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Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. X.

LONDON, ONT., TWELFTH MONTH 1st, 1895.

NO. 23

"IF ANY MAN WILL BE MY
DISCIPLE LET HIM TAKE
UP HIS CROSS."

And what is the cross? Is it bars at right
angles?

Or the tree upon which the Redeemer
was slain?

Or its symbol of gold, ornamented with
spangles,

On the breast of yon fair one, attached
to a chain?

Ah, no! 'tis the curb of our turbulent pas-
sions,

A rein on the powers that lead us astray,
That bind down the soul to this world and
its fashions,

And lure us from wisdom, and virtue away

'Tis a friend sent from Heaven, in mercy
to free us

From the state of a slave that is galled
by his chain.

'Tis the herald of liberty, panting to see us
Restored to our rights and to freedom
again.

'Tis a guide to the pilgrim, appointed to
lead us,

From the world's barren hills to the
valley of peace.

Where the Shepherd immortal will shelter
and feed us,

Who cares for the flock, but regards not
the fleece.

'Tis the strong one who casts out the
strong man in armor

Who spoils all his goods, and restores
the domain.

'Tis the fan, in the hand of the heavenly
farmer,

Which winnows the chaff off, and leaves
us the grain.

'Tis the axe, which the husbandman, purely
from kindness,

Applies to the root of the bramble and
brier,

To the "wild olive branches" which man
in his blindness

Would shield from the cutter, and save
from the fire.

And who can be blind to the value of
treasures

In mercy so richly extended to man!

'Tis the votary of folly, in search of low
pleasures,
That fade as we seize them, and die in
our hand.

Thrice blessed, even now, though in life's
lowest station

The Christian who sits at the feet of his
Lord,

With joy bears his cross through this
scene of probation;

And patiently waits his eternal reward.

BENJAMIN FERRIS.

EVOLUTION OF THE HEBREW CONCEPTION OF GOD.

X.

Samuel built up a sect of prophets, and after his death there were several who are worthy of notice. One of them, courageous apparently as Samuel himself, was Nathan. We have but a brief record of his work, but brief as it is it is full of significance. David's domestic life was that of a typical oriental monarch. Enamored by the beauty of the wife of one of his military officers, he planned to send this officer into a point of danger, and there have him deserted by his command, when the enemy made a sally. The plan was carried out, Uriah was killed, and in due time the widow, Bathsheba, became the favorite wife of David, and to them was born a son. In any other Eastern Court of that time such an event would cause no comment among the subjects of the royal monarch. The will of the king was supreme, his power absolute. Not so that of David. Mighty in war, autocratic in his command of his subjects, the prophets were greater than he. Woe to him, be he monarch or subject, who resisted the command of the prophet. "And the Lord sent Nathan unto David." Here follows (II. Sam. xii., 1-4) one of the finest examples of

spiritual admonition through the medium of a parable that is to be found in the Bible. "There were two men in one city, the one rich, and the other poor. The rich man had exceeding many flocks and herds; but the poor man had nothing save one little ewe lamb, which he had bought and nourished up; and it grew up together with him and his children; it did eat of his own morsel, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveler unto the rich man, and he spared to take of his own flock, and of his own herd, to dress for the wayfaring man that was come unto him, but took the poor man's lamb and dressed it for the man that was come to him."

To fully appreciate this parable we must remember that it was written at least 700 years B.C., at a time and among a people when and where bloodshed and violence and pillage were almost constant occurrences, and the custom of war authorized the entire subjection of women to the will of the conqueror. In our study of the Bible a word-picture, such as this narrative presents, brings into definite perspective the moral and spiritual perceptions of the people that could not otherwise be portrayed. David was cruel in war, sensual in his court life, and in most of his deeds showed very little evidence of acute moral perceptions.

But Nathan's story aroused the indignation of the king, who little dreamed that the rich man in the parable was a prototype of himself. "And he said to Nathan, as the Lord liveth, the man that hath done this is worthy to die; and he shall restore the lamb fourfold, because he did this thing, and because he had no pity." And Nathan said to David, "Thou art the man." Here we have an insight of the innermost heart of David. In the flush of his victory he had had no pangs of conscience. Were it not for this 12th chapter of Second Samuel we might infer that his moral perceptions were not refined, and we should thus fail to appreciate

the real ethical progress and attainment Israel had made at this early day. David was touched with a sense of his own sinfulness and his heart was filled with contrition.

