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Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. IX.

LONDON, ONT., SEVENTH MONTH 1st, 1894.

NO. 13

QUAKERISM DEMANDS MORE THAN QUIETISM.

Sir Edward Fry, in the Encyclopædia Britannica article, "Quakers," says: "With the cessation of persecution in 1689 the zeal of the Quaker body abated. Foreign Missions had no existence except in the occasional travels of some wandering minister. The notion that the whole Christian Church would be absorbed in Quakerism passed away, and in its place grew up the conception that they were 'a peculiar people' to whom had been given a clearer insight into the truths of God than to the professing Christian world around them, and that this sacred deposit was to be guarded with jealous care. Hence the Quakerism of this period was mainly of a traditional kind; it dwelt with increasing emphasis on the peculiarities of dress and language which tended to shut Quakers off socially from their fellow men; it rested much upon discipline, which developed and hardened into rigorous forms; and the correction or exclusion of its members was a larger part of the business of the body than the winning of converts either to Christianity or to Quakerism."

This, if it is just, is a very severe criticism of the attitude of a Society founded as a protest against formalism and carried on by its founders for nearly a-half century as an aggressive, energetic agency for the propagation of a religion whose object George Fox declared was the dissemination of "the Lord's everlasting truth." If "the Lord's everlasting truth," as taught by Fox, is made manifest in the souls of Men, and we may take the example of Jesus as that of one whose career among men displayed the effect of keeping his heart in sympathy with the spirit of God and his everlasting truth, then indeed does Quakerism demand

service among men as a result of the mind's contemplation of the will of God.

"When thou art converted," said Jesus, "strengthen thy brethren," and in this command he simply voiced the law of God that is impressed upon the souls of men, and which finds expression in the feeling of responsibility that demands from all good men a recognition of the brotherhood of man and its concomittant claim for service. The most obvious features in the character of Jesus was his devotion to duty and his service to mankind. *Character and conduct* Matthew Arnold names as "the secret of Jesus," and assuredly the nobility, sincerity and purity of the character of Jesus was accompanied by an unexampled career of helpfulness to mankind that marks his history above that of all other men as one "who went about doing good."

It is not enough to believe in a Divine Being who overrules our lives for good, if our belief means simply the will to keep our lives pure and unspotted from contact with other lives; the human soul is not simply an iceberg, it should be a fountain of love all afire with zeal and earnestness of purpose. The righteousness of the Scribes and Pharisees, the longing simply to save one's own soul will not suffice. It is better to forget one has a soul to save in our earnestness to save some other soul, says the author of "Ten Times One is Ten." In using the words quoted in a preceeding paragraph, Jesus chided Peter for his desire simply to be near God, simply for Divine favor; to meet the law of righteousness self must be abased, not abased by self-condemnation, but by being made subservient to the claims of our "neighbor."

It is very well indeed to tarry at Jerusalem till one be endued with power, but we must remember that this was

simply as a preparation for work. It is all very well "to await the directions of best wisdom," to "dwell deep," to pause "till the way opens," and to beware of "creaturely-activity," but it is a sad reflection that these phrases have, by frequent reiteration, become a *Quaker coinage*, that has to a harmful degree replaced a currency of purer metal that bears the stamp of Christ—"My Father worketh even until now, and I work; My meat is to do the will of Him that sent me and to accomplish his work; I must be about my Father's business." With what tireless energy he prosecuted that work, "Preaching the Kingdom of God; bearing witness to God's infinite and eternal love, and the holiness that he requires of his children with a patience that was never weary." How he went up and down through his native land, visiting the sick, comforting the afflicted, cheering the despondent, reclaiming the outcast, seeking out the publican and sinner that he might fill their hearts with the love of God; illustrating in his own conduct such divine love, that he has to all succeeding ages typified the Christ. If this be the message that came to one who lived in such intimate communication with the Father, and this the conduct of one who was so entirely responsive to the message, who may doubt that Quakerism, that claims to be founded upon "the eternal Truth of God" revealed in the souls of men asks also for a life of service. Says the author of "Quaker Strongholds": "Where a living fountain is really springing up within, it needs must tend to overflow. The leaves and blossoms are as essential to the health and fruitfulness of a tree as its root. The secret, as I believe, of the strength of our Society, its peculiar qualification for service in these days, lies in its strong grasp of the oneness of the inward and the outward, as well as in the deep spirituality of its aim in regard to both. If we be right in our belief that the salvation of Jesus Christ is a purely spiritual influence—a flame which finds in every human heart some

prepared fuel, and which is to be spread from heart to heart as a fire is kindled from torch to torch, which is to be maintained not by rites and ceremonies and the apostolic succession of outward ordination, but by that turning from dead works to serve the living God, which is in the power of every living soul, and which no one can perform for another; if this view be true, then, Friends have yet a great work to do in promulgating it, and a great responsibility in having received it as an inheritance."

In accordance with this view it is well that Friends are to consider in the forthcoming Religious Conference at Chappaqua, methods of "Religious Propagandism," and the "Mission of the Society of Friends in the World." It is an indication that Friends are arousing to a realization of the importance of this work, and the "great responsibility of our inheritance."

WM. M. JACKSON.

New York, 6th mo. 19th, 1894.

AN INDIAN SPEECH TO A MISSIONARY FROM MASSACHUSETTS.

BY RED JACKET.

My father, Halliday Jackson, was well acquainted with this celebrated Indian chief of the Seneca nation. He was one of the young men sent out by Philadelphia Yearly Meeting in 1798 to teach the Indians agriculture, and they remained there about two years.

ELIZA H. BELL.

