan God, to fathom the unfathomable, and reach out for that that does not and cannot benefit, he overlooks the present condition, he finds himself in a state of unrest, of dissatisfaction that destroys his highest happiness, and does not bring the true blessing of peace that God intended him to enjoy. It were wise for us to remember the words of the poet:

"Man, know thyself, presume not God to scan,
The proper study for mankind is man."

There are questions regarding man that are solvable, and as we come to comprehend these more they tend to promote our highest happiness. One of the most important works in a religious life is the study of what we are, and what we are capable of doing.

God did not intend man to follow a blind guide. He made him a rational being—a free agent, with power and privilege to choose the right or the wrong, and to do the right or the wrong. His happiness present and future depends upon his choice and action. It is useless to attempt to search out the unknowable. The profitable question is, "What are we, and what are our capabilities?" Our physical life does not vary much from the physical life around us. The functions of mere animal life are everywhere similar. The same laws of growth exist, similar passions, propensities and dispositions are found as in the physical life of man. Man is an epitome of all other forms of life. But of all animals man alone has a spiritual life, he is endowed with a power to check and control these natural passions and propensities, and it is in the use of this divine controlling principle that his happiness here and hereafter depends. Whatever of vice, disorder or trouble comes to him it has its origin in an undue indulgence of some one or more of these passions or propensities with which man is endowed. Men have attributed all wrong and sin to an enemy outside of them, popularly called the devil. This is maintained chiefly because it has come down to us from the superstition of the past ages. But there is sufficient cause for all crime in the world without attributing it to any such agency. If we examine closely we will find that it has its origin in the excessive indulgence of some of man's physical propensities. Let us take up a few for example.

God has implanted in man a desire called thirst. It demands sufficient and proper nutriment. When its cravings are felt they must be satisfied. We know the demand is right and just. It is the necessity of the body crying out for something it requires. If we deny it the proper fluid it suffers. If we withhold altogether it dies. It is a known fact that man can survive longer upon water alone, than upon solid food

alone. So we see it is needful to satisfy its cravings by supplying the proper nutriment. But out of an abuse of thirst there has come to many the habit of using intoxicants, and no evil has caused so much suffering and misery in the world as the partaking of alcoholics. There is not the least necessity for its use. It is only a perversion, caused by improper indulgence, of a right and God-given appetite.

Take the propensity of acquisitiveness, or the desire to obtain money. It is right and necessary that we should follow the vocations we are fitted for, that we should be diligent in business, that we may get as a reward for it such comforts for life and home that we cannot make ourselves. But when we allow it to induce us to seek to obtain the property of others, without rendering to them a just equivalent, it becomes an evil, and we call it covetousness. When we allow it to so far influence us as to take advantage of those with whom we deal, to exchange without rendering a just equivalent, it is wrong, and brings in its train a group of evils, such as speculating in money in chance adventures, betting at the horse-ring, gambling with cards, gold, stock or grain. From it men become defaulters, embezzlers, by trying to get suddenly rich. Who can picture the misery that comes into the homes of such? And yet it all comes from no other agency than that which lies within the man.

So with pride. A certain amount of it is right. Each should respect himself sufficiently to demean himself properly before his fellowmen, to not become an object of disgust or curiosity. But when he thinks himself better than another by some accident of birth, or because he has better talents, it leads to a train of disorders that has been mighty and potent in its influence for sin and crime in the world. By it man has bound the chains upon his fellowman and enslaved him. It is that that is rocking to-day the thrones

of Europe. It is that which, in its reaction, is begetting nihilism in Russia, socialism in Germany, communism in France, that is producing the conflict between England and Ireland in the question of "Home Rule." It is creating an aristocracy of wealth in my own land that, if not checked, is destined to produce its bitter results. It is infecting a class of men who would scorn the idea that they were under the influence of an evil spirit, even they who consider themselves the vicegerents of God. Now it is nothing outside of man that is working this disaster, but something within man.

I will mention one more, anger. It may seem that there is no place for this. But it is this quality that underlies all the energies, all firmness in man. Show me a man that will maintain the truth, however unpopular, a man of sterling action, a man the people can trust, and I will show you one of strong natural passions, but these subdued and controlled. Firmness if unduly indulged produces obstinacy. Anger, if uncontrolled, will nerve the hand of the assassin, it will arm nation against nation in battle array, spread devastation abroad, and all the evils and misery that follow in the wake of war.

Thus we might run through with the whole category of human passions and propensities; if, on the one hand, they are duly regulated they bring happiness and the comforts of life, and, on the other hand, if unduly indulged, they bring the whole train of evils and misery that affects mankind. Man, therefore, needs something to control these, some means to regulate how he ought to live, so God has given him next to his physical propensities, his intellectual nature, his reasoning faculty. Some regard this as the highest gift to man; that it is sufficient to control all that leads to evil. But right here I differ with the general thought of the people. Reason to me was not designed to be a governor of man's actions. It is the faculty that receives evidences from

the fine senses, that arranges these evidences and stores them away in his intellect, that he may understand the things of the natural world, but it has not the power to control these lower propensities and passions in man. It is something behind reason, it is the will of man that controls man's actions; it is the will or the mind moved upon by the impulses of the divine spirit within. This is able, and this alone to regulate man's actions and keep him from excesses. I might refer, in proof of this, to the first propensity I took in the fore part of my discourse, viz., that of thirst. I will leave you to judge how often you have heard of men of bright intellect, of those who have been intrusted to positions of honor in the land, who have nevertheless become victims to the appetite for intoxicants, and are to-day sleeping in drunkards' graves. No one can say that they did not know better. They could not but have observed that others had gone down before them, and were going down around them. If reason had the power it certainly would have kept them from this deplorable result. The impelling power downward was the cravings of an indulged appetite, and reason was altogether impotent to stand it. Nevertheless man has no excuse. He is not left without a means to save him when these temptations assail. God has given him a spiritual nature, has endowed him with an immortal soul, through which He gives man directions or revelations of His divine will instructing him how, where and when he may make a right use of all these lower powers. And when they are thus governed man is saved from the commission of sin.

