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Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. IX.

LONDON, ONT., NINTH MONTH 15TH, 1894.

NO. 18

THE TENDERNESS OF GOD.

BY PRINCIPAL B. F. AUSTIN, M.A. B.D.

Of all the thoughts that come to us
On Mount or plain or sea,
The thought of God's great tenderness
Brings most of joy to me.

He made the stars that shine on high,
His sceptre rules o'er all,
And yet He hears the raven's cry,
And marks the sparrow's fall.

Each morn His light o'er land and deep
Awakes the birds and flowers;
He giveth His beloved sleep,
Thro' all the evening hours.

He paints with skill the desert flower
In most entrancing hue,
And gladdens with refreshing shower
Or with the gentle dew.

Our world speeds on at His command
Thro' boundless space afar,
And yet so gentle is his hand
The sufferer feels no jar.

The birdlings sleep on downy nest,
Lulled by His zephyrs mild,
White earth rolls on at his behest,
Nor wakes the sleeping child.

My soul in life's drear wilderness
Would faint by cares oppress,
But for the gentle tenderness
Of Him who giveth rest.

Of all the thoughts that come to us
On Mount or plain or sea,
The thought of God's great tenderness
Brings most of joy to me.

—*Christian Advocate.*

SERMON.

BY SERENA A. MINARD, AT PELHAM
HALF-YEARLY MEETING, (AT SPARTA,
ONT.,) ON FIRST-DAY MORNING, 8 MO.
19, 1894.

The infinite Author and Sustainer of
the Universe, cares for every creature of
his hand. Man owes to him more

than existence, and such powers as are
necessary for its maintenance, his
reason flows from the divine intelli-
gence, and his soul is capable of appre-
ciating the character of its source.
And this Heavenly Father desires,
working through the laws of nature,
mind and spirit, to educate us up to his
likeness. He is tender to that wherein
we err and just in all his ways, his
nature is such as to win our trust, and
his leading such as to reward our fol-
lowing; to know that we have such a
Father is life for the soul.

If the kingdom of heaven is a *spiritual*
kingdom, then wherever a soul is
found true and faithful to the divine
monitions, whenever in loving humility
we yield our own will—and the free-
dom of our own wisdom for the higher
freedom which the truth gives, when
we seek for purity and holiness as the
only atmosphere in which we can truly
live, and go forth in deeds of self-
sacrifice, then are we in the possession
of that eternal life to which Jesus al-
luded when he said, "And this is life
eternal, that they might know thee, the
only true God and Jesus Christ whom
thou hast sent." Eternal life, then, is
not only set before us as the prize of
patient purity, the reward of long con-
tinued well doing, it is not a glory
which only after death will crown the
successful labors of the faithful, but it
is the purity, the well-doing, the holi-
ness itself. The kingdom of God, says
Paul, is "righteousness and peace and
joy in the holy spirit." It is the know-
ledge of God with all the spiritual vir-
tues that attend it, knowledge which
may be ours *now*, virtues which, if the
life, example, and exhortation of Jesus
have any meaning for us, may attend
our present earthly life.

When the light of God shines in the heart of man, softening it into sympathy with all distress, purifying it into the love of holiness, and the fear of sin, and leading it in the pathway of perfect peace, then has that soul become the possessor of eternal life, it is an inhabitant of the kingdom of heaven.

As our Heavenly Father has designed that every rational creature should know and enjoy Him and be happy, so the workings of His spirit in us will permit us to have no true peace while we are in a state of alienation from him. This is illustrated in the testimony of Jesus, who, when he was about to go away from his disciples, explained to them that though he went, he did not leave them alone, for the same spirit of truth, upon whom he depended for strength and wisdom, should abide with them always, leading them into all truth; that this same spirit should teach them all things, and enable them to remember his words and teachings, that nothing might be forgotten that would help them on in their heavenward journey. And as for them, so for us; we too have the promise of this spirit. Christ's work in us and for us, as for them, is to lead us into all truth; to help us to seek and to find it; to discern between it and falsehood; between the mere doctrines of men and the revelations of divine good to our own souls. I feel a renewed concern to direct the attention of all who are present to this principle of divine life and light in the soul as to a most excellent teacher, who teacheth as never man taught, and who can never be removed into a corner, desiring that each one of us may come to experience a true waiting upon him, in the grace and ability received from him, ceasing from our own thoughts and words in regard to these things, and feeling after this inward seed of divine life, that, being actuated by its power and influence, we may be found working out our own salvation by a continued obedience and resignation to the will of him with whom we have to do.

It is called the seed of divine life

and truly it is so. Jesus likened the kingdom of heaven to a grain of mustard seed, which, though one of the smallest of seeds, becomes the greatest among herbs, to a little leaven that at woman took and hid in three measures of meal until the whole was leavened, showing if we will do our part this holy divine seed, this leaven of the heavenly kingdom, operative in its nature, and powerful in its effects, is able to bring even the whole manhood into its own likeness.

"Except a man is born of the spirit he cannot see the kingdom of God." Except the soul lays hold of and appropriates the gift of the divine indwelling it cannot grow into the stature of Christian perfection. The coming of Christ in the outward did not make the sin and sorrow and suffering of the world to vanish. But Christ's work will still be carried on by those in whom he lives, when each in their own sphere labors by active work, or patient example, to leave the world better than they found it; when they thus become laborers together with God, making the work of the Christian not really different from the work of Jesus Christ. By his precepts and example he manifested the life of God that dwelt in him, and finished the work that was given him to do. Every one of us have *our* mission, and it is to manifest God, and we may be encouraged when we remember that God, the all good, shines out in every good word that is spoken, and in every good work that is done.