In the summer of 1805 a number of the principal chiefs and warriors of the Six Nations of Indians, principally Senecas, assembled at Buffalo Creek, in the State of New York, at the particular request of a gentleman missionary from the State of Massachusetts.

The missionary, furnished with an interpreter, and accompanied by an agent of the United States for Indian affairs, met the Indians in Council, when the following talk took place:

BY THE AGENT.

Brothers of the Six Nations, I rejoice to meet with you at this time, and thank the Great Spirit that He hath preserved you in health, and given me another opportunity of taking you by the hand. Brothers, the person who sits by me is a friend who has come a great distance to hold a talk with you; he will inform you what his business is, and it is my request that you should listen with attention to his words.

MISSIONARY.

My friends, I am thankful for this opportunity afforded us in meeting together at this time. I had a great desire to see you, and inquire into your state and welfare; for this purpose I have travelled a great distance, being sent out by your old friends, the Boston Missionary Society. You will recollect they formerly sent out missionaries among you, to instruct you in religion, and labor for your good; although they have not heard from you in a long time, yet they have not forgotten their brothers of the Six Nations, and are still anxious to do you good. Brothers, I have not come to get your lands or your money, but to enlighten your minds and to instruct you how to worship the Great Spirit, agreeable to His mind and will, and preach to you the gospel of His son, Jesus Christ. There is but one religion, and one way to serve God, and if you do not embrace this right way, you cannot be happy hereafter. You have never worshipped the Great Spirit in a manner acceptable to Him, but have, all your lives, been in great errors and darkness; to endeavor to remove these errors, and to open your eyes, so that you might see clearly, is my business with you.

Brothers, I wish to talk with you as one friend talks to another, and if you have any objections to receive the religion which I preach, I wish you to state them, and I will endeavor to satisfy your minds and remove your objection. Brothers, I want you to

speaking your minds freely, for I wish to reason with you on the subject, and, if possible, to remove all doubts, if there be any in your minds. The subject is an important one, and it is of consequence that you give it early attention while the offer is made you. Your friends, the Boston Missionary Society, will continue to send you good and faithful ministers to instruct and strengthen you in religion if, on your part, you are willing to receive them.

Brothers, since I have been in this part of the country I have visited some of your small villages, and talked with your people; they appear willing to receive instruction, but as they look up to you as their elder brothers in Council, they want first to know your opinion on the subject; you have now heard what I have to propose at present, I hope you will take it into consideration, and give me an answer before we part.

After about two hours consultation among themselves the chief, "Red Jacket," rose and spoke as follows:

Friends and Brothers,—It was the will of the Great Spirit that we should meet together this day. He orders all things; and has given us a fine day for our Council; He has taken his garment from before the sun, and caused it to shine with brightness upon us; our eyes are opened that we can see clearly; our ears are unstopped that we have been able to hear distinctly the words you have spoken—for all these favors we thank the Great Spirit and Him only.

Brothers, this Council fire was kindled by you; it was at your request that we came together at this time; we have listened with attention to what you have said; you requested us to speak our minds freely; this gives us great joy, for we now consider that we stand upright before you, and can speak what we think. All have heard your voice, and all speak to you as one man, our minds are agreed.

Brother, you say you want an answer to your talk before you leave this

place ; it is right you should have one, as you came a great distance from home, and we don't wish to detain you. But we will first look back a little, and tell you what our forefathers have told us, and what we have heard from the white people. Brother, listen to what we have to say : There was a time when our forefathers owned this great island, their seat extended from the rising to the setting sun ; the Great Spirit had made it for the use of the Indians. He had created the deer, the buffalo, and the other animals, for food. He made the bear and the beaver ; their skins served us for clothing ; He had scattered them over the country, and taught us to take them ; He caused the earth to produce corn for bread ; all this He had done for His red children, because he loved them. If we had some disputes about hunting grounds, they were generally settled without the shedding of much blood. But an evil day came upon us, your forefathers crossed the great waters, and landed on this island. Their numbers were small. They found friends and not enemies ; they told us they fled from their own country for fear of wicked men, and had come here to enjoy their religion. They asked for a small seat ; we took pity on them, granted their request, and they sat down among us ; we gave them corn and meat, they gave us poison (alluding, as is supposed, to ardent spirits) in return. The white people had now found our country, tidings were carried back, and more came among us ; we took them to be friends, they called us brothers ; we believed them, and gave them a large seat. At length their numbers greatly increased ; they wanted more land, they wanted our country. Our eyes were opened, our minds became uneasy, wars took place, Indians were hired to fight against Indians, and many of our people were destroyed. They also brought strong liquors among us ; it was strong and powerful, and has slain thousands.

Brothers, our seats were once large,

and yours were small, you have now become a great people, and we have scarcely a place left to spread our blankets ; you have got our country, but are not satisfied ; you want to force your religion upon us. Brothers, continue to listen, you say you are sent to instruct us how to worship the Great Spirit agreeable to his mind, and if we do not take hold of the religion which you teach, we shall be unhappy hereafter. You say that you are right, and we are lost ; how do you know this to be true ? We understand that your religion is written in a book ; if it was intended for us, as well as you, why has not the Great Spirit given it to us, and not only to us, but why did he not give to our forefathers the knowledge of that book, with the means of understanding it rightly ? We only know what you tell us about it, and how shall we know when to believe, being so often deceived by the white people ?

Brother, you say there is but one way to worship and serve the Great Spirit. If there is but one religion, why do you white people differ so much about it ? Why not all agree, as you all can read the book ?