The record states that Nathan foretold the death of the offspring of his guilty love as a fit punishment for David's transgressions. Let the reader turn to the 12th chapter of Second Samuel and read the 15th to 23rd verses inclusive. One is astonished to find such exalted spirituality in so early an age of the world. To fully appreciate the situation one must remember that according to the prevalent belief of the time all physical ills were attributed to the anger of an offended God. Thus the sickness of his child was felt by David to be directly caused by Jehovah as a punishment for his sin, and while there was a hope of preserving the life of the boy David ceased not to fast and pray that he might avert the dreadful evil. When the child died he ceased to fast, saying "While the child was yet alive, I fasted and wept; for I said, who knoweth whether the Lord will not be gracious unto me that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me."

This faith of David in a righteous power that rewards virtue and punishes vice, was in strong contrast to the religious conceptions of the rulers of the surrounding nations, whose gods possessed little, if any, that is ethical in character. Not until religion was apprehended as being based upon morality and righteousness, and not until the moral nature in man was quickened and conscience developed can we find the germs of the pure spirituality that Jesus of Nazareth proclaimed. It is therefore a remarkable development of the Hebrew religion, when fear, as the basis of religion, is displaced by contrition and repentance, acts of self-condemnation in which fear has no part. The discernment of the development of

the Hebrew religion does not, however, see in David, but in Samuel and Nathan, the purest expression of the Divine message in the human heart, 3,000 years ago. David was more than a king. He may well be honored as the mighty king of Israel, whose military genius welded the scattered tribes into a homogeneous people and made of them a nation able to maintain itself against the assaults of all enemies from without. But had he been only this his fame and value to posterity would have been no greater than that of Hiram, King of Tyre, his friend and equal on the field of battle.

But David was greater than all the kings of the world in his or earlier times because he gathered around him advisers like Samuel, Gad and Nathan, Abiathar, Abimelech and Zadok, counsellors of righteous aspirations. Morally David was weak. Here it might be said that the Psalms which bear David's name are certainly evidences of his exalted spiritual character, but we must not be misled by the superscription of these beautiful poems which point to him as their author. We must undoubtedly look to a far more recent age than David's for the origin of most if not all of the Psalms, and it is well for the character of David that the "Higher Criticism" relieves him of the duplicity of writing hymns of such tenderness and sweetness as the 23rd and 51st, and at the same time violating in his conduct the letter and spirit of them. We must judge David's character by the history given in the books of Samuel, a history so full of minute details that it comes to us with the freshness that it would have were the writer an eye-witness of that which he records, who did "nothing extenuate nor set down aught in malice."

Saul had failed to maintain the confidence of the prophetic party in Israel. David kept himself always in touch with the prophets and, to a large degree, under their influence, and abased himself under their rebukes, as when

Gad denounced him for ordering a census of the people (2nd Sam xxiv.) and Nathan rebuked him for his degradation in the case of Bathsheba. The value of David's example in our study of the development of the Hebrew conception of God is the evidence it gives of the rule of conscience over many acts of his life, as for instance in his generous treatment of Saul (1 Sam. xxiv. 1-12), in his repentance under the rebuke of Nathan, in his humility during the rebellion of his son Absalom, and especially in his bearing under the curses of Shimei (2 Sam. xvi. 5-14). It was for this reason that the prophets regarded David as a man after Jehovah's own heart. But we must not look to David as this man. Because of the weakness of his moral character his life was chequered with deeds that shock us. The pathetic picture of Rizpah (2 Sam. xxi.) and of his withdrawal on his death bed of his forgiveness of Shimei (1 Kings ii., 8, 9) are evidences that not to David, but to the prophets who at times controlled the actions of David, we must look to find the purest religious attainment in Israel 1000 years before the Christian era. The prophets listened for the Word of God, fortunately for the world David listened to the prophets.

WM. M. JACKSON.

New York, 11th mo., 1895.

EXTREME DOCTRINES.

I must beg leave to resume this subject. It is of much importance if Friends desire that their Society should increase or even hold its own. For in either case they must revise their creed, and I would be willing that this be made the test of the necessity of so doing.