Every true believer in Christ is required to live a holy, self-denying life, relying for guidance upon the spirit of truth, looking for comfort and edification in the Scriptures, endeavoring to follow the example of him who was meek and lowly of heart, and come into the possession of the religion he taught, which consists not in forms and ceremonies, creeds and confessions of faith, but in a diligent attention and obedience to the Divine law and light. For the beginnings of all true religion, and in some sense the root and ground

work of all, is just simple right doing, the faithful effort day by day to do the little duties that crowd so close'y about our pathway, and in this very well doing is the greatest comfort and satisfaction; there is in it that true, substantial happiness we call peace.

None of us ever did a right thing without tasting something of this satisfaction, this inward approval, and all who will endeavor to meet each obligation as they see it will have a true and solid happiness for their constant companion, for the fruits of the spirit are love, joy and peace. All who have entered into life by this door realize the fullness of its riches. Here will be found strength in weakness, comfort in affliction, and the treasures which neither moth nor rust can corrupt or thieves break through and steal, and the beauty which the soul receives by walking in this hidden pathway will be revealed in the one that is seen of men.

I trust those who are young in years will heed these truths and pass them not lightly by, but remember now in the days of your youth, the responsibilities that rest upon you, the possibilities of spiritual happiness within your reach. The promise has been given that those who seek to know the Lord early shall find Him in blessing. Christ's yoke is easy, and his burden is light, because you will be so wonderfully helped to bear it.

May you seek for that which will most adorn you, protect you from many temptations and errors, and lead you gently along in the path of virtue, which is the path of safety. If you would ever be willing to follow the right, to cease to do evil and learn to do well, you would not go sorrowing on your way, but realizing the presence and blessing of Him who is a God nigh at hand, be enabled to adopt the Psalmists language of victory, "Though an host should encamp against me, my heart shall not fear."

We have line upon line, and precept upon precept, here a little and there a little, all is done for us that can be

done, without our own co-operation, and it lies with ourselves to determine what shall the harvest be.

O how much we *miss* by not placing our all at the divine disposal. What might not have been done in the time we have let carelessly drift by, what of good to ourselves and others if the moments had been rightly improved? They might have been filled with light and life—enriching our own lives that have been impoverished by waste, and been used in far spreading blessing and power. We too often allow ourselves to think that our gifts are so small it will make no difference about the using, our temptation is to neglect to use them at all, the interest on our one talent would be so small we excuse ourselves with the reflection that it is not worth while. If we had ten talents, large gifts, how differently we would act, and so we make a wasted life, a life that has failed in the holy stewardship of itself. "From him that hath not, shall be taken away even that which he hath."

Let us no longer stand with slackened hand and faint heart before the smallness of our service. It is not too little if we are perfect in it. There are none of us so small that we cannot make our lives great by high endeavor. This is the beginning of all gospel, that the kingdom of heaven is at hand, just where *we* are, and just as near to us as our work is.

For heaven, the true heaven of which Jesus testified, is a state of the soul, it is inward goodness, it is the spirit of Christ reigning within, it is the love of God shed abroad in the heart and going out in the life and character. The first words he spake indicated this belief, "Blessed are the poor in spirit for theirs is the kingdom of heaven." "Blessed are the pure in heart for they shall see God." When we come to study the words of Jesus, as we now do human theologies, we will find that he identifies goodness with heaven, and makes character the essence of salvation. When we come to realize that

"Such as a man soweth, such shall he also reap," when we remember that spiritual tastes and habits are not to be formed in an hour or a day, and that all outward professions and ceremonies avail nothing, unless the heart is pure, and the soul is steadfast, and the life is one of integrity, then a new motive will be added for our goodness, then the formation of a truly noble Christian character will be the test of our Christian faith.

PRAYER.

A paper read by Jonathan W. Plummer at the Religious Conference, Chappaqua.

**Prayer is the soul's sincere desire,
Uttered or unexpressed,
The motion of a hidden fire
That trembles in the breast.**

**Prayer is the simplest form of speech
That infant lips can try;
Prayer the sublimest strains that reach
The Majesty on high.**

**Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gates of death,
He enters Heaven with prayer.**

JAMES MONTGOMERY, Poet.
Scotland, 1771-1854.

Prayer among men is supposed a means to change the person to whom we pray; but prayer to God doth not change Him, but fits us to receive the things prayed for.

REV. EDWARD STILLINGFLEET.
England, 1635-1699.

We, ignorant of ourselves, beg often our own harm, which the wise powers deny us for our good. So find we profit by losing of our prayer.

WILLIAM SHAKESPEARE.
England, 1564-1616.

Prayer has a right to the word "ineffable," it is an hour of outpouring which words cannot express—of that interior speech which we do not articulate, even when we employ it.

SOPHIA MADAM SWETCHINE.
Russia, 1782-1857.

Is not prayer a study of truth, a sally

of the soul into the unfound infinite? No man ever prayed heartily without learning something

RALPH WALDO EMERSON.
United States, 1803-1882.

Real inward devotion knows no prayer but that arising from the depths of its own feeling.

WILLIAM VON HUMBOLT.
Germany, 1767-1835.

A Christian will find his parenthesis for prayer, even through his busiest hours.

RICHARD CECIL.
England, 1748-1810.

The simple heart that freely asks in love obtains.

JOHN G. WHITTIER.

Prayer, as an appeal to a superior power, seems inherent in human nature, resting in part, on our sense of inability to care for ourselves, and achieve our wishes without aid. Man from his earliest history seems to have recognized the existence of an unseen infinite power or powers, to which we can appeal.

In the lower stages of our development, prayer is an appeal, generally made in fear, asking protection from threatened injury, or for the possession of some coveted thing or condition, sacrifices are offered to appease wrath or to secure favor. As we advance in intelligence to the degree that we can perceive good and evil apart from our physical needs, we conceive this infinite power as preferring the good, and requiring obedience on our part to His laws that we and others may not be overcome by the power of evil, but may have the Divine favor in our struggle to achieve the good.