Brother, we do not understand these things ; we are told that your religion was given to your forefathers, and has been handed down from father to son. We also have a religion which was given to our forefathers, and has been handed down to us—their children : we worship in that way ; it teaches us to be thankful for all the favors we receive, to love each other, and be united ; we never quarrel about religion.

Brother, the Great Spirit has made us all, but he has made difference between his white and red children. He has given us different complexions and different customs. To you, He has given the arts, to these he has not opened our eyes ; we know these things to be true. Since He has made so great a difference between us in other things, why may we not conclude

that He has given us a different religion according to our understanding? The Great Spirit does right, He knows what is best for His children, we are satisfied. Brother, we do not want to destroy your religion, or take it from you, we only want to enjoy our own. Brother, we have been told that you have been preaching to the white people in this place; these people are our neighbors, we are acquainted with them; we will wait a little while and see what effect your preaching will have upon them; if we find it does them good, makes them honest and less disposed to cheat Indians, we will then consider again what you have said. Brother, you have now heard an answer to your talk, and this is all we have to say at present, as we are going to part, we will come and take you by the hand, and hope the Great Spirit will protect you on your journey, and return you safely to your friends.

As the Indians began to approach the missionary he rose hastily from his seat and replied, he could not take them by the hand; that there was no fellowship between the religion of God and the worship of the devil.

This being interpreted to the Indians they smiled, and returned in a peaceable manner. It being afterwards suggested to the missionary that his reply to the Indians was rather indiscreet, he observed that he supposed the ceremony of shaking hands would be received by them as a token that he had assented to what they had said. Being otherwise informed, he said he was sorry for the expression.

THE USEFULNESS OF OUR FIRST-DAY SCHOOLS.

Perhaps there is no one factor, and it is doubtful whether the combined influence of all other associated effort will have as much to do in the future in shaping the destiny or determining the usefulness or otherwise of the Society of Friends in promoting the truth among men as the First-day

School movement. We must not forget nor overlook the fact that Quakerism, in its original purity, was not a negative, or neutral profession or principle, but it was an open aggressive spiritual warfare against error of every kind, and the advocate, expounder and representative of truth and righteousness in human life.

The light, the truth and love were the foremost and most prominent words and thoughts in the vocabulary of the first intelligent representatives of primitive Quakerism. All creeds, doctrines, books and authorities, including the Bible or Holy Scriptures, must in their teachings conform to these cardinal moral principles.

These three virtues are at the foundation of all that is genuine in religion. On them the best government and the most exalted state of human society can alone exist. To promote these in the earth was the motive and mission of the leading early Friends. Many joined the movement who were not capable of doing much aggressive work, but they assented to these foundation principles that the leaders were promulgating, and to that extent were identified as Friends.

The popular faith that the Bible was the inherent word of God, as interpreted by those trained in the letter, who misconstrued or perverted many passages to teach what was contrary to the light and truth, formed the greatest barrier, and the most violent opposition and persecution of Friends. The doctrines deduced from these literal, false renderings of Scripture against the truth and the light were the grounds of the long controversial struggles with popular theology, the record of which has come to us in the writings of early Friends.

This literature is permeated with a defence of the ideas expressed in these words as being the foundation of all righteousness, and on which all true religion must stand.

Scripture writers gave these words chief prominence, as containing the

sum and substance of all that should be worthy in human life and conduct.

The text makes Jesus a pre-eminent advocate and representative of the sublime importance and value of light, love and truth.

"To this end was I born, for this cause came I into the world that I should bear witness unto the truth." These ancient writers gave the spirit precedence to the letter or the law. If the letter or the law was construed or understood to teach anything at variance with the absolute truth, it should not be accepted as of any binding authority. That Friends tacitly held these views of the Scriptures is very evident from their writings, and if they did not always openly avow them it was because of the persecution this excited, and of the injury instead of good it sometimes seemed to produce.

Now, unless the teachers of our First-day Schools are well versed in a knowledge of Biblical scholarship, and can give an intelligent explanation of, and account for much they find in these Scripture lessons, that seems obscure and inexplicable, they will inevitably fail to make the truth clear, or not fail to teach lessons that are not true, and mislead the minds of the children. This ignorance in regard to the origin and authenticity of the Scriptures, as authority when misinterpreted and misunderstood has been the source of the greatest evils, discords and wars that have ever afflicted so-called Christian nations. It has given rise to schisms and sects, and to bitterness, enmity and hatred between brethren and members of the same Christian sect.

Religious errors and disagreements are the most cruel and relentless, and lead to the most violent strifes and animosities that distract the human mind and feelings.

It is one of the advices of Friends that their members be encouraged to read these Holy Scriptures, but the evidence of a general lack of a knowledge of these Scriptures prevails to a very great extent.

It is because they are not understood and are so difficult to understand, that so few care to spend their time in trying to extract from them the lessons of truth they contain.

Incompetent teachers can scarcely fail to do more harm than good in their attempts to teach them to children who see so much in them they can not understand, that tends to confuse and embarrass them. It is for this reason so few of the First-day School pupils ever become experts as Biblical scholars.

For the same reason so many of those who have attended First-day Schools for years, leave the classes and the Meetings of the Society as they approach adult life. Numbers of these First-day School pupils, members of the Society, leave it and join other religious sects, because of the influence of the too literal or too obscure lessons they have learned in these Friends' First-day Schools. A still larger number leave the Society and join other societies to get more liberal and intelligent ideas of life and its duties, than taught in these schools, while still others have deserted all sects and sectarian doctrines, losing their interest in the Bible, or in what purports to be its teachings.

If children can not get a rational intelligent idea of subjects they are required to study, they can not be expected to take an interest in them to any or to but little profit.