And first let me oppose to the authority of Tolstoi that of Doctor Megee, Archbishop of York, who some months ago shocked orthodox England by declaring that if the teachings of Jesus were observed, society could not

exist a single week. He omitted to say *literally observed*, but he vindicated his utterance very triumphantly in a magazine article afterwards.

Let it be remembered that in all ages of the world, speakers who desire to be specially emphatic, have used a figure of speech which is called hyperbole. God is reported to have used it in his first command to Adam, forbidding him to eat the fruit of the tree of knowledge, "for in the day that thou eatest thereof thou shalt surely die." Adam indeed died after eating, but not the same day. The intention of hyperbole, say the books, is to emphasize, is to rouse the dull mind. Jesus used it for this purpose. "Be ye therefore perfect, *even as your father which is in heaven is perfect.*" This is pure hyperbole. Man can not be perfect—surely at least not as perfect as God. Then again, "If any man come unto me and hate not his father, and mother, and wife and children, and brethren and sisters, yea and his own life also, he cannot be my disciple." This also is pure hyperbole. Jesus meant no more than when he elsewhere said. "He that loveth father or mother more than me is not worthy of me," only he wished to intensify it.

And then, what is resisting evil? When Jesus took a scourge in his hand and went into the temple and drove out those that sold sheep and oxen and doves, and overturned the tables of the money changers, was he not resisting evil with a strong hand? And if it was not wrong, may I not with a club instead of a scourge, drive out a thief from my house, as he did thieves from the so-called house of God?

But now think a moment of the consequences of a literal construction. I see two young men about to outrage a child of eleven years, and then choke her to death—such a case as that of Ida Gaskell in yesterday's paper. I must not lift my hand for her protection, however she may appeal to me.

I must wait till the horrid deed is accomplished, and the child is dead, and then I may arrest the brutes and have them punished. Is that the meaning of Jesus?

And then as to the idea that if we refrain from protecting ourselves, God will protect us. Now in the first place it is obvious that the merit of not protecting ourselves, lies in the willingness to bear the evil uncomplainingly, and he who declines to protect himself in the confidence that he will be otherwise protected by divine interposition, is no better than he who relies for protection on the police. He is not willing to suffer and expects to escape.

But what reason is there for expecting divine protection as the reward of non-resistance? It is not promised, and I am sure that experience does not authorize the expectation. In the same yesterday's paper I read that an aged couple were murdered in bed and their house robbed. As no noise was heard by the occupant of the next room, it is clear they made no resistance: indeed they were killed by crushing their skulls with a heavy hammer, and they never waked. Thousands of babies are murdered every year in the great slums: they make no resistance. When the Arab slave hunter attacks the African village, the negroes make no resistance, unless flight be resistance and is so forbidden. Of those caught the very young and very old are massacred and the rest made prize. It is then perfectly plain that mere non-resistance will not secure the protection of heaven.

And then another consideration arises: is it lawful to punish what it is not lawful to prevent? If I cannot lawfully prevent an outrage on my wife and daughter, can I lawfully prosecute the perpetrator to punishment? Is the law of God so different from man's reason as to involve this absurdity, that I cannot without sin prevent rape and murder, but I may punish him that commits those crimes? If so I agree with Mivart,

that stark atheism is preferable to a belief in such a deity. And what I write now to enforce is that men are everywhere repudiating Christianity because the churches teach such shocking doctrines. But while they live up to their professions, so far as I know, we do not. Many Friends in the late war, joined the Union army. I know some who are still members of the Society, and of our Meeting, and I never heard of any who were disowned for resisting the evil of secession.

J. D. McPHERSON.

Washington, 6th mo., 1895.

EXTREME DOCTRINES.