Under a sense of God's wisdom we desire to be, or to have, what He wishes, less through fear and more through a conviction of its benefit to us.

When in our progress we conceive God as allwise, allseeing, therefore not needing change in judgment or action,

we cease to ask Him to change and cease to fear Him in the danger sense, as before, but begin to fear that we may not see our duty, and therefore ask that He will give us power to see and do what is best for us.

As we grow still nearer the true standard, or reach a consciousness that God is Love, and that we have a spiritual nature in us which His inwardly spoken voice can reach and instruct, we become reverent and loving ourselves, fear is cast out except in the love sense, and we pray that our hearts may open to this loving voice, that we may perceive the right and, through watchful obedience, grow into the Divine likeness. We perceive, more or less, the deformity of sin and the beauty of holiness; we crave power to resist sin and avoid errors, that bring degradation and suffering, and for ability to see and obey the Divine laws that bring blessing upon body, mind and soul. Partaking of the Divine nature our hearts are touched with the yearning for the sinful, the ignorant and the weak that filled the heart of Jesus, and our prayers go out for them; we forget self in the selfish sense, and labor as best we may to bring the Kingdom (or government) of God throughout the earth, that it may be blessed with peace and comfort, that man may be lifted up into purity and nobility of character, and all become heirs and joint heirs with Jesus Christ in the Divine Kingdom.

If these things be true, prayer may be classified thus:

1st. As asking of a superior power for escape from punishment, for personal wants, such as health, wealth, victory over others, etc.

2nd. As asking of God publicly for blessing upon ourselves; that we may be brought into right conditions of mind to realize the blessings asked for, or as an outpouring of the speaker's heart in thanksgiving.

3rd. Asking of God for our personal preservation from temptation; for clearer sight of right; for growth in moral

and spiritual power; for nearness to the fountain of all good and for the power to feel "Thy will, not mine be done."

4th. Asking of God from others, that they may be preserved from sin, or redeemed from its thralldom and have the peace, wisdom and strength that comes to the pure in heart.

Prayer in the first form is, we believe, under a mishapprehension of God's purposes, and may be and generally is, an asking for a change of purpose on the part of God toward us, that he may do to us or for us, regardless of change in ourselves, differently from His intention before our prayer. In the spiritually undeveloped soul this prayer may be put forth in fear, and be wholly selfish and unconscious of Divine love and justice, yet valuable in that it recognizes a power greater than human power, and opens the way to a recognition of the law of the Church that represents to it the will of God. It becomes true prayer as the person praying in reverence and integrity of heart pours out his cravings on the highest line of his comprehension of good. Under such conditions his mind grows clearer in its comprehension of right and of the purpose of prayer, is less restive under disappointment and more anxious for the *right* for himself and others.

2nd. Public prayer for self or others coming from the heart in genuine sincerity of spirit and purpose, touches the hearts assembled with something of its own earnestness and leads them to join in its purpose or reach out to God in craving for individual needs, thus opening them to the Divine influence.

A general or partial baptism of spirit may thus come to an assembly and bring it into deep and true emotion of heart. Other hearts may voice their cravings or thanksgiving and the audience pass out at the close of such a meeting with reverent gladness and under a realizing sense of the Divine presence among them.

3rd. Prayer in this form does not ask for a change in God's purposes, but that our purposes and actions may be in harmony with the Divine will.

No genuine craving of the heart in prayer of this kind goes unanswered, if the heart and mind are kept open for the answer. Such prayers being, as James Montgomery says, "The Christian's vital breath, the Christian's native air." We must grow more and more spiritual and increase in our daily righteousness of thought and deed. It develops our spiritual nature which was created in the image of God and furnishes the lessons that broaden our views, increase our knowledge of God's purposes and brings us into the spirit and purposes of Jesus, as exemplified in his life and teachings.

Our prayer and our righteousness need to go with us in all our cares and duties, that this power may be felt in our own souls and pass from them to the souls of all who are in touch with us, making true Cecil's saying that "A Christian will find his parenthesis for prayer even through his busiest hours." Thus will sin lose its attractiveness, and a right life become natural; unselfish rather than selfish impulses will come uncalled and guide our actions, to the peace of our own souls and the betterment of others.

The 4th form, or private prayer for others, may be a Christ-like prayer, a forgetting of self, a yearning that others may come to a knowledge of the saving power, the "Christ Within," that He may become their hope of salvation from sin and their guide to righteousness of thought and deed.

This Christ yearning for others brings the soul into harmony with the Divine purpose, and into communion and sonship with our Heavenly Father. Yet how often, even as with Jesus, our hearts are touched with a sense of failure, after our prayer has gone out for the preservation or restoration of loved ones, or for the increase of the Kingdom of God in the earth, bringing us into the agony of Gethsemane. Such

prayer in faith and fullness of heart craving, brings us nearer to God, and doubtless by laws unknown to us the influence of our prayer is carried as an invisible power into the souls prayed for, there in measure to check the downward course, and create a hungering for a better life, and all the more surely as being a spiritual power it arouses in the wandering soul an inward sense of sin, and awakens it to a consciousness of the inward voice that makes for righteousness. Nothing sent from our hearts by the impulse of our Heavenly Father's love, returns void of its usefulness,

Genuine prayer takes us away from outward thoughts and dependencies and brings into play the emotional and spiritual faculties, thus developing the Image of God which was breathed in us as an eternal life or living soul.

As we comprehend that the highest prayer is not a form of words, but the "heart's sincere desire," not an asking for a change in God but for a change in ourselves, and live in its atmosphere as our "native air," we shall perceive more and more clearly the laws governing our spiritual development and grow toward a fullness of integrity and the nobility of the Christ nature.