We are not, however, to underrate the intellect, or culture the spiritual at the expense of the intellect, or vice versa. All the triple natures of man are to be blended into one common use. He should come to study himself more, to learn what he is, and what he needs, and cease presuming to scan the purposes of God. The object

of religion is to regulate man's propensities and passions so that they will not bring shame or suffering to his life, and when his will is thus controlled and impelled he will act in harmony with God's laws and without sin. This is more important than all the schemes of theologians, who, when pressed, can only say: "I do not *know*, I only believe." Thus we *may* know. This we can *experience*. This revealing power we call the Christ the Son of God, because begotten of God; the word of God, because it comes to man's understanding; the Saviour, because it saves man from sinning, and therefore from the effects of sin; the Restorer, not the Redeemer, because I do not understand that there is any price paid, the Restorer, because by ceasing to do evil and learning to do right it brings us again into harmony and acceptance with God. There is no mystery about it when we come to understand it. Could we but divest it of its oriental figure. The garden represents a state of innocence and purity, the various trees are the various passions and dispositions in man; and these it is that must be kept and trained, and men are to enjoy their fruits. But of one tree man was not to eat, of the tree of the knowledge of good and evil, that is, he was not to exercise his own reason in judging of right and wrong, but to look to the divine will for direction in this. This divine power will regulate all and keep all in perfect harmony. But when man chooses to gratify unduly some desire within him it is a stretching forth of his hand and partaking of the forbidden fruit, and for this man is cast out of the garden, or estranges himself to the presence and favor of God. The flaming sword, we read about at the east gate, represents the operation we must undergo before we can return. God meets us in the cool of the day when the passion is subsided and we are in a state of calm reflection, and if we come under this flaming sword, the operation of God's spirit upon us, which, like the burning of fire,

consumes all the dross and the sin of our nature we have again access to the tree of life. In no other way but by coming under this power that divided, like a sword, the evil from the good, can we come again into a state of harmony with the divine will, or the paradise of God.

When we read the words of Jesus we will nowhere find that he teaches that he, in the outward, was to be the Saviour of mankind, but that Christ was the spirit of God in man. It is universal and appeals to everyone.

Now, I do not wish you to accept my opinion without close examination. I do not accept the opinions of another without testing them for myself, nor do I ask you to. But may we not scan the purposes of God, may we not attempt to search out the unknowable, lest we come to doubt that there is a God. I have stood right there, I have said that there is no God, and no revelation of His will to man. But He reached down to my condition, to my anguish of heart, and I can testify that He is a tender and loving Father, as well as the creator and sustainer of the universe, for through this Christ in me He has made my life, though surrounded by many vicissitudes, a happy one, and I feel to commend you to-day with my own soul to this divine and ever present source.

I have been forcibly impressed with the thoughts of some one, querying: "and has Jesus no part in this work?" It seems to be startling to them that I have not referred to him at length. His part, as I understand it, was to be a great example. He lived out, while on earth, just such a life as I have been portraying, in all its fullness, to you, and inviting you to live. The body that was crucified was not the Christ that was to save the world. But that was the Christ that was with God before the world was—that was referred to as the rock that followed the Israelites, which was Christ—that Jesus himself referred to when he said: "Before Abraham was, I am." If Jesus

was God it is impossible for us to follow Him. But he is our example in that we are to follow God, or the voice of God, in our souls as Jesus followed the Christ within Him. Jesus lived out such a life as the spirit of the Father enabled him to live. So we are all to live out the life that the Father's spirit in us indicates. God still reigns and rules in heaven. But the heaven of theology is a great way off, and is pictured with gates of pearl and streets of gold. But, my friends, come away from this outward picture. Heaven is where God reigns, and the soul that is obedient will have an assurance in this life, and will receive all the peace and happiness that it is capable of enjoying in the hereafter.

RECOMPENSE.

Written for YOUNG FRIENDS' REVIEW.

A little child; a tiny boy,
A mother fond caressing,
A robe of white, a sweet good-night,
A mother's kiss and blessing,
As o'er the wee one slumbering there
She breathed an earnest, fervent prayer.

"Keep, oh Father! Keep my child
Safe from the tempter's snare,
Keep him pure and undefiled,
Be with him everywhere."

Thus prayed the mother trustingly,
As far adown the road of life,
Far, far ahead her vision sped,
She saw her darling in the strife.

Years passed, the tiny boy
A noble man has grown to be,
With yearnings deep and strong and true
As ebbs and flows the restless sea.

He sees the wrong around him grow,
Sees want and vice their shadows throw,
And o'er the pure the net of sin
Draw many hapless victims in.

All this he sees, but deep within
His breast a vision rests,
A mother praying for her boy;
Guardian angels are his guests.

He sees,—with one imploring cry,
One deep, one heartfelt prayer,
A struggle,—"Victory,"
Glad victory is there.

O mothers, ye who watch and pray,
Let not your hearts despondent be,
Pray on, pray on, the light will dawn
The crown and victory.