In a recent REVIEW the articles upon this subject interested me, and I am thereby led to express a few thoughts further upon the subject. The articles referred to treat of the teaching of Jesus in regard to resisting evil. For my part I cannot think that Jesus meant to teach the lesson we would get from a literal interpretation of the words, "Resist not evil." Resist means—"To strive or act against," "To counteract," "To withstand," "To make opposition." To my mind we should resist evil at all times. Are we not resisting evil when we, in the face of opposition, under the gaze of the scornful, even under the rod of persecution, "dare to do right," and lift up our voice against evil? When we can by precept or example reprove evil doings, are we not resisting evil? I cannot see it otherwise. "Resist not evil." Resist it not with evil, not with force of arms, but rather put on the "whole armour of God," that we may in love and with the "Sword of the Spirit" successfully resist evil. It seems to me we must interpret these sayings of Jesus, as recorded, in the light of conscience. Jesus never gave a commandment, he set forth no teaching that we cannot follow, if we rightly interpret his meaning, but we must often look further than the passage as we find it for the meaning that

Jesus meant to convey. We must get into the spirit that led and actuated him, then we can know of a certainty that he taught truth. So it is with this teaching, "Resist not evil." Did not Lucretia Mott resist and overcome evil when she trusted to the leader of an infuriated mob to pilot her through the angry crowd to a place of safety? We know of many instances where the mighty weapons of love and peace have successfully resisted the strong arm of force and gained the victory. We are not to return evil for evil, but good for evil. When struck upon the one cheek, we are not to strike back in retaliation, in revenge, or in the same sinful spirit, but turn the other cheek, the other side of our nature, the lovely, the peaceful, the Godly, and thereby resist and overcome evil with good. "To him that would take away thy coat, give him thy cloak also." Let him share with us this garment of the Spirit, whereby we must all be clothed before we can partake of the fruits of the Father's Kingdom. "Whosoever shall compel thee to go a mile, go with him twain." When we have travelled with him his mile, have become acquainted with his way, his evil design perhaps, go with him another mile and show him a higher and better purpose, show him we have a great love that casteth out all fear, a love that must resist and overcome evil. There are to my mind two important words left out of the text. According to my knowledge of the character of Jesus, he wanted to convey this meaning, "Resist not evil with evil, but rather, resist evil with good." A little further along we find this: Matthew v., 44—"But I say unto you, love your enemies, bless them that curse you, pray for them that despitefully use you and persecute you." Love, blessing and prayer, under a guidance of the Spirit of Christ, the strongest weapons with which we can resist evil. Surely, no one was ever more opposed to evil than was Jesus; no one ever strove harder or did more to counteract evil than he; but never

for an instant with evil, always with love, blessing and ever praying for his enemies, and for strength at the last to withstand the powers of evil that seemed determined to overcome him; but the love of God enabled him to resist every temptation and to fulfil that for which he himself said he came into the world, "To bear witness to the truth."

JAS. D. STEER.

Winfield, Iowa, 11th mo. 5th, 1895.

THE WISSAHICKON.

ELLWOOD ROBERTS.

I sit beside thy bank, sweet stream,
The summer sky above me glowing,
And watch thy waters brightly gleam,
And hear the music of thy flowing;
Amid the season's beauties rare,
Which every heart to new life quicken,
No spot on earth seems half so fair
As thy sweet valley, Wissahickon!

The trees bend low above thy brink,
Thy waters keep their green from fading,
The cattle come at noon to drink,
Contented in thy shallows wading;
When sultry heat is here, oh, stream!
And hillside fields with drouth are stricken,
More beautiful than any dream
Is thy moist vale, oh, Wissahickon!

The Indian dwelt upon thy shore,
Before his steps the wild deer bounding,
He roams thy peaceful banks no more,
Who gave thy name so sweetly sounding;
Though here and there thy forests grow,
And on thy steeper hillside thicken,
All else is changed except the flow
Of the bright waters, Wissahickon!

Thy current swept along in might
To join the Schuylkill in its glory,
Long ages ere man saw the light,
Compared with thine, how brief his story;
So, when the race has passed away,
With final death and ruin stricken,
Thy floods shall roll upon their way,
Just as to-day, oh, Wissahickon!

* * * *

Let others roam the wide world round,
In search of wealth, or fame, or pleasure,
Contented here may I be found,
My books, my toil, my home, my treasure;
And oh! may fortune grant this boon
To me when I with age am stricken,
To sit beneath the sky of June,
And hear thy murmurs, Wissahickon!

HOW CAN WE AS A SOCIETY MOST EFFECTUALLY DIS- COURAGE THE USE OF TOBACCO?

Essay read by Hugh W. Zavitz at the Philanthropic Session of F. D. S., at Coldstream., 9th mo 29, 1895.