So long as Friends oppose historical and scientific criticism of these Scriptures, and to test all their lessons and their claims of authority by the standard of truth and light, as are applied to all other subjects, these Scriptures must remain largely a sealed book to ordinary readers.

Modern scholarship has thrown a flood of light on this literature, which Friends should be acquainted with, in order to teach our Scripture lessons with profit, or to interest the young in the study of a literature with the view of gaining

the most profitable instruction. If we do not keep pace with advancing knowledge in our teachings we cannot expect to hold these pupils, as they advance to maturity, to our sectarian and peculiar method of accepting and teaching them for the truth.

When children are taught the facts, and truth, in such a way as to reach their minds as a demonstration, that cannot be controverted, such lessons are far more likely to bind them to a line of life according with, than lessons obscure, hypothetical, or empirical, that characterize so much of our present teaching.

Many Friends in the past, and not a few yet, have been averse to these schools that teach so much of the letter, as all such schools must, to interest the young who have not the capacity to comprehend the spirit that so many think they find in these lessons. Attaching so much importance to the letter, on the part of some, has divided the Friends into factions, that have dissipated much of their usefulness. This reverence for the letter is so strong now, with some, that it militates against the harmony, any united forward movement in the truth, and the light, which is a birth right, and should be the inspiring motive to a greater and more vigorous activity in holding up these leading principles as the only proper objects of human faith, and the only proper guide for human conduct.

Schools to teach the young the principles of our Society, and their application to daily life, should be encouraged, for we can be saved only by living up to correct principles. But in our eagerness to increase an interest in the Society, to counteract a tendency toward decline, if we fail to attach a proper importance to the spirit, and dwell so much on the letter, we may possibly keep up and increase our numbers, but lose the distinctive character, as advocates and representatives of a spiritual religion, a religion not built on forms, or faiths, or creeds,

trusting in the letter, the outward testimony, for its foundations.

George Fox saw this tendency even so early, as in the latter part of his life and his epistles and importunities to Friends, were to guard against the danger of that degeneracy.

It is true early Friends were well versed in the letter, but they were in self-defence forced to qualify themselves to meet their enemies with their own weapons, which they did effectually. But we now being exempt from such persecution, have but little use for the letter in that way.

What we need now is a greater familiarity with the principles and objects that animated the fathers, and to apply them more vigorously to correct the gross evils of society that are so afflicting us to-day.

The tendency of human nature when left unmolested and at ease, is to lapse to a state of quiescence into forms without the power, into the letter without the spirit, and often to so far lose sight of the spirit for the promotion of which these letters and forms were adopted and used, that to retain and reverence the latter, becomes the object and largely the end of our religious service and work. The sentiment of "Watch and pray lest ye enter into temptation," is just as essential to be regarded now as ever it was, and from its neglect we are experiencing the dearth and degeneracy that has long given rise to our lamentations for the loss of that zeal which characterized the fathers who dwelt so faithfully in the spirit instead of the letter, exposing them to sufferings we are unwilling to endure.

It is the lot of all who take advanced spiritual views to be misunderstood and disparaged and often persecuted, yet it is through the labors of this class only, that thoughts are started which lift our human nature upward and onward to higher degrees of development from the animal and sensual to the refined and spiritual.

Phila., Pa. T. E. LONGSHORE.

Young Friends' Review

A SEMI-MONTHLY.

Published in the interest of the Society
of Friends

BY S. P. & EDGAR M. ZAVITZ

AT

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THE YEARLY MEETINGS.

Three of the seven Yearly Meetings of our branch of the Society have been held recently—Philadelphia, New York and Genesee. The first two are reported to have been large and full of interest, and notwithstanding the rather gloomy view taken of Philadelphia Yearly Meeting by our correspondence of last issue, we are satisfied by other reports that it was viewed in a different light by many to whom the Yearly Meeting was a very profitable one. A young member of that Meeting writes us: "My sincere belief is that this Yearly Meeting was beyond any of ours I have ever attended, and very near indeed to my ideal of a meeting. . . . You Canada people

cannot know the great good you do in sending from amongst you one, who so fully enters into the hearts and lives of those about him, and who so truly helps all to a nearer, closer, walk with God. For Isaac Wilson is to us, especially the younger Friends, as an elder brother, and if the help he has given us were wafted back to him, he would indeed be cheered, and would know how glad we are to greet him, and how grateful we are to you who so willingly share. Your Yearly Meeting assemblies ere long. I should so enjoy being with you again. May it be as full of that sweet simple Friendliness and love that has been over this last Meeting."

A young Friend of New York Yearly Meeting writes: "We have just had a most interesting Yearly Meeting, and one of the most encouraging features of it was that there were more young people present, and who took part in the Meeting, than ever before, at least, since I have had the pleasure of attending"

I can testify that although Genesee Yearly Meeting was a little smaller than usual, and was noted for the absence of many active members, there was no abatement in interest, love, or good-fellowship, and all acknowledged that we had a good Yearly Meeting.

GENESEE YEARLY MEETING.

[Concluded from last issue.]

On Second-day evening was held an interesting adjourned meeting of ministers and elders, in which we were encouraged to dwell upon the true foundation of immediate divine revelation, in order that we may receive divine knowledge and be true ministers of Christ and of the Truth.