Third mo. 1st, 1891.

—[L. M. TEST.

A FEW OF THE HEROES OF CHRISTIANITY.

(Continued from last month.)

And now let us follow George Fox through a few of the scenes of his eventful life. We see him going from town to town and from city to city telling the people the truth God gave him to proclaim. We see him miraculously healing two very sick persons by prayer to that God who was ever present with him; and soon we see him cast into prison for refusing to give to man the honors he deemed due to God alone. We see him, like the Apostle Paul, receiving in prison the consolations of the Most High; and also, like a prophet of old, receiving knowledge of things to come. He saw a flaming sword pointed towards London just before the great London fire. Other events which were to happen were also made known to him, as in his last meeting with Cromwell when it was made known to him that the life of the Protector was near its end. At one place, when George Fox was engaged in prayer, the building in which the people were assembled seemed to tremble, so that many of them remarked that it was as in the days of the apostles, when the house was shaken where they were. We see George Fox with his followers thrown into prisons in which the filth was so deep it was over their shoes, and they were denied the privilege of cleaning their apartments. We see them addressing the highest authorities on the conditions of the prisons, and it has been shown that they were the pioneers of prison reform. We see George Fox, pale and emaciated from long imprisonment and harsh treatment, unable to travel and obliged to rest awhile with his family; but the time of inactivity is short, and indeed we should not call it inactivity, when his time is employed in writing messages of comfort to Friends in prison, and directions to the newly formed churches, also petitions to the rulers of the people for the relief of

hose in prison and for the liberation of his followers—innocent people, who were thrust in with murderers and felons.

When in prison himself one of his ollowers went to Cromwell and offered to lie in prison and suffer in George Fox's stead; he was refused, and probably would not have been allowed to do so by George Fox, but Cromwell, turning to his courtiers, said, "Which of you would do that for me under the same circumstances?" Again, we see him on his journeys preaching in the open air to hundreds and often to thousands. We see the bold rioters with their strong leader, who vauntingly tells them how he will stop George Fox's preaching and break up the meeting. We see him beginning his rough harrangue to George Fox, when lo! those kind but unflinching eyes are fixed upon him; the firm set lips open to speak but a few words of silent command, and the would-be disturber is silenced, nor does he speak again while the thousands sit in perfect silence listening eagerly to the divine truths which are so forcibly proclaimed by this man of God.

To one of those vast gatherings which assembled to listen to George Fox came a young girl. She came only out of curiosity, for she knew nothing of George Fox or his teachings; but on the way to the meeting the thought arose in her mind, "What is it which condemns me when I do evil and justifies me when I do well? What is it?" After sitting awhile in silence, George Fox arose with these words, "Who art thou that quierest in thy mind 'what is it which condemns me when I do evil and justifies me when I do well?' I will tell thee what it is: Lo, He that formeth the mountains and createth the wind and declareth unto man what is his thought, that maketh the mornir, darkness and treadeth upon the high places of the earth, the Lord, the God of hosts, is His name, it is He by his spirit that condemneth thee when thou doest

evil, and justifieth thee when thou doest well; keep under its dictates and it will be thy preserver to the end." It is perhaps needless to add that the young girl became one of his followers, and she related this instance when an old woman, adding "It was the truth, the very truth, and I have never departed from it."

In 1669 we see George Fox preparing to visit Barbadoes; he embarks, and the vessel he sails on is pursued by a pirate craft. The captain asked his advice, whether to outrun her or to tack about, to which George Fox replied: "That either were useless, as she could outrun them." He then sought mental retirement and spiritual communion with God, when it was shown him that His life and power were placed between them and the ship that pursued them. This assurance he made known to the captain, advising to pursue the right course, and to put out all the lights except the one to steer by. About the eleventh hour the watch called out, "They are just upon us." George Fox, looking through a port hole, saw the pirate just upon them, and was about to rise and go on deck, when remembering the word of God to him he lay down again. Soon after a fresh breeze sprung up and the pirate craft was seen no more. The captain tried to make the crew believe the vessel was not a pirate, but George Fox told them that "they should take heed of slighting the mercies of God." And they afterwards learned that it was a pirate, and the captain told his people how he had chased a vessel and was just upon her, but added "there was a spirit in her I could not take."

George Fox visited America and returned home in safety, but while here some would have looked to him instead of to the light within them. When he left them, with a sorrowful heart that they should do so, others offered to pay him for preaching to them, but he explained to them that a pure gospel ministry should be free.

So enthusiastically was he received in this country that had not his whole dependence been placed on God, and had he not ever yielded implicit obedience to the light within, prosperity would have done him the injury which his enemies had in vain tried to do ; but no, this christian hero stands unmoved alike by prosperity or adversity. The popularity he received later in many parts of his own country had no effect upon him except to make him strive still more earnestly to direct the people to God within them and away from all outward things. We see him time and again in the courts of law clearing himself of all his enemies had alleged against him, and when the judges, exasperated because they could not condemn him, would tender him the oath of allegiance, because he could not disobey Christ's command, "Swear not at all." We see him and his followers offering to make a solemn promise to obey all that was required by the oath, and willing to suffer as much when they broke their word as if they had broken an oath ; but this is refused them, and again and again are they thrust into prisons for this offence, so called, merely to gratify the malice of their enemies.

LYDIA J. MOSHER.

(To be continued.)

FROM TOLSTO'S "SPIRIT OF CHRIST'S TEACHING."

CHAPTER III.