While not undervaluing even the lowest form of prayer for those who may use it, let us teach for ourselves and others, sincerity and reverence of heart in all prayer, and with those who can reach the higher forms let us not fail to exercise that faith which believes that all outstretching of the heart toward God and His good will, by laws known or unknown to us, reach its purpose in degree, and bring him who prays, and him who is prayed for, nearer the God who is love, nearer into a likeness with Jesus, "The pre-eminent Son of God."

When a nation gives birth to a man who is able to produce a great thought, another is born who is able to understand and admire it.—*Joubert.*

NOTICE.

It would be well, possibly, for Friends at this Illinois Yearly Meeting or some other time, to publish the principles of our Society, as I think there are many who have quite an erroneous idea of the principles which Friends profess. I think many have an idea that we do not believe in Christ, when it may be possible that we believe in his power practically more than those who think we do not, for mostly I think that they look upon Him as a mediator between them and their Heavenly Father, as though our Heavenly Father's hand is shortened since the time of Jesus' personal appearance to what it was previous, but surely "His arm is not shortened that He cannot save, nor his ear grown heavy that he cannot hear," and Christ "came not to do his own will, but to do the will of his Heavenly Father, and not to take any power from Him, but to show us the way, the truth, and the life, and "know ye not that Jesus Christ be in you except ye be reprobate?" 2 Cor. 13:5, which is the power we as Friends wish to look to as the Saviour from sin. We look unto it as a transformer of our animal nature into the divine nature. We look unto it as a light to show us the road to righteousness and consequent Saviour from sin, and bringing us into acceptance of our Heavenly Father, and thus made His heirs and joint heirs of Christ, and so it would seem that we are fully as much believers in Christ as those who look upon Him as a mere mediator; as we believe in His Holy Spirit ruling our actions to be a saving power more effectually than a mere belief in Him.

And so possibly some minds would be enlightened on this subject so as to cause them to be more practically good by embracing this saving power from sin, instead of a mere belief in something separate from themselves and be led to "work out their own salvation by the Christ within" which

was never crucified, but is the same "yesterday, to-day and forever." God be glorified, world without end. Amen.

"What is man that thou carest for him, or the son of man that thou visitest him." Some may think that our Heavenly Father does not visit us, but according to this scripture quotation He does, and it is our duty to know this to be a fact, so that we may glorify Him. ANONYMOUS.

9th mo. 1st, 1894.

THE W. C. T. U. AT THE CHAPPAQUA CONFERENCE.

To the members of the W. C. T. U. among Friends it may be of interest to know that during the time of holding the Conferences at Chappaqua, a meeting was called of all members of the W. C. T. U. present. About 125 responded, representing eight States and Canada. A talk as to the difficulties we, as Friends, have experienced in working with other denominations was both interesting and helpful. Other subjects were discussed in the two sessions that were held, and we seemed to be brought nearer together in spirit as a result of our thus gathering. We feel that the interest and enthusiasm of this meeting will reach many of the small Unions scattered over our country. We rejoiced to see that our Society contained so much talent and devotion to this part of the Master's work. Also the strong prohibition sentiment so freely expressed in the large gathering of the Conferences.

BY ONE OF THEM.

Emotion which does not lead to and flow out in right action is not only useless, but it weakens character and becomes an excuse for neglect of effort.—*Tyron Edwards.*

Unluckily the credulity of dupes is as inexhaustible as the invention of knaves. They never give people possession; but they always keep them in hope.—*Burke.*

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Published in the interest of the Society
of Friends

BY S. P. & EDGAR M. ZAVITZ

AT

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DIED.

CUSHMAN—At his home, in Lockport, N. Y., on 8th mo. 2nd, 1894, John E. Cushman passed away from earth, aged 79 years.

Although not a member among Friends he had for 50 years been in unity with his wife and their children, who are members of Rochester Monthly Meeting.

THE FUTURE OF THE GENERAL CONFERENCES.

The future of the Friends' General Conferences is a question of importance and interest to our Society at this

time, for with *present* methods the Conferences will soon become local and cease to be *general*. The magnitude of the gatherings is already taxing our largest Yearly Meetings to their utmost, and has made it impossible for the smaller ones to hold them—under the methods now adopted. Our smaller Yearly Meetings cannot afford to be deprived of the inspiration and life which these gatherings are instilling into our body. Neither can our Society at large afford to make them other than *general* Conferences. The tendency of late has been to localize the work of the First-day School department, and I believe a loss has been the result. The two most important committees—the Executive and Literature—are composed of members of all the Yearly Meeting Associations, but as their meetings are held almost without exception *within the limits of two or three of the eastern Yearly Meetings, Ohio, Indiana, Illinois and Genesee* are practically debarred from any voice in them, and as they exert more authority than the General Conference itself Friends may readily see the consequences to the western meetings. *At least one important meeting of these Committees should be held within each Yearly Meeting* during the two years intervening the meeting of the General Conference, and that at the time and place of the Yearly Meeting.

I believe there are few who over estimate the influence which these Conferences are having, and are likely to have in the future, over our religious organizations. They are helping to create an enthusiasm and loyalty for our Society, and especially among our young people, which was much needed but largely lacking in the past, and we must adjust our methods to our circumstances in order that all may be benefited.

The great difficulties which we have to face and which make it impossible for the smaller Yearly Meetings to any longer hold the General Conference as at present conducted, are the two

important matters of entertainment and transportation. To relieve the Yearly Meetings of this expense, which at the late Conferences, I am informed, amounted to about \$7,000, is the problem to be solved if our Society is to receive the full benefit of these meetings. All other expenses and matters of arrangement I think can be conveniently met by the members of even our smallest Yearly Meeting when held within its limits.