Third-day, like all the other days during Yearly Meeting, was pleasant and favorable for meeting. The regular session opened at 11 a. m. The state of society was entered into after the appointment of Clerks and the reading of the remainder of the

Epistles. The answers to the queries as received from our Quarterly and Half Yearly Meetings, indicated that Friends, in most cases, were endeavoring to live up to their principles. At four p. m. the Committee on Temperance met, and were joined by the Friends generally. The present state of the cause within our limits, and especially in the Province of Ontario, gave evidence of much growth towards the desired goal—total prohibition. Friends were encouraged to be diligent and active in their efforts for the suppression of the evil traffic in alcoholic liquors. The use of tobacco was also discouraged, and although its use had been lessened very much among Friends here, yet still further efforts should be made towards its final disuse. Its sale by some of our members was much regretted, believing such sale to be a stumbling block to the progress of Truth.

The public meeting on Fourth-day was fairly large and impressive. The speakers were Samuel P. Zavitz, Mary Jane Hoag, Serena A. Minard, Cornelius White and Isaac Wilson, in the order named, and prayer was offered by S. P. Zavitz. The burden of the testimonies was the nearness, loving kindness and sufficiency of God, and the importance of our obedience to His laws as written upon the tablet of our hearts. In the afternoon the third session of the First-day School Association convened, and completed its business for this time. It consisted in reading the two remaining Epistles received, the receiving of several reports, the appointment of delegates to the General Conference, the consideration of the report to the General Conference, etc. These meetings have become of general interest, and are as largely attended as the regular business sessions of the Yearly Meeting.

On Fifth-day morning at 9 a. m. the Representative Committee again met to further consider the publication of the writings of our late and much esteemed Friend, Sunderland P. Gard-

ner. A deep interest by all our members was manifested in these writings. The committee appointed on Second-day to examine them and to report to this meeting, had made such efforts in that direction as the time would admit, and reported that they found considerable care and work had been done by the Quarterly Meeting Committee and that the writings seemed to be in very good order, and recommended that a small Committee be appointed to have further care and to see to their publication in the near future. This was approved by the Committee and afterwards by the Yearly Meeting. These writings will form a volume of some four hundred pages, and we have no doubt will be of general interest throughout our Society. The last session of the Yearly Meeting gathered at 11 a. m. The usual business for that day was transacted in much harmony and feeling. The time for parting was drawing near. Our mingling in religious and social sympathy had strengthened the cords of love and good will, and thanksgiving and praise found vent in the spoken word and moistened eye. Words of encouragement and farewells were spoken, and Genesee Yearly Meeting for 1894 adjourned to meet at Farmington, N. Y., next year, if so permitted.

S. P. Z.

For the YOUNG FRIENDS' REVIEW.

BLUE RIVER QUARTERLY MEETING.

The above meeting was held at Highland Creek, Ind., the 25th and 26th of 5th month. The week preceding was very wet, dreary, and cold, the prospect was anything but cheering, and a fear was prevalent that the unfavorable state of weather might continue, thus interfering with the attendance of the approaching Quarter. However "He who doeth all things well" caused the rain to cease, the clouds to clear away, and the sun to shine forth once more, dispelling the

gloom, causing all nature, both animate and inanimate to smile and rejoice.

The meeting for ministers and elders convened Sixth-day afternoon. The writer of this, not being present, was informed that it was a season of much strength and encouragement. Five of the several Meetings were represented, I believe.

In the evening the First-day School Quarterly Conference was held, the house being filled with a large and interested audience, the duties being participated in by the young and old alike. The history of *our* First-day School was read, showing what can be accomplished by the earnest efforts of two or three concerned consecrated minds. From a very small beginning, the school has steadily grown, until now its influence is felt in the neighborhood for miles around.

Seventh-day morning the Quarterly Meeting convened, with a larger attendance than usual, the house being early and comfortably filled by Friends and others. The gospel labor of our ministering Friend was very much appreciated, and we trust the seed sown may yield an increase of faithfulness and religious devotion that will prove beneficial to this community.

In the business meeting which is held in joint session, there was little business. At their request a minute was granted to Abel Mills and wife to visit Ohio Quarterly Meeting.

A meeting for the young people was appointed for the ensuing evening, during which an earnest touching appeal was made to the young, that they would early dedicate their hearts to their heavenly Father, that they would realize the great responsibility that is resting upon them. It was a very impressive and helpful meeting, many hearts were tendered, and several minds were constrained to appear in supplication, asking that they might see and know the way, the truth, and the life. After a deep and earnest prayer to the Throne of Grace by our dear friend Edward Coale, the meeting closed.

First-day dawned clear and beautiful, the multitude began to gather early. While the First-day School was still in session, the house was rapidly filling. Our new meeting house has a seating capacity of 400, but benches were brought from the old house, until it is estimated that fully 500 were seated within doors, and as many more were outside.

As we gathered into quietude the solemn silence was broken by an earnest heartfelt prayer, after which our friend E. C. again, acceptably ministered to the meeting. To try to render an account of the discourse, or even to give a synopsis of it, would embrace too much time and space, suffice it to say, that the "bread of life was bountifully handed forth, and all were abundantly fed."

In accordance with previous custom, an ample dinner was served for all, and after a little time for mingling and social greeting, the crowd again seated themselves, for the afternoon worship, to be held this time under the trees, as it was thought the house, though much larger than the old one, would not have held a fifth part of the people congregated there.

They came from far and near. It was the largest gathering ever known at this place. It is estimated that there were between two and three thousand people on the grounds. Notwithstanding such a crowd, the order and quiet was remarkable, and the testimonies from first to last were heard with evident interest and seemed to be very much appreciated by many, if not all, and we trust very many hearts received the message of God's truth as it was handed forth by the Master's devoted servant. Thus ends the first Quarterly Meeting held in our new meeting house. CORRESPONDENT.

LONDON YEARLY MEETING.

Since the separation in 1827-28, London Yearly Meeting has not corresponded with the Yearly Meetings of our branch of the Society of Friends.