FROM THE SPIRIT OF THE FATHER
HATH PROCEEDED THE LIFE OF
ALL MEN.

The disciples of John asked Jesus, "What was his kingdom of God?" He said, "I and John preach the same kingdom ; it is that all men, however poor, may be blessed." John was the first who gave to the people the kingdom of God, not in an external form, but in the souls of men.

The orthodox believers went to hear him, but understood nothing, for such can only conceive what themselves

invent about God, and marvel that men refuse their inventions. But John preached the kingdom of God within men, and so out-went his predecessors that from his time the law, the prophets, and all external worship became unnecessary, since it was disclosed that the kingdom of God was in the hearts of men.

The beginning and end of all is in the soul. Every man recognizes, besides his bodily conception, a free spirit within himself, with a power of reasoning independent of the body. This spirit, infinite and proceeding from the infinite, is the beginning of all which we call God, and we know Him only through our knowledge of Him in ourselves. This spirit is the source of our life, and must be put above all, for by it we live, and having made it the foundation of our being, we receive eternal life.

The Father who sent His spirit into men did not do so to deceive them with the loss of it, but that they might have it forever. We cannot choose life and death.

Life in the spirit is death in the body ; in the spirit is life and good, in the body darkness and evil.

Belief in the spirit is the doing of good, unbelief is the doing of evil ; the one is life, the other death. God the Creator, the founder of all, we cannot know ; but we may believe that He has sown, in all alike, the spirit, which on good ground grows, and on bad fails.

Only the spirit gives life to men, and it depends on them whether they keep or lose it. Evil does not exist for the spirit, for it is but the counter-feit of life. Existence or non-existence ; for every man, if he choose it, the kingdom of heaven within him. All may enter or refrain ; and he who possesses the life of the spirit has eternal life.

Conscience is like an alarm clock ; if we disregard its warning voice, it will, in time, fail to arouse us.

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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.

Isaac Wilson, of Bloomfield, Ont., was in attendance at Center Quarterly Meeting recently held at Bald Eagle, Pa., a branch of Baltimore Yearly Meeting.

Canada says: "Of Canadian poets, W. W. Campbell, Hugh Cochrane, Mrs. Crawford, Mrs. Harrison, J. F. Herbin, Archbishop O'Brien, H. L. Spencer, and Arthur Wier have published volumes during 1890."

We ask it as a favor that our many readers write us their frank and honest opinion of the REVIEW, in what way you think it might be improved, and wherein you find it most at fault. Don't be afraid to criticise. Of course these are not for publication, but for the benefit of the REVIEW. Address—YOUNG FRIENDS' REVIEW, Coldstream, Ont.

We know the many friends of the Y. F. REVIEW will be please to hear that its list of subscribers has been materially enlarged for 1891. Yet we ask our many readers to let no opportunity pass to gain us even one more subscriber. We are looking forward to an early opportunity for still further improving its usefulness. Remember, a very important object of the REVIEW has been and is to draw upon and develop the talent of our young people, as contributors to the literature of our Society. Even our limited space would allow of a still wider range in this direction. As a rule we prefer articles short, concise and to the point, and always such as will interest and raise to a higher level the thoughts and aspirations of our younger members.

What are the prospects for a Friends' School westward? Ohio Indiana, Illinois and Genesee Yearly Meetings have no Friends School within their limits. Can we afford to neglect this important work much longer, or is there no necessity for one? We think there is, and that money can be obtained for such an object if the need is made sufficiently well known. What say our readers?

Pelham Half-Yearly Meeting was held in Lobo 2nd mo., 14th and 15th. Norwich Monthly Meeting, at same place, on the 13th. All these meetings were well attended by Friends and others. John J. Cornell was in attendance accompanied by his wife. His labors' in the ministry in each of these meetings were extended and very satisfactory. His exposition of the simplicity and practical nature of Religion as taught by Jesus was reasonable and plain, and the testimonies of Friends and their harmony with the Christian Religion as *Jesus taught it* was most clearly defined. (Notes of two or three of these sermons were taken and will be published in this and future numbers of the REVIEW.) J. J. C. remained nine days in Lobo and Arkona, visiting most of the fami-

lies of Friends, attending eight meetings and delivering two addresses on temperance. From Lobo he went to Yarmouth. He addressed a well attended meeting on temperance in Friends' Meeting there on 7th day evening the 21st, and attended their meeting on 1st day. Thence homeward.

The subject of retaining our young people in the Society, which was quite largely considered in the YOUNG FRIENDS' REVIEW about three years ago, is claiming more attention in the *Intelligencer and Journal* just now than any other subject. Its importance manifests itself by the widespread interest it creates whenever it comes up. The very existence of the Society in the future depends upon our retaining our young people. Some of our meetings are doing it. Many more might by extending the proper influence. But perhaps there is no one thing which has maintained our Society, with such tenacity, under adverse circumstances, in the past, as *parental* influence. To this, to a large extent in the future, we must look also. The early training of a child devolves almost wholly upon the parents. It is, therefore, the duty of every father and mother in the Society to frequently ask themselves: Are we by example and precept instilling in our children a love for the principles of our Society *and for the Society itself*? Do we furnish them literature, the influence of which will be likely to draw them to us? Do we encourage them to attend our meetings? *and do we endeavor to make our meetings meet their needs*? We hope these discussions will stimulate our members to do their full duty in this matter.