In previous papers we have tried to point out some of the injurious effects of tobacco. To-day let us endeavor to find out in what way we can do most to discourage its use.

Friends have always been among the foremost in all great reforms, and the following incident shows that they are keeping this place with regard to tobacco.

When the General Conference was held in Virginia in 1892, to a special train conveying Friends of New York, Philadelphia, Baltimore, etc., to the number of about 350 persons, no smoking car was attached, simply because it was not needed. They had no use for it. The officers of the R. R. said it was the first passenger train they had ever run with which a smoker was not required. What an example these Friends set before the world. Would it not do more to discourage the use of tobacco than volumes written on its evil effects, for example is greater than precept.

A great advance has been made by teaching our children in school of the harmful effects of tobacco on the system. But of what use is it to teach a child this, and have him come home and see his father constantly using it. How is the influence which might be exerted weakened, for his papa is to him a nice man and a strong man. He is never to know how much better and stronger he might have been were it not for the poisonous effects of tobacco.

If we can add to our example such earnest teaching as shall keep our boys from entering into this foolish, harmful and wasteful habit, a great victory is gained, for where is there a thoughtful boy who after having his mind turned to the harm of tobacco will ever begin its use.

An incident comes to my mind of a young man who had led a very dissipated life, indulging freely in the use of liquor and tobacco and other kindred vices, and who became convinced of his evil ways and returned to the Father, resolved to lead a better life, joined the church, and started in business as a grocer. He saw the evil arising from the use of tobacco and could not conscientiously sell it to his customers, and is consequently running a model grocery and is doing a flourishing business.

Are we not as individuals and as a Society losing much which might be ours if we did not continue in the traffic in tobacco. There are many very conscientious persons who have left tobacco out of their grocery business. And is there anything we could do that would more discourage its use and give peace of mind?

It has been suggested that we write an address to all of our Society, urging them to more thoughtfulness on the subject of tobacco, and especially of its sale.

Paul says: "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended or is made weak."

EUGENE FIELD.

A deep shadow of sorrow has passed upon the land that has especially touched the hearts of the children, in the sudden death, in his home in Chicago, on the 4th ult., of Eugene Field. Below will be found one of his most popular juvenile poems. It comes from the heart of nature, and will be acknowledged by old as well as by young, a gem of the first brilliancy. Following will be found a poem, the best we have yet seen, in memoriam :

LITTLE BOY BLUE.

The little toy dog is covered with dust,
But sturdy and staunch he stands,
And the little toy soldier is red with rust,
And his musket molds in his hands.

Time was when the little toy dog was new,
And the soldier was passing fair;
That was the time when our Little Boy Blue
Kissed them and put them there.

"Now don't you go till I come," he said,
"And don't you make any noise"—
So toddling off to his trundle bed,
He dreamt of the pretty toys.
And as he was dreaming, an angel song
Awakened our Little Boy Blue;
Oh, the years are many, the years are long,
But the little toy friends are true!

Aye, faithful to Little Boy Blue they stand,
Each in the same old place—
Awaiting the touch of a little hand,
The smile of a little face.
And they wonder—as waiting the long
years thro'
In the dust of that little chair—
What has become of our Little Boy Blue
Since he kissed them and put them there.

IN MEMORIAM.

A trail of mist on the low gray deep,
A blur of rain on the land,
And the breath of flowers where he lies
asleep,
With one white rose in his hand.

The strong, sweet singer, who laid aside
His lute till the dawn should come,
But drifted away, with morning tide,
And left it forever dumb.

And what are the wonders his eyes have
seen,
And what are the secrets he knows,
He never will tell as he lies serene,
Just clasping the sweet, white rose.

But not in the splendor of seraphs he seems,
This child-hearted poet we knew.
In some happy garden of blossoms and
dreams

He wanders with Little Boy Blue.

They smile at the toys that they left for a
night,
The playthings of youth and of age,
For the man is a child in the kingdom of
light,
And the child is as wise as the sage.

And whatever marvels in dying may be,
This lover, so tender and true,
Will turn from the raptures of angels to see
The face of his Little Boy Blue.

Emily Huntington Miller.

Northwestern University, Evanston, Ill.

They are the weakest, however
strong, who have no faith in them-
selves or their powers.