One way to remove this "Elephant" and the only way which has yet seemed feasible to me, is to hold our Conferences in cities where means of transportation and entertainment are ample, and places for meeting may be readily procured. And further, that each person in attendance pay his or her own expenses. The total cost would be no more, if as much, as at the recent meetings at Chappaqua. The expenses would be so divided that no one should feel the burden, and the whole work of preparation would be greatly lessened. If such changes be adopted, and I think circumstances and the growth of the Conferences are forcing them upon us, I can see no reason why Genesee should not give the General Conferences an invitation to meet in the summer of 1898 in the city of Toronto. There are but few places so convenient to the seven Yearly Meetings as Toronto, and I believe there is no more desirable place on the continent for such meetings. S. P. Z.

Coldstream, Ont., 8th mo. 30.

Editors of the YOUNG FRIENDS' REVIEW.

I want to write a few lines and express my gratitude for the words of good cheer that comes to us from the Conferences lately held by Friends in New York. I feel like thanking God and taking courage from the inspirations of the occasion. Friends have been standing on the defensive long enough, and I am glad to see an aggressive spirit. All is not lost that is in danger and it is more particularly the young element in society that is needed

to build up the waste places. The young may get along without the old, but the old cannot prosper without the young. The Society must not die and it surely cannot, for it has not fulfilled its mission, and the Spirit that animated our worthy predecessors will not return unto him void "but must accomplish that whereunto it was sent." "Be of good cheer for I have overcome the world," said the Blessed Master. Let us keep close to the words that fell from his lips, for they are a "savior of life unto life." May they be distilled to us like the blessed gentle dew, and have the same invigorating effect that dew has in the outward. I am more and more persuaded that we are saved by his life. But that he gave his life willingly, for the doctrines that he taught. In that sense he did die for us as an example.

Dear young Friends, your place is at the front or in the front rank; we so much need an effusion of your young life. As Paul said to Timothy, "Let no man despise thy youth." The first fruits of your life you owe to God. Do these things and then we "shall have lawgivers as at the first, and counsellors as at the beginning."

Wenona, Ill. DAVID WILSON.

OUR COZY CORNER.

Playhouse, 8th mo. 23, 1894.

DEAR COUSIN JULIA:—After so long a silence, any of us who are able, ought to be willing to write you in response; but as we can have only a "Cozy Corner" in YOUNG FRIENDS' REVIEW we still think it best that one of our number write for all. Our writer says it would be more educative to ourselves if we would take turns, instead of letting the same one write every time, and that here is a good opportunity to begin to do the right, by sharing the work we are so willing to have done for us. We do not want to grow up selfish, and never try to help ourselves. Our tutors have impressed our minds with the knowledge that God ever does His part, and

leaves a part for us to do, so we must learn to do our part faithfully, that progress or growth may be assured.

"Delight thyself also in the Lord, and He shall give thee the desires of thine heart," is a conditional promise and only one out of many, showing that our part of the work *must* be *lovingly* performed, if we reap the reward. We may *tease* our earthly parents into granting a selfish request, but God will not be mocked for He knoweth the secret promptings of each heart, and is too wise to err in giving, and too good to be unkind to our true lives.

In reading the fifth chapter of St. Matthew we notice that almost every verse is the essence of a great and wise sermon. By all means, let us pray for a right spirit to appreciate the blessings God has sent us. "He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust"; do we thank our Heavenly Father for these, or do we simply accept them as a common matter, *thoughtlessly*, because bestowed without our asking. "For your Father knoweth what things ye have need of before ye ask Him," and bestows many blessings unasked, does not excuse ingratitude on our part; we should "*in everything give thanks.*" That because our Heavenly Father knoweth our needs does not mean that He is going to give us *everything* without our asking. There are *special* things we *must* ask for, else we would not be instructed to "*ask,*" to "*seek,*" or to "*knock.*"

Three *new* things which God has promised to give, we want to obtain. First, a new heart; second, a new spirit; third, a new name; but for these God will be inquired of, so while we pray for these gifts, let us do all God requires of us, that we may attain to the new things. In Eze. 36: 26, is found, "Thus saith the Lord God,

. . . A new heart also will I give you, and a new spirit will I put within you." Rev. 2: 17 the Spirit saith, "To him that *overcometh* will I give to eat of the hidden manna, and will give him a

white stone, and in the white stone a new name written, which no man knoweth, saving he which receiveth it. Who ever gains the "*Pearl of great price*" will know by experience, of God's writing upon him or her his new name. May we all so run that we may win.

HOPEFUL BAND.

THE EARLY LIFE OF JESUS.

Essay read by Louisa Pound at the First-day School entertainment held at Sparta at the time of Pelham Half Yearly Meeting.

Jesus was born in Bethlehem during the reign of King Herod. His father and mother, Joseph and Mary by name, while he was yet very young left Bethlehem and came unto Galilee, and there in the city of Nazareth Jesus spent his early life. Nazareth was a city of a conquered province of the Roman Empire in the darkest district of Palestine. Here in this place Jesus grew up in poverty and manual labor, in the obscurity of a carpenter's shop, far away from universities, academies and libraries, with no help as far as we know, except his parents' care, the wonders of nature, the Old Testament Scriptures, the weekly service of the synagogue at Nazareth, the annual feasts at Jerusalem, and above all his soul's secret intercourse with God his Heavenly Father. His home was poor, his father was a carpenter and his mother a woman of all kinds of work. Their house would be of the common Eastern type, workshop and kitchen in one, there being no windows the door serving for ventilation and light. The furniture consisted of mats strewn upon the earth floor, a few eathern dishes and a stool. At meal times the stool is placed in the middle of the floor, covered with a tray and upon this is placed a large dish of rice, meat, or stewed fruits, which ever it may be, this being all the meal consisted of. After this is done each one helps himself. Both before and after the meal the servant or youngest member of the family pours wa'er over the hands of each from a brazen ewer into a bra-