During all these years, I believe, there has been a nearer sympathy between them and us, than between the two bodies on this continent. In recent years greater unity has been growing up between *our* Society and the strong liberal element which is found in the body of Friends in England, and considerable interest is being revived amongst us by the persistent efforts now being made there to have London Yearly Meeting again recognize our Branch by sending their Epistle to all the Yearly Meetings in America which bear the name of Friend. This would include Philadelphia "Orthodox" the "Wilberites" and the "Primitive" Friends, and our own seven Yearly Meetings, all of which they do not now correspond with. This year two days of their Yearly Meeting was devoted to a discussion of this subject of correspondence, resulting in a decision to include Philadelphia 'Orthodox' only. Our Society was ably and warmly defended by some of their best known and most esteemed members. The *British Friend* containing full accounts of the two days' proceedings is before me. Much ignorance in regard to our views and practices prevails with many in England, which is clearly shown in the discussion, and which is no doubt brought about by such writings as the "Address" issued by Philadelphia ("Orthodox") Yearly Meeting this year. This address, the spirit of which has the tendency to stir up the unhappy feelings of 1828 (I am pleased to see it was silently met by our Friends), was ably criticised by the *British Friend*, which has made itself well versed in our principles and practices, and has the courage to uphold the truth.

These discussions in London Yearly Meeting are valuable as a means of enlightenment, and of a true knowledge of the whole body of Friends. They are of interest to us, as they show the tendency toward a unity which may become a strength to all. I believe that an Epistle from London Yearly Meet-

ing, addressed to the Yearly Meetings of our Religious Society, written in the spirit of Christ, and "non-committal in theology," would be warmly welcomed by us, and Friends in England would see, as one of their number expressed it, "On that basis of unity of spirit we should find a body of 25,000 of so-called (Hicksite) Friends, whose outward ways were like our own, whose ministry was exercised under the same inspiration, and watched by the same delicate and sensitive eldership as ours, a ministry spontaneous and rising out of a basis of silence; whose Young Friends at their Institute devoted evenings to the study of old Friends' books, and of such modern ones as "Quaker Strongholds"; whose meetings were confessedly held under the conscious leadership of Christ, without whom they expected no life; whose thoughts of Christ had been expressed at the Chicago Congress by the editor of their organ as "the highest possible manifestation of God in man."

S. P. Z.

Coldstream, Ont., 6th mo. 20, 1894.

NIGHT IN THE THOUSAND ISLES.

And now 'tis night. A myriad stars have
 come
 To cheer the earth and sentinel the skies;
 The full-orbed moon irradiates the gloom,
 And fills the air with light. Each islet lies
 Immersed in shadow, soft as thy dark eyes;
 Swift through the sinuous path our vessel
 glides,
 Now hidden by the massive promontories,
 Anon the bubbling silver from its sides
 Spurning, like a wild-bird whose home is on
 the tides

Here nature holds her carnival of Isles,
 Steeped in warm sunshine all the merry day;
 Each nodding tree and floating greenwood
 smiles,
 And moss-crowned monsters move in grim
 array;
 All night the fisher spears his finny prey,
 The piney flambeaux reddening the deep;
 Past the dim shores, or up some mimic bay,
 Like grotesque banditti they boldly sweep
 Upon the startled prey, and stab them while
 they sleep.

Many a tale of legendary lore
Is told of these romantic Isles. The feet
Of the Red Man have pressed each wave-
zoned shore,

And many an eye of beauty oft did greet
The painted warriors and their birchen fleet,
As they returned with trophies of the slain.
That race has passed away; their fair retreat
In its primeval loneliness smiles again,
Save where some vessel snaps the isle-enwoven
chain.

Save where the echo of the huntsman's gun
Startles the wild duck from some shallow
nook,

Or the swift hounds deep baying, as they run,
Rousing the lounging student from his book;
Or where, assembled by some sedgy brook,
A picnic party, resting in the shade,
Spring pleasantly to their feet, to catch a look
At the strong steamer, through the watery
glade
Ploughing, like a huge serpent from its ambu-
scade.

Kingston, Ontario. CHARLES SANGSTER.

For the YOUNG FRIENDS' REVIEW.

WHAT ARE OUR CONCEPTIONS OF TRUTH?

Truth, as here referred to, means the eternal principle of right as known by God. To-day, as we read, or converse, we find the word used in so many ways, with so many different attainments, that it seldom conveys any higher thought than man's limited idea, gained by his own finite judgment. True, all have relative interpretation that it belongs to God and His character, but that the ultimatum can be reached in no other way but by strict obedience to His grace and light, as the law does not enter into the serious consideration of the mind. Our conceptions of God are largely in accordance with our own standard. If we believe, and practice, the spirit that would force our fellowmen into what we think is right, then our God is one of "right makes right." If we believe a certain portion of the race is doomed to death and destruction, then our God is one of vindictiveness. If we believe that natural accidents are a special providence, then our God is not infinite. And we might follow this line much farther, but this will stir us up to a bet-