The Dominion Parliament is progressed and nominations for representatives take place in the several Provinces to-day (2nd mo., 26th,) the elections to take place one week hence. We are in the midst of the sharpest contest which we have had for thirteen

years. Unrestricted Reciprocity with the United States, which has been gaining ground for several years, has been made the chief and almost only plank in the Liberal platform, while the Conservative party, which has been in power for a dozen years, is combating the rising tide by the advocacy of a protective policy, a partial reciprocity, and by the cry of loyalty. We believe that the impression is general that our country will be safe in the hands of either party. If the advocates of Unrestricted Reciprocity should succeed and the privilege be granted, all the good results which its friends hope for might not follow. And on the other hand should the Government be sustained the growing sentiment for closer commercial relations with our neighbors will undoubtedly modify their former restrictive policy. We regret the acrimony which has shown itself in prominent statesmen (?) in both countries in the endeavor (?) to settle differences which still exist. But, for the sake of political or party advantage, and for which both countries are more or less sinners, these differences might have been settled and peace and good will have been established long ago.

DIED.

CUTLER—In L. M., Ontario, 2nd mo. 19th, 1891, Mary Cutler in the 68th year of her age. She was the widow of the late John Cutler, and a much esteemed member of Norwich Monthly Meeting of Friends.

BAKER—At the residence of his daughter, Maria B. Fritts, in Macedon, N. Y., 3rd mo. 3rd, 1891, Joseph W. Baker, aged nearly 85 years.

PICKERING EXECUTIVE MEETING.

FOR YOUNG FRIENDS' REVIEW.

Pickering Executive Meeting was held 22nd of 1st mo. The attendance was as large as usual at this time. Owing to a neglected duty on the part of the writer, no account of our meeting was sent at the proper time, but I trust it is not too late to express our

gratitude and appreciation of the benefit derived from the presence of two ministering Friends, Isaac Wilson and Richard Widdifield. The spoken word was handed forth by Isaac Wilson with power and earnestness, speaking from the blessed Master, "Whom do men say that I the Son of Man am?"

There were no queries to be answered at this time in the meeting of business. While there were reverses to be met with we know there were living evidences for our encouragement of the Father's unchangeable love—the same to-day, yesterday and forever.

Words of living council from our ministering Friends were gratefully received. The help and strength derived from visiting Friends to our smaller meetings is more than realized, and I can but lift my heart in prayer that other Friends laboring in the cause of truth may be directed to come this way.

In the evening a meeting was held at the meeting house in the capacity of a parlor meeting. It seemed best to hold it there owing to the better accommodation for horses. The attendance was very good, largely composed of young Friends.

Among the questions introduced was that of "Young Friends," as to why they do not take a deeper interest in the Society? It brought forth considerable expression from some, and one thought there was good cause for encouragement that the younger members were becoming more actively interested in Society matters. It has seemed to me one great reason for this lack of interest is that the younger members were never taught to feel they could be of any help to the Society further than being a member of it. That our principles and beliefs have been so little understood by them that they have almost been afraid to have the name of Friend mentioned to them by anyone outside of the Society. But I am thankful to say, through a spirit of enquiry, we are enabled to

better understand and value the principles of our beloved Society. We learn to love them, and an interest is manifested almost before we are aware of it—we have found there is a *place*, a *work* for us in the Society. The meeting closed in a fervent prayer from Isaac Wilson.

The evening was an enjoyable one, and a season of spiritual refreshment. Farewells were said amid feelings of heartfelt thankfulness to the Good Father for His gracious blessings.

A YOUNG FRIEND.

SUGGESTIONS TO FRIENDS SETTLING IN THE WEST.

Editors *Intelligencer and Journal*:

At our First-day school, at Garrison, last First-day, one of our Friends asked me to correspond with the editors of the *Intelligencer and Journal*, and ask that the addresses be published of Friends living in the Western States and along the coast, and where there are one or more families, and where there are prospects of meetings being established, and also request that such Friends write the *Intelligencer and Journal* for publication, giving a description of their locality, the advantages and disadvantages, etc., for the benefit of Friends wishing to change their location.

There are Friends endeavoring to find more suitable locations, and it would be more pleasant for them to settle where there are other Friends if the locality be suited to their requirements.

I do not know that this is a proper thing to ask of the paper, but it is something that would interest many Friends, especially the isolated members of our Society. Sincerely,

HENRY BARMORE.

Risings City, Neb.

[We have heretofore published information such as our friend suggests concerning a number of localities in Kansas and Nebraska, the latest and most definite one being the reports of

Abel Mills, Edward Coale, and Samuel P. Zavitz, in sixth month, 1890, on various places which they had visited. These included Ellis and White Rock, in Kansas, and Bennett, Lincoln, Fairbury, Garrison, and Genoa, Nebraska. S. P. Zavitz also wrote a series of three or four letters (published last year in this journal, copied from the YOUNG FRIENDS' REVIEW), giving more in detail his visits to these places. We can supply copies of the issues containing these details, and we are quite willing, from time to time, to print further information of the same sort,—only desiring the writers to be as brief as possible and “to keep to true moderation” in their statements.

In regard to lists of isolated Friends, some of the yearly meetings have prepared very complete ones, and Baltimore has published its list of its own distant members, in full, in the “Minutes” of the meeting held in tenth month. Copies can be had, we presume, by addressing the Clerk, Edward Stabler, Jr., Baltimore, Md.—EDS.]