zen bowl. So quiet, simple and humble was his outward life. Think of his home compared with ours of to-day. Is there not a lesson for us here? No books, pictures, music, games, or any worldly treasures adorned his home. Jesus did not even have a Bible to call his own, yet was there ever a happier, brighter boy than Jesus was? No! Why? Because he was a godly boy. He loved God with all his heart, strength and mind, striving always to please Him and do His holy will. When Jesus was five years old he learnt a portion of the Law every day, and when he was twelve he was regarded as "grown up"; he must go to the Feast of the Passover at Jerusalem and on his return begin to learn a trade. Jewish laws and customs were very precise. Fathers and mothers counted the training of their children a very sacred thing. Two elements of Jesus' home life were continually emphasized, these being religious instruction on the parents' part and implicit obedience on the children's part. Retiring, arising, eating and drinking, all were by rules and observance, so that the thought of God and duty was always kept in the minds of the children. Now when Jesus was twelve years of age he went with his parents to the Feast of the Passover at Jerusalem. Abbot and others think that this was his first visit there. How he must have enjoyed it, for he loved nature, and then he was interested in God's work and loved to talk about it. This would lead us to think that he spent most of his time in the Temple, where endless ceremonies were being performed, and it also being the place of all devout Jews. Now, after the days of the feast were fulfilled, as they return, Jesus taries behind in the Temple. Joseph and Mary knew not of this. They, supposing he was among the company, had gone a day's journey before they realized that he was missing. Then they seek for him among their kinsfolk and acquaintances but find him not. What grief and sorrow it must have brought them to know

that such a child was lost. They now return to Jerusalem, and there follows a long, tedious search. An ancient city without street numbers or directories, with a million pilgrims packed in an area less than one-quarter of the size of New York City, would present a great many difficulties; then, too, Joseph and Marv had failed to understand Jesus, and would not look for him in the right place. On Sabbaths and feast-days the doctors and teachers of the Mosaic Law were to come out upon the terrace of the Temple and there teach. During this time the most popular instructions and the most critical questions would be given. It was here mingling with these people, hearing and asking them questions that they found Jesus. When he was asked why he had done so he answers them, "How is it that ye sought me; wist ye not that I must be about my Father's business?" But they could not understand this; why he should be among the scribes for the Messiah was not to be a scribe. We should not be so astonished because they did not understand it, for neither could we understand if we had not the wonderful life, death and resurrection of our Lord to help us. Jesus came down from the Temple with his parents to the little country home and was subject unto them. How truly obedient he must have been, for his heart would have prompted him to remain in the Temple. What an example he set for the young. Although conscious in some degree of the mission that awaited him, he ever revered and obeyed his earthly parents. Farrar says of him: "The boy Christ of the Gospels is simple and sweet, obedient and humble; he is occupied solely with the quiet duties of his home and his age; he loves all, and all love the pure and gracious and noble child. Already he knows God as his father, and the favor of God falls on him softly as the morning sunlight. Unseen, save in the beauty of heaven, the Spirit of God descendeth like a dove, and rested from infancy

upon the holy child." His outward life was the life of all those of his age, and station and place of birth. He lived as lived the other children of peasant parents in that quiet town, and in a great measure as they live now. It is the Spirit that controlled and governed Jesus' life that we should imitate. He showed this at the age of twelve when he said, "Wist ye not that I must be about my Father's business?" and at the age of thirty declared it to be his meat to do his Heavenly Father's will and finish his work.

Let us remember that God wants us all to be like Jesus, and that He gave Jesus as our example. It is possible for our lives to be as pure and holy as was Jesus' life, for the same Spirit that governed his life governs ours to-day, if we will only love God with all our heart, strength and mind ever seeking to do His holy will as Jesus did.

REPORT OF THE CHAPPAQUA CONFERENCES.

BY ANNIE AND ARLETTA CUTLER.

[Continued from last issue.]

First-day evening Session Howard M. Jenkins, Phila., read a paper on "Methods of Religious Propagandism," in which he said: "Since Quakerism began, and the voices of its chief messengers have been heard, its greatest and most enduring force has been its manifestation that it was a reality, and not simply a profession. Quakerism has been, and is, real, not counterfeit; vigorous, not decayed; earnest, not languid; a beautiful and pleasant thing, as voices in the world around it has sufficiently testified."

The discussion was opened by Francis M. Robinson, followed by many others. After which a paper on "Would a Friends' National Association be desirable and practical?" written by J. K. Taylor, Baltimore, and read by his wife. He took the view that it would not be, but in the discussion which followed, opened by Allan J. Flitcraft,

Illinois, it was thought such an association might be profitable, and after free expression, the subject was left to a Committee, appointed to make necessary arrangements.

SECOND-DAY MORNING.

After the opening of the session Emily P. Yeo read a portion of a private letter from Hannah A. Plummer, Illinois, in which the writer asked that Whittier's poem, "The Meeting," might be read before this assembly, and the inspiration from that poem seemed to touch each heart.

The Executive Committee reported that they had considered the advisability of holding another Friends' Religious Congress, and were united in adjourning to meet again at such time and place as the Executive Committee of the First-day School Association might choose for their next meeting.

A paper, written by Chas. M. Stabler, Baltimore, entitled, "Mission of the Society of Friends in the World," was read. Discussion opened by Minnie F. Baker, Baltimore, followed by brief remarks from J. W. Hutchinson, N. Y., Thomas O. Matthews, Isabel Chambers, Baltimore, Alice Robinson, Baltimore, Alvin Haines, Dr. Edward Magill, Swarthmore, and Joseph Scull.