ter thought and self-examination. God signifies good. He is the Supreme Creator of all right, the embodiment of all love, tenderly regarding all his creation with justice and equality, for it is said, "All the paths of the Lord are mercy and truth, unto such as keep his covenant and testimony." He has created man with powers (if rightly used) that will enable him to commune with the eternal spirit of the Father, giving Him the capacity to attain a perfectness, to see that charity which is truth, and as we know this law in the soul we claim the promise to the disciples, "Then ye shall know the truth and the truth shall make you free." But with a narrow understanding of this great force in its entirety many have arrogated to themselves the judgment seat, and rule with austere severity, wounding the spirit of many an humble little one, forgetting the injunction, "See thou hurt not the oil and the wine." "How canst thou judge another heart, who dost not know thine own," for who shall judge of the seal of God in the soul of another, "Do ye, indeed, speak righteousness?" "Do ye (only) judge uprightly, oh ye sons of men." Ye weigh by your own scales and see not the justice of God. "Ye judge after the flesh, I judge no man," was the language of the blessed Master, and oh that His spirit could be the ruling element in the life of all professors, for it is indeed here that the most bitter persecution arises. Have ye known the spiritual birth to have come forth in your soul life? Then remember this, "If the Son, therefore, shall make you free, ye shall be free indeed." An arrogant judgment has been the cause of more disintegration in churches than any other one thing. So the remedy is a thorough individual examination, realizing that each must know of eating of the bread, of an inbreathing of God's spirit, and to drink of the cup of Divine experience, constituting the sonship. For a want of this practical knowledge many have established the

outward law, and with vigor execute it, with the same result as formerly, which Paul testified against, saying, "Many are weak and sickly among you, and many sleep." To-day we see this condition around us, but we overlook the momentous truth of Jesus when He said, "I am the way, the truth, and the life, no man cometh to the Father but by me." The wisdom and power of God to each individual, needing no man to rule, but simply "follow thou me." We should learn much by considering the many experiences related in the Scriptures. We find in Joshua an exhortation to the people to "choose this day whom ye will serve," and Joshua said, "Ye are witnesses against yourselves that ye have chosen the Lord to serve him," and the people said, "Ye are witnesses, and the Lord our God will we serve, and His voice we will obey." Are we witnesses to the power of God's spirit in our souls by experience? Are we willing to declare as did they? The Lord our God will we serve, and His voice *we will obey*. Samuel said, "To obey is better than sacrifice, and to hearken than the fat of rams." Then to obey God is *our* duty, and not sacrifice our peace on the altar of any man's dictates, but to listen (hearken) is growth; but submission to another is fat of the animal nature. We remember the high priest laid hands on Peter and John and put them in prison, but a way of escape was made, and they again stood before the people and were commanded to not teach any more. Peter arose and said, "We ought to obey God rather than man." This is a living vital truth even to-day, and will ever remain to be. Then, why standest thou in the way of thy brother or sister? or why sittest thou in the judgment seat, oh man? verily thou art a stumbling block and rock of offence to their advancement. Ah, let us remember the testimony of Jesus, for it is of value even now, "Woe unto you Pharisees, for ye tithe mint and rue, and all manner of herbs, and

pass over judgment and the love of God; these ought ye to have done, and not leave the other undone." "Woe unto you Pharisees, for ye love the uppermost seats in the synagogues and greetings in the markets." Then answered one of the lawyers and said, "Master thus saying reproacheth us all." Then Jesus said, "Woe unto you also, ye lawyers, for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers." Oh! that each and every one may enter into their closets and then "Shut thy door," and dig away the rubbish of traditionary law and lifeless customs, examine the wellspring of the living vital truth so that when thou returnest into active life all humanity will receive a betterment for this labor. I believe there will fall from many eyes scales of various kinds, but the greatest of all will be those which has blinded men from viewing the eternal principle of right. (God's spirit freed from an unjust judgment as to what a brother or sister feels called of God to do.) Our business meetings being conducted under this power will build up the waste places, the desert lives will blossom and bear fruit to the honor and glory of God. Then harmony being restored the true life will move upward and onward, and we will hear "holy, holy is the Lord of hosts, for the whole earth is full of His glory," and the exultant cry from every soul will be "Glory to God in the highest, on earth peace and goodwill to men." Then the posts of our narrow doors will move out, and as we feel the seraphic wings of a higher thought press upon our souls, and a burning touch of inspiration laid upon our mouths, we will hear the voice of God saying, "Whom shall I send," and the realization of a new life, with a new purpose, will quicken the whole being, and a willingness to say, "Here am I, send me," and in this position we will have the blessings of the Lord bestowed from His habitation of justice. Mountains of light will radiate

pure holiness. Here will be established the illuminating guilt, which will be one universal watchword, and being mighty it will prevail. Then will be ushered in the millennial glory of a new heaven and a new earth. "The spirit and the bride say come, and let him that heareth say come," for all must come to this Light, Grace, the Christ of God to us.

MARY G. SMITH,
Hoopeston, Ill.

PROFESSOR CAMPBELL'S DEFENCE.

(Concluded.)

Jesus Christ, the revealer of the Father, in His person, words and works, did not smite, nor did He judge. He said (John, xii., 7), 'And if any man hear My words and believe not, I judge him not, for I come not to judge the world, but to save the world.' Also God may be called the author of all that is in the universe, whether it be good or evil, and such language is frequently employed in the Bible. But human and diabolic freedom really withdraws from God's character and reputation everything inconsistent with His Holy nature in the physical and spiritual worlds, so that while in a sense God is made *particeps criminis* in every evil thing, such as sin and its punishment, these evils are no part of His will and performance, but are things which grieve Him and cause Him pain, as any Scriptures testify. To relieve the character of God, the Father—for that of the Son needs no such advocacy—from the imputation of evil, spiritual and physical, was my motive in writing the address in question. Romans xii., 19, and Deut. xxxii., 35, read, 'Vengeance belongeth unto Him, He will repay,' but no one dreams of imputing to God a spirit of anger and retaliation, such as is forbidden to man. The expression really means that the law of God and the law of the departure from God will work out the divine purpose. The

passage in II. Peter, xi., 4-6, sets forth God's sentence upon fallen angels (with whom the lecture does not deal), and then the special calamities of the deluge and the destruction of Sodom and Gomorrha. In Luke xviii., 26-29, these two great calamities are made parallel to the destruction of Jerusalem by the armies of Titus, an event that happened under divine providence, but nevertheless one at the contemplation of which Jesus Christ, who revealed the Father wept. (Luke xix., 41.) Matthew vii., 22-23, represents Christ as rejecting the workers of iniquity, and bidding them depart from Him, which, in spirit, they had themselves already done.