[The above appeared in *Friends' Intelligencer and Journal* of 2nd mo. 14th. We wish to add to the list of places named the following where two or more families are located who are Friends or Friendly people, viz.: North Platte and Omaha, in Nebraska; and in Kansas: Chanute, Neosha Co.; Girard, Crawford Co.; Arkansas City; Oswego, Labette Co., and Buhler, Reno Co. In Dakota, Uxbridge, Baines Co., and Larimore, Grand Forks Co. We can send names and addresses of Friends living in these places if desired.—Editors of YOUNG FRIENDS' REVIEW.]

Newmarket, 2nd mo. 7, 1891.

Our friend, Isaac Wilson, has been with us on a gospel mission, which is a mission of love to his fellow man. And wherever his lot was cast, either among Friends or those of other denominations, his ministry was clear and impressive, and adapted to the condition of his hearers. He also attended two of our literaries which are held weekly.

A. M. H.

EVANGEL.

BY HUGH COCHRANE.

The world's routine that now despond
Of making bright, that aye has been ;
What hand releases from life's bond
The world's routine ?

Not earths, but clouds that roll between
Our sphere and spheres that grow more fond,
Pass, if we say, and leave a scene

Where angels sing and stars respond,
And one who maketh all things clean,
Points out new glories, far beyond
The world's routine.

Montreal. —[From “Canada.”]

“WHAT IS CHRIST?”

In the YOUNG FRIENDS' REVIEW appears an article by Lydia J. Mosher, from which the writer quotes: “What is Christ?” Jesus said, ‘Before Abram was I am.’ Not the outward body, but Christ the power of God unto salvation which dwelt in Jesus, we are told without measure; the same power will lead us also; it will lead us far above the outward forms and ceremonies to the true knowledge of God in our own souls.”

Why? Because his physical body was not before Abram, but was taken on here, from Mary, his mother, the record clearly shows; consequently he was the Son of God by the spirit, not by the material body, wherein “the works that I do are not mine but Him that sent me.” A two-fold being, as the rest of the human family; for by the physical he knew temptation, and the spirit justified by holding the instrument in subjection to the spirit body, lineal heir of God; steadfast throughout his natural existence to divine commands, and when nearing his close he prayed in spirit to God and was wholly given up to his will, saying, “Father, into thy hands I commend my spirit.” He commended not his outward but his spiritual body to God, and *taught no other doctrine*. His entire dependence was on God Our Father, as the rest of the human family; learning by the spirit the things of God.

And the individual testimony given by Abram, Isaiah, David and Jesus, of God's presence in them, is positive, and that God is Lord and Saviour of the human family, illuminating their spiritual pathways; holding the same position and bearing the same relation in divine order, heirs of God by birth, instructing each in the succeeding generations—none excepted.

"Obey my voice and thy soul shall live:" and in steadfast, heartfelt devotion coming nearer and nearer to Him. That God is saviour of his own is conclusive, for we are living witnesses to the practical, sacred simple truth promulgated by Jesus. "If any man will do God's will he shall know of the doctrine; whether it be of God, or whether I speak of myself." His receiving the spirit in greater degrees altereth *not the law*. That we can be positive witnesses, by the spirit, of the gospel of God and its fruits. That the prophet was a man of God is shown by Jesus opening the book, preaching from Esaias. Again said he, "I came not to destroy the law, or the prophets, but to fulfill." "I am not come to call the righteous, but sinners to repentance."

I think we understand that God is Saviour of his own everywhere. Yes, the gospel has been received in its purity from God in every age, through the one and only enduring channel, to the minds and souls of the people of God, in their individual measures; inspiring them to a higher life and walks with him, by his own loving presence, "for the grace of God hath appeared unto all men"—teaching them.

"It is the spirit that quickeneth, the flesh profiteth nothing;" even standing in the way of some God is no respecter, and we are equally blessed without the outward body, as they were with it; because it profiteth us not, but the pure spirit was always and is ever present; giving life to the children of men, from whom the gospel is taught to all who have allegiance with him. The voice of God is understood

by his children and comprehended today, the same as in bygone ages, without shadow of alteration, and it is the one and only way, equally accessible and plain to us, as it was to our forefathers.

"If the seed is in good ground, it will grow and produce; the divine seed is of God," and the yield will be good if properly tilled, for God alone supplieth the rain, without it there would be no harvest. Each one must do his own work, and receive the gospel by and through the spirit, as his talents are employed. Substitution is not known in the transaction between God and his household. This sacred order was established in the beginning, and will ever continue, following not after the flesh, or letter, but after the voice are the children of God, by whom the gospel is freely opened to man's understanding, and to be educated by it is the highest privilege allotted to man; requiring not an Oxford education, as is the testimony of Paul. Demanding not forms or creeds, but, "My son give me thine heart."

"I am thy God, thy Saviour," from me thou receivest every blessing, and has been my law from the foundation of the world; "But ye will not come unto me that ye may have life;" "For the Kingdom of God is within you," and you may know him there as Saviour, and how he saves. Positive witnesses of the gospel of God, with manifold blessings obtained of the Father who is authority.

"Know ye not that ye are the temples of God, and that the spirit of God dwelleth in you," hence our ability to learn the gospel as it was in Jesus, from our individual measures; positively partaking of divine love from the one and only provider. God over all, not over a part. We have our own choice, accept good or reject it, as we may elect. The way is not hid, but open to all in wisdom's way, for he is ever near ready to receive if we will obey and follow him. As believers in Christianity we give precedence to the

teachings of Jesus; that he received the gospel by the spirit, and we must, in like manner to, know the authenticity of the gospel, and *we are* witnesses that the spirit *only* maketh manifest to man. The record substantially shows that Jesus was governed by God's holy spirit—asking and receiving; essentially and entirely dependent on God for divine guidance, supplicating our Maker and Saviour to lead him. "All things are delivered unto me of my Father." "My Father giveth you the true bread" That as the spirit was the moving power in Him, it will be mouth tongue and utterance to us if we will accept him. In short, we commune with God in spirit, as the children of God ever have throughout time.