The thought was expressed that we had always been called a peculiar people, but it was hoped that in the future we would be peculiar only in good things. The fact that we are holding advanced views only increases our responsibility in holding them forth to the world.

Ezra Fell said he thought the peace principle should be so taught in our First-day Schools that it would take such a strong hold on our children that they would grow up reverencing it.

Feeling expressions were given by Samuel Ash, Philadelphia, Anna M. Jackson, Joel Borton, Philadelphia, Isaac Wilson, Genesee, and others.

Then, after a brief silence, the Conference closed, to meet within the limits of Philadelphia Yearly Meeting two years hence.

PHILANTHROPIC UNION.

Friends' Union for Philanthropic Work began Second-day at 3 p. m. with John W. Hutchinson, New York, as Chairman, and Florence L. Conrad, Philadelphia, and Sarah C. Matthews, Baltimore, as secretaries.

The delegates from the several Yearly Meetings responded to their names, then the report of the Executive Committee was read.

The report from Baltimore Yearly Meeting Philanthropic Committee showed a great interest had been taken in philanthropic work among their members, and much practical work had been accomplished, especially in the line of purification of the press.

Within Philadelphia Yearly Meeting little organized work was reported, but notwithstanding this, oral reports gave evidence of much individual work. Places of amusement and instruction for those of the poorer classes who were unable to supply such for themselves were provided; distributing flowers and papers among the children and sick; establishing homes for the aged people, etc.

Eliz. B. Passmore, Superintendent of Mission Work among women and children, forwarded a report, which was read by one of the secretaries. It was followed by a paper on the "Home Surroundings of Poor Children," written by Dr. O. Ed. Janney, Baltimore; also one by Harriet Cox McDowell, N. Y.

Both very instructive papers must surely open the eyes of many as to the work to be done in our large cities. Anyone driving up Fifth Avenue in his carriage could scarcely realize that but a few blocks away such want, filth and misery, could exist.

It was thought that a great deal of poverty was caused by the rush of all classes to the cities, and they were reminded that there was plenty of room in the country, and at least a good living for all who were willing to work for it.

Reference was made to the custom among some employees of not allowing employers to take apprentices or unskilled workmen. It was thought by

some that the Government could better afford to give them a trade than to support them in asylums and prisons.

Dr. Magill, Swarthmore, said, in speaking of workers among the poor, the corner-stones are already there but not put into the building, illustrating the great need of organized work in these lines of duty.

On Second day evening the remainder of the reports from the Yearly Meetings were read. The report on "Purity," by Mary G. Smith, Superintendent, was read, followed by a paper by Ed. B. Rawson, of New York, "Social Purity," suggesting many practical hints to parents, which, if carried out, would serve to raise the standard of social purity in the coming generations.

Laura H. Satterthwaite read a paper on "Philanthropy." Eli M. Lamb, Baltimore, gave a very interesting and instructive paper on "Demoralizing Publications," followed by an appeal for a more earnest and united effort to purify the press, by Isabella Tyson, Baltimore.

Here, as at many other times during the conference, there was a great lack of time for discussion.

Third-day morning's session opened with the prayer that as we go forth in our labors we may so act as to reach all in love. Then let us all be baptized this morning in that baptism—uttered by Allan Flitcraft, Philadelphia.

The report of the Executive Committee was presented and approved. It named the several members of the Committee for the ensuing two years. It also proposed the Superintendents of the different lines of work for the next two years as follows:

Peace and Arbitration—Isaac Roberts, Pa.

Temperance—Jos. A. Bogardus, N. Y.

Purity—Aaron M. Powell, N. Y.

Work for the Colored People—Anna M. Jackson, N. Y.

Tobacco and Other Narcotics—Jonathan K. Taylor, Baltimore.

Demoralizing Publications—Anna R. Powell, N. Y.

Prison Reform—Ed. Stabler, Baltimore.

Lotteries, Gambling and Kindred Vices—Wm. C. Starr, Ind.

Capital Punishment—J. L. Thomas, Ind.

Mission Work among Women and Children—Eliz. B. Passmore, Pa.

Indian Affairs—Joseph J. Janney, Baltimore.

The report on "Temperance," by Joseph A. Bogardus, Superintendent, N. Y., showed much interest, each Yearly Meeting having regularly appointed committees to work in that line.

Alice C. Robinson's (Baltimore) paper on "Woman's Work in the Temperance Reform," called forth much discussion, reference being made to "The Woman's Crusade," of Ohio, when bands of praying women went among the saloons, causing many to be closed. The white ribbons are worn by women in every country, and Lady Somerset was brought in sympathy with the intemperate by seeing the misery drink caused among her own tenants.

A paper on "How to Unite the Temperance Forces," by Daniel Shoemaker. Be conscientious in choosing the party for which you vote. One man said, "I help bring about prohibition by voting for it."

In the report on "Tobacco," by J. K. Taylor, Superintendent, reference was made to the evil so prevalent among young boys of cigarette smoking, and our members were particularly cautioned about keeping tobacco in their shops or encouraging its use in any way. One person said a better class of customers came to him after he refused to sell tobacco.

A paper, "What Have We To Do With It," by Mary Parry Thorpe, Ohio. The author not being present, and time so limited, it was thought best to leave it for publication.

Dr. Chas. H. Bushong, New York, read a paper on the "Use and Misuse of Opium and Morphine," a subject which no one but a physician could properly handle. He cautioned people

against using them unless absolutely necessary; as there is a great danger of creating an appetite which will ruin both body and soul.

A telegram was received from Jonathan and Hannah Plummer, in reply to the one sent by the Religious Congress, acknowledging their appreciation of the kind wishes.

THIRD-DAY AFTERNOON.

The following resolution was read and adopted—"That women be entitled to equal suffrage with men."