PROF. CAMPBELL'S CLOSING REMARKS.

"I had a great truth to declare, namely, that in our Lord Jesus Christ we behold the father in Heaven, whom the world naturally regards with fear as the sovereign ruler and judge, in the hope that by learning to know this Father the fear which hath torment might be cast out of some hearts, and that men might be helped thereby to rise to a sense of their dignity as assessors on the throne of the Son of Man and heavenly representative in judgment upon all sin and evil, physical as well as moral, and upon the enemies of our race, diabolical as well as human, who are contrary to the will of God. I have stated truth strongly, because I wished to rouse men to think. I have been willing to be called a fool in so doing that others might become wise thereby.

"After the way which some call heresy, so worship I the God of my fathers. I am not careful as to myself, my position, my future, which are all in God's hands; but for the sake of the great truth, that in Christ we see the Father, I am prepared to contend so long as the church has patience to hear me. I never dreamt that I should be honored to bear such public witness for my Father in Heaven, nor have I in this, nor in aught else, sought publicity or notoriety; but since it has come to me all unasked for, I say, in regard to

my doctrine, as said Martin Luther, 'Here I stand; I cannot do otherwise; God help me. Amen.' And as said one greater than he, 'I am not ashamed of the Gospel of Christ.'

THE QUAKER IDEAL.

(Continued from last issue.)

In endeavoring to give such random extracts from this little book as would call the attention of Friends to it, I thought to pass over the chapter on Creeds, not wishing to take up space which might be more profitably occupied by others, but I feel that I will be excused for devoting a portion of time to this subject.

G. S. T.

"There are two or three doctrinal positions, which, in a statement of this kind, ought to precede all others, being entirely vital to any reasonable conception of Christianity. The first of these is—That the Most High is an altogether benevolent and compassionate Being. That sweetest and far-reaching text in the Bible, "God is love," is at the very foundation of Quaker theology. The distinctive features of the older Calvinism are abhorrent to the Quaker conscience. A God who is the Creator of all flesh and the Father of Spirits, cannot possibly have foreordained a single soul to eternal misery. A God who is the very best author and source of all righteousness and justice, cannot surely require the transference to innocent shoulders of the punishment due to evildoers, before the latter can be forgiven. Can His "wrath" be so vindictive that it entirely outweighs and overshadows His love?—or His Holy Law be so exacting that it dispenses with the very essence of justice. As I understand the Quaker ideal of the character or nature of God, it absolutely demands that nothing which does violence to man's highest conceptions of justice and mercy, shall be attributed to Him. The saddest feature in the history of theology is its persistent maintenance in one form or

other, of immoral and degrading doctrines concerning God, worthy only of idolatrous people or pre-Christian times."

"The doctrine of the direct influence and guidance of Christ by His Spirit, has been from the first (as is well known), the most distinguishing feature of Quaker theology. It can scarcely now be said to be anything peculiar to Friends, at least so far as the theory is concerned."

"It must, however, be confessed that this one article of the Quaker ideal—thorough obedience to all the directly revealed will of God, and therefore to all the clear requirements of gospel law as proclaimed in the New Testament—involves a creed of the most uncompromising character; a creed which is binding, not only upon the literal assent of men, but upon their practical self-denying fidelity to duty. When we read, 'Love your enemies, bless them that curse you,' 'If thine enemy hunger feed him,' 'Overcome evil with good,' and much more to the same effect, we do not cast around to try to escape from the stringency of these maxims. We recognize at once that coming from Christ they are perfectly wise and eminently practical. Every true Christian, one would think, will seek, by the help of God's grace, to bring his soul 'and life up to the level of this grand ideal.' Surely he does not pretend to love his enemy, whilst seeking to take his life, to beggar his country, and to ruin and starve his children! Now, I ask my reader candidly, where would that infernal iniquity war have been to-day had all professed Christians firmly and steadily followed the example and clear teaching of the Lord and His early disciples, calmly resolving—'They may take my life if the Lord permit, but I will not fight.' Again, when a Friend hears from Christ's own lips, the words, 'Swear not at all,' he is, let us hope, too honest and too sensible to accept the notion that the command applies only

to what is called profane swearing. All swearing, he sees clearly enough is profane, because it makes light of simple truthfulness and sets up another standard or motive for it. And so on, with regard to everything that God's spirit, or the clear teaching of holy Scripture or sound reason, shows him is a duty to God and a precept of righteousness—his creed is to obey. So after all we must not say that the Quakers have no creed.

[To be continued.]

There is, I know not how, in the minds of men, a certain passage, as it were, of a future existence, and this takes the deepest root, and is most discoverable, in the greatest geniuses and most exalted souls.—*Cicero.*

NOTICE.

All persons interested with Friends in First-day School or Philanthropic work, will be welcomed at the Conferences to be held at Chappaqua, N. Y., in eighth month. Those expecting to attend from New York or Chappaqua Monthly Meetings, will notify the Chairman or Secretary of the Reception Committee. All others will please give their names to the correspondent of the Monthly Meeting in which they reside, to be forwarded to the Chairman.

JENNIE C. WASHBURN, JOHN W. HUTCHINSON,
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