Every living sane person has partaken more or less of the knowledge of good and evil and when love, conceived of the pure spirit, takes precedence, dethroning evil, good works follow, and happy are they who choose the good part.

H. G. M., Sing, Sing, N. Y

SWARTHMORE COLLEGE NEWS

The senior class received the Sophomore class on the evening of the 28th ult. The two classes spent a pleasant evening in social enjoyment.

Most of the young men are taking an active part in athletics this spring. We hope to make a very creditable showing in the Inter-state sports. Last year Swarthmore carried off a majority of the honors.

The inauguration of president elect Foulke, has been fixed for the 10th inst. The order of exercises will be as follows: Reading Scriptures. Edw. H. Magill, LL. D.; address of the retiring president, William Hyde Appleton, Ph. D.; installation of the new president, by Joseph Wharton, president of the Board of Managers; reply of the president, William Dudley Foulke; address on behalf of the faculty, by Eliz. Powell Bond, dean; on behalf of the alumni, by William H. Ridgeway, '75; on be-

half of the undergraduates, by S. Mitchell Palmer, '91; addresses by Seth Low, president of Columbia College, and Dr. William Pepper, provost of the Univ. of Pa.; inaugural address by William Dudley Foulke, A. M.

The Eunomian Literary Society celebrated its 20th anniversary on the evening of the 30th ult. About fifty of the ex members were present and a very substantial fund was started for the new Eunomian Hall. President Appleton, Ex-president Magill, President-elect Foulke and Jas. T. McClure were among those who responded to toasts.

The annual indoor games were held in the gymnasium on the 23rd ult. The Athletic Association gave the proceeds to the Somerville Hall Fund.

There has been much sickness at the College recently. Both nurseries have been fully occupied for some time.

President Appleton gave a series of Shakespeare readings on Fifth-day evenings of last month. They proved very popular. The readings have included some of Shakespeare's tragedies, comedies and romances.

HATS ON AT FUNERALS.

The Rev. Mr. Kerr, rector of St. George's Church, St. Catharines, is evidently a level-headed man. On Friday last, in that place, the burial occurred of a prominent resident, and before leaving the church Mr. Kerr said that, however well and reverent it appeared to see pall-bearers and others with heads uncovered over the grave of a deceased friend, the custom was a dangerous one in our severe winter climate, and could well be dispensed with. He trusted that the pall-bearers and others who accompanied them to witness the last sad rites would keep their heads covered on the occasion and remember that they came to bury the dead, and not to kill the living. It would be well if every minister in the Dominion had courage enough to give voice to a similar admonition.—*Brantford Courier.*

GUILIELMUS REX.

The folk who lived in Shakespeare's day
And saw that gentle figure pass,
By London bridge—his frequent way—
They little knew what man he was!

The pointed beard, the courteous mien,
The equal port to high and low;
All this they saw or might have seen—
But not the light behind the brow!

The doublet's modest, gray or brown,
The slender sword-hilt's plain device,
What sign had these for prince or clown?
Few turned, or none, to scan him twice.

Yet 'twas the king of England's kings!
The rest with all their pomps and trains
Are moldered, half remembered things—
'Tis he alone that lives and reigns.
—[Thomas Bailey Aldrich, in *Century*.

ROYALTY AT WORK.

The daughters of the Princess of Wales, says Lady Elizabeth Hilary in *The Ladies' Home Journal*, are sensibly educated. They know how to sew so well that they can make their own gowns, and their knowledge of every art taught them is thorough. They can go into the kitchen and cook—cook well; they understand the art of bread-making, and if they were ever thrown upon their own resources would be able to take care of themselves. And this has been done not only as an example to other mothers in the kingdom, but because her Royal Highness thought it right for her daughters. I wonder how many of the daughters of American gentlewomen could make butter, sew, paint, are good musicians, have a knowledge of sculpture and can read and speak three or four languages? And yet this is true of the daughters of the Princess of Wales, who was herself, while thoroughly educated, taught all the industries that would be a part of the knowledge of a daughter of ordinary gentlefolk. Sweet-faced, healthy-looking girls, they are always gowned in the most simple manner and work at their books and with pencil and needle in a way

that would shame the daughter of many a tradesman who ought to thoroughly understand everything that is really woman's work.

AN INCIDENT.

"When will the preacher begin?" An individual, neither a member of the Society of Friends, nor remarkable for his piety, walking near a meeting-house, to which several Friends were proceeding, overtook one of these, with whom he was on intimate terms; expressing a desire to enter, he asked his companion when preaching would commence. To this the Friend, pointing to a convenient seat, replied in a whisper, "If thou sits down there, and looks back over the actions of thy life, preaching will begin with thee directly."

THOUGHTS.

Nature is often hidden, sometimes overcome, seldom extinguished.—*Bacon*.

God is the Fountain of Life. We are the little streams which flow forth from the great Fountain Head to refresh and gladden all with whom we come in contact.

If we conquer an enemy by force he is still an enemy, and liable at any time to rise up against us. If we conquer by love we have made of our enemy a friend, and a friend gained in this way will be a true friend.

M.V.

LADY HENRY SOMERSET.