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*Published in the interest of the Society
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BY S. P. & EDGAR M. ZAVITZ

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ANNOUNCEMENT FOR 1896.

We purpose to, next year, enlarge each issue of the YOUNG FRIENDS' REVIEW to 20 pages, and publish monthly, making the club rates but 50c. per copy. We are sure our readers have discovered a steady improvement in the REVIEW in the past. We are determined to make the paper still better if possible the coming year. The policy of the REVIEW will be much the same as in the recent past. We aim to make it pure, liberal and progressive. We hope to make it useful, especially to our young people, and interesting to both old and young. Many

of the distinctive principles of Friends will be brought to the notice of our readers the coming year through the columns of the paper. With the issuing of the next number we will have continued the REVIEW as a semi-monthly two years. We find it has its disadvantages as well as advantages, and although we have increased considerably in number of subscriptions, the advance has not been sufficiently great, we think, to justify us in meeting any longer the extra expense and labor. We are satisfied that we can make our 20-page monthly next year more generally satisfactory.

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TO OUR CLUB RAISERS—We are a little late in making our announcements for 1896, but we now ask each and all to commence at once and make this campaign a vigorous one. We believe our terms for next year will make it easily possible for you to co-operate with us and *very greatly* increase the circulation and hence helpfulness of the REVIEW. We appeal to our readers everywhere, also, to assist us in sending the little paper into a thousand more homes the coming year. There are probably a thousand Friendly homes within our reach into which no Friends' paper goes. This should not be. These are to be found in every Friends' neighborhood, and the REVIEW for one year will be sure to do them good. In fact every family would be benefitted by having the YOUNG FRIENDS' REVIEW to read.

The very able articles continuing from month to month in the REVIEW, "Evolution of the Hebrew Conception of God," by William M. Jackson, of New York City, are creating more than ordinary interest. They are worthy our attentive study. The author is well informed along the path he is pursuing, and is withal one of the very best and clearest writers our Society has. The development of religious thought which may be clearly traced through the pages of the Bible from the earliest ages to the time of Jesus, is a topic of much interest and importance.

The selections we have given from the book of poems, "Lyrics of Quakerism," just published by Ellwood Roberts, will perhaps better indicate their style and character than any comment upon them by us. We can assure our readers that everything in it is pure. Its distinctive teaching is faith in the "Inner Light," as held by Friends, with frequent reference to the life in the realm of nature, interspersed with portrayals of homelike rural scenes, where peace, happiness and contentment reign.

The following from the *Norristown Daily Herald*, indicates its reception in England. Friends making selections for their libraries should not overlook this volume:

"A shipment of freight of rather unusual character, from Norristown to London, was made the present week. It consisted of fifty copies of "Lyrics of Quakerism," the volume of poems by Ellwood Roberts, that number having been purchased by Edward Hicks, Jr, a leading English publisher and bookseller, to supply demands for the work in that country.

"On September 14, just a week after the book was published, Mr. Hicks ordered two copies of the work, which were forwarded by mail. Assuming that he would be given the sole English agency, which he has since obtained, he, on his own responsibility, displaying commendable energy on his

part, prepared a circular. Accompanying it is an invitation to purchase a copy. The result is the order mentioned, which in due time no doubt will be followed by others.

"It may be added that the first edition of the book has been for some time exhausted, and that the shipment to England was from the second, almost identical with the first, which promises to be entirely absorbed by the demand for the holiday trade, at home and abroad.

"The attention of persons buying a book for a holiday present is invited to this work. It makes a handsome gift, especially valuable and desirable for this purpose to residents of Norristown and vicinity and adjoining counties, because of the illustrations and descriptions of local scenes and objects. It is seldom that so acceptable a gift can be procured for so small an amount of money.

"The book can be procured at the *Herald* office, can be ordered through any bookseller, or will be sent postpaid by the author on receipt of price, \$1.25 and \$1.50, according to style of binding."

HARTLAND, MARSHALL CO., IA.
11th mo. 10th, 1895.

At Marietta Monthly Meeting of Friends, held Seventh-day last, we had a good attendance and considerable of interest in the business of the meeting.