Levi K. Brown, Superintendent on Indian Affairs, reported. He feels there is much need of Field Matrons to teach the women in domestic affairs, and also a need for teachers for the men in their farming.

Then the paper, "Indians in the Dominion of Canada," by Samuel P. Zavitz, Genesee, was read. The present duty of the First-day School to the Indians was ably handled by Dr. Ed. H. Magill, Philadelphia. He recommended schools to be started, but impressed us with the idea that it needs more than money to establish them, it needs an interest among our young people, to go and work themselves, without money and without price.

The little book, "Stiya," also the Indian Helper, printed at the Carlisle School (10c. a year), were recommended to be placed in our First-day Schools to create a sympathy for the Indians among the children.

Superintendent's report, by Anna M. Jackson, N. Y. Papers by Abby D. Monroe, Mt. Pleasant, S. C., and Martha Schofield, of Aiken, S. C., gave us interesting accounts of their work among the colored people. Discussion on these papers was opened by Howard M. Jenkins, followed by many others.

FOURTH-DAY MORNING.

Wm. C. Starr, S. Elizabeth Stover and James H. Cope presented papers on "Gambling, Lotteries, and Kindred Vices."

An interesting discussion followed participated in by Mary Ann Chapman

who appealed to parents to discourage their children in playing marbles for keeps, for, as Allan Flitcraft added, the secret of the whole wrong of gambling is getting "something for nothing." Jesse Holmes, Baltimore, said that if we would teach our children the wrong in this principle of gambling we need not fear their being led astray in their little innocent games.

Older people were warned to be watchful in all their dealings and doings in life, to live consistently with their teachings, as Joel Borton expressed it, "O! Consistency! thou art a jewel!"

The following telegram was directed to be sent to the chairman of the House Committee at Washington:

"The Philanthropic Conference of the Religious Society of Friends, numbering some 2,000 individuals, from nearly twenty States, respectfully urge prompt and favorable action upon the Senate Anti-lottery Bill, now pending in the House."

The subject of "Prison Reform" was opened by Edward Stabler, Jr., Superintendent, followed by a paper on "Prison Reform, its Present Aspect," by Mariana W. Chapman, Brooklyn.

The subject was further treated by Rebecca J. Broomell's paper entitled "The Reformatory Phase of Prisons and Asylums from a Civil Service Standpoint."

It was felt that a greater consideration was given to the financial part of prisons than to the comfort and elevation of the prisoners. They are regarded too much as places of safety and punishment rather than reformatory institutions, instructing the inmates in something higher.

A protest was given against allowing card-playing and gambling in prisons.

Employing matrons in police stations was highly recommended.

The afternoon session opened by the report on "Capital Punishment," by John L. Thomas, Superintendent, in which he showed the need of greater zeal among Friends to promote public sentiment against the death penalty.

Papers bearing on the same subject, written by Adaline O. Waters and Wm. P. Sisson, were left for publication, the authors not being present and time so limited.

It was thought imprisonment for life was a better punishment for murder than capital punishment. The worst use you can put a man to is to kill him, the best use is to give him a chance.

Lydia Price said, "I am often surprised at the quiet attitude we appear to take in respect to the death penalty. We should keep in view two objects when dealing with criminals—1. Protection of society. 2. Reformation of the criminal. For we should love the offender but hate the crime, and should therefore try to do all in our power to reform him."

An appeal from Baltimore Yearly Meeting Committee for the purification of the press was presented. It appealed to individuals to watch the papers that came into their homes and to be active in advising the editors as to these unsuitable publications.

The taking of "Sunday Editions" of daily papers was denounced, for although the work of publishing is mostly done on the previous day, it generally contains a greater amount of unprofitable reading than any of the other six days' issues. It also has a tendency to so absorb the attention of many men that they prefer its too often harmful entertainment to more educating and elevating reading. The perusal of these so takes their attention that they sometimes even neglect their meetings.

Superintendent Asa Engle's report on "Peace and Arbitration" was read by the secretary, followed by a paper on "International Arbitration" by Sarah Waln, N. J., and another on "Peace" by David Ferris, Del.

Lydia H. Price spoke. Allan Flitcraft said, "In olden times it was love your friends and hate your enemies, but now it is love all mankind."

The report of the Executive Committee was given.

A feeling remembrance was read of

our beloved friend, Louisa J. Roberts, written by Lydia H. Hall, and read by Anna Jackson.

Feeling; of gratitude and appreciation were given to Friends of New York Yearly Meeting for their unlimited efforts to make all so comfortable and everything pass by so orderly and enjoyable, making the week's stay one of entire harmony and pleasure. Many Friends spoke in reference to this.

The closing expressions were full of love toward all. 'Twas felt that this Mount of Chappaqua had surely been the mount or mounting of all

Prayer was offered by Mary Travilla, and after an impressive silence Joel Boston arose with the words, "As the mountains surround Jerusalem so has the love of God been around us," and the meeting closed—to meet again, if so permitted, two year's hence within the border's of Philadelphia Yearly Meeting.

OTTAWA,
BEFORE DAWN.

The stars are stars of morn ; a keen wind wakes
The birches on the slope ; the distant hills
Rise in the vacant North ; the Chaudiere
fills

The calm with its hushed roar ; the river takes
An unquiet rest, and a bird stirs and shakes
The morn with music ; a snatch of singing
thrills

From the river, and the air clings chills.
Fair, in the South, fair as a shrine that makes
The wonder of a dream ; imperious towers
Pierce and possess the sky, guarding the
halls

Where our young strength is welded strenu-
ously ;
While in the East, the star of morning dowers
The land with a large, tremulous light, that
fills

A pledge and presage of our destiny.

DUNCAN CAMPBELL SCOTT.

Ottawa, Ont.

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