A new leader in temperance work, and one in whom the membership of the Woman's Christian Temperance Union, especially just now, are deeply interested, is Lady Henry Somerset, who a few months ago was made President of the British Woman's Temperance Association. Mary Allen West writes in the *Union Signal* a most interesting sketch of her, from which this is taken.

"When God took from the Women's Temperance Association and the world Margaret Bright Lucas," writes Mrs. West, "our hearts were heavy with sorrow, and our tear-dimmed eyes could not see who would fill her place. But even in that hour of darkness, God's love shining on those teardrops was transforming them into a bow of promise, a promise fulfilled in the bringing Lady Henry Somerset into the vacant place."

Isabella, Lady Henry Somerset, was born in 1851, and is the eldest daughter of Earl and Countess Somers, of Eastnor Castle, Ledbury, Herefordshire. Ledbury is a quaint old market-town, where John B. Gough spoke for temperance thirty years ago, and where now a strong branch of the B. W. T. A. flourishes. Three miles away from its railway station is Eastnor Castle, on the western side of Malvern Hills. It is beautiful for situation, majestic in character, and historic in its surroundings. In sight is Herefordshire Beacons, the highest point in the Malvern range, one of the strongest hill fortresses in Britain. For ages the summit of this hill has been used for beacon-fires. At the approach of the Spanish Armada,

"Twelve counties saw the blaze
On Malvern's lonely heights."

Thus Eastnor Castle is a fitting home for one who to-day stands as a beacon-light, not only for England, but for the world.

Having no brothers, Lady Henry Somerset succeeded to the inheritance of the vast estate of her father. The family have been land-owners in county Kent certainly as far back as the thirteenth century, and numbers many illustrious men and women in its line of succession. Among them is Lord Keeper Somers, of whom Macaulay says: "In some respects he was the greatest man of his age, uniting all the qualities of a great judge—an intellect comprehensive, quick and acute, diligence, integrity, patience, suavity."

Born thus to an inheritance of cul-

ture, refinement and wealth, married in 1872 to Lord Henry Somerset, second son of the Duke of Beaufort, receiving the crown of motherhood in 1874 by the birth of her only child, her cup was full to the brim of the richest draughts the world can furnish. Her life was passed in the gayest of England's most aristocratic society, and with it she seemed content until 1885. At this time she was brought under deep religious exercise. She turned her back upon London society, went to her country home, and spent some months in quiet retirement. During this time new views of life and duty were pointed out to her. She engaged in earnest work for the improvement of those under her influence.

The duty lying nearest her was the care of her large tenantry. Her clarified vision recognized her responsibility concerning them in regard not only to physical, but to spiritual interest. At the very threshold of her work for her tenants she was confronted with the terrible drink problem. This made her a temperance woman, and a temperance worker. The first temperance meeting she ever attended was in December of 1885; it was in the little village of Eastnor, at her castle gates; then and there she signed the temperance pledge, with forty of her tenants.

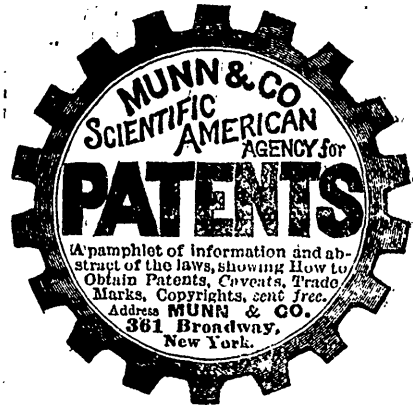
Into a meeting at St. James' Hall, the West London Mission, where Mr. Price Hughes and his devoted wife, with the "Sisters of the People," are bringing the sweetness and the light of the gospel into London's dark places, a lady, evidently a stranger, walked quietly one day, and at the close of the service came to Mr. Hughes, saying, "I will gladly receive into my country home some of the destitute poor in the slums of Soho." He asked her name, and she replied "Lady Henry Somerset." From that day to this she has been one of the strongest supporters of that mission, giving to the poor women who are its especial charge, the most precious gift of sisterly sympathy and uplifting.

Last month occurred the anniversary of this mission, and Lady Henry Somerset presided at the 'afternoon session. In introducing her, Mr. Hughes referred to their first meeting. Her response is characteristic. "I shall never forget," she said, "the feelings with which I walked away from St. James' Hall three years ago. I did not go home, but into St. James Park, and sat down on a seat, while my heart overflowed with thankfulness; for I felt that not only would the love of God be told out to the great throbbing heart of West London, but that the gospel would be lived out in the Christlike lives of those who, by their tender sympathy and healing touch, would take of the things of God and show them to poor, weary, sin-sick, struggling souls."

There, on that bench in St. James' Park, sprang into life the ideal of a most Christian "Fresh Air" Mission.

Lady Henry Somerset has a remarkable gift of eloquence. On whatever occasions she is called before the public, and they are many, fitting words seem given her. There is something delightfully fresh and unhackneyed about her expressions; she comes into the philanthropies from another sphere, and has not grown into the stock phrases which slip unconsciously from our tongues. For example: It seems as if we have exhausted the English language in expressing our loving appreciation of Miss Willard; yet no one on this side of the water has thought to say as Lady Henry says: "Miss Willard has bewitched the women of America and of the world into a wonderful coalition against sin."—[House-keeper's Weekly.

Canada is a new monthly magazine, published at Benton, New Brunswick, at 50 cents a year, which promises to be a success. It is emphatically loyal, and its pages team with prose and poetry on Canada of considerable merit by Canadian writers.



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