Applications were received for membership by three persons lately moved into the neighborhood from Webster City, Ia., which were favorably considered, and a Committee appointed to confer with the applicants and report at next Monthly Meeting, in accordance with the rules of our discipline. A Committee was also appointed, as is our custom, to correspond with and arrange for conveyance to and from the railroad for any Friends from a distance who may attend our approaching Quarterly Meeting, which will be held at Marietta on the 7th of 12th mo. next. Representatives were also appointed

to attend the Quarterly Meeting and report to next Monthly Meeting. The advices in our discipline, which are directed to be read at least once a year, instead of reading them at the Monthly Meeting, when all of our Queries are read, they were read before the close of this meeting, and some expression was given in regard to the importance of our endeavoring to profit by the injunctions therein contained. First day, 11th mo. 17th, we will meet at the meeting house to organize a Young Friends' Association. I wish the editor of the REVIEW would publish some exercises for First-day School Conference, as well as recitations.

D. C.

NEBRASKA HALF-YEARLY MEETING.

The above meeting was held near Genoa, 10th mo. 26th to 29th.

Seventh-day the meeting of ministers and elders convened at 2 p. m.

The silence was broken by an earnest petition for Divine guidance through the coming session; and that our leaving home and mingling together might promote our spiritual growth. Our Friends, Joshua Mills and David Wilson, also some other visiting Friends, were acceptably with us. The representatives were all present but three. Of the representatives appointed to attend Yearly Meeting, two attended, and Isaiah Lightner expressed his satisfaction and benefit in so doing, and wished that more of us could have been there. All the queries were read and several comments made upon them. The desire was expressed that our elders be more zealous.

The principles of Friends are for us to do what will bring no condemnation. If we were obedient to the Light all our principles would be made plain and we could teach them to others by example and precept. The more we labor the more strength we have. To do that which brings peace to us is one of the fundamental principles of our Society.

The meeting closed under a feeling of love and with the thought that there had been considerable advice given for our profit and encouragement.

First-day morning—The short silence was broken by David Wilson, who said: "We should speak the word in season. What a blessed thing that we have such a High Priest to whom we can go at all times. It should be our aim to always live up to our highest convictions of duty. We have but one journey through life, and it is important that we make no crooked paths. The children of Israel were forty years in the wilderness, and we are often a long time in the wilderness of the flesh. Let us follow the example of the blessed Saviour, and remember:

'No one can drift
Beyond His love and care.'

Daniel Griest spoke of the difference between a prepared sermon and one not prepared. In the latter God prepares the hearts of his hearers by the baptism of his spirit. We must have the Light, and then we can do right, then we have that spirit of forgiveness, of love. That is what gave Jesus power to do all things. We should live in the present and not in the future, then we will have heaven here among ourselves and neighbors.

Isaiah Lightner followed by saying: "Behold how precious it is for brethren to mingle together. I came as an empty vessel and my prayer has been that we might come into love. We have but a short life to live, and why should we enter into thoughts of contention? Why can't we rely upon an all-wise Father? There is something within us that teaches us all things. Even those upon whom we look as uncivilized have it. How I wish that we might cultivate this, cause it to grow and bring forth fruit to the all-wise Father, recognizing the fact that He will come to us. We each have our work. All were created for some good, not drones, but engrafted into the true vine. Let us help the world to grow better. 'How good it is for

brethren to dwell together in love and unity."

These were followed by other speakers calling us to the Light. The meeting then closed, and, after the usual hand shaking, we partook of a bountiful repast prepared to sustain the physical, after which we proceeded to hold our First-day School Conference. The usual routine of business was transacted, after which we listened to a well rendered programme, consisting principally of recitations and essays.

Second-day morning—After the appointing of an assistant clerk, a Committee was appointed to collect the exercises of the meeting and report to the papers. A paper was presented from Genoa, M. M., concerning the war in Cuba. The Committee appointed to decide what to do with it reported it best to send it to the chairman of the Philanthropic Committee of Illinois Yearly Meeting. An excellent epistle from Prairie Grove Quarterly Meeting was read, also a very acceptable letter from Mary G. Smith.

1st Query—Joshua L. Mills said that we can often make our circumstances, especially in regard to attendance of Meetings. Isaiah Lightner desired that we might mingle more together and give our little offering, not wait for others.

At the opening of the afternoon session, the representatives reported the names of George S. Truman for clerk, and Katie E. Shotwell as assistant.

2nd Query—The thought was expressed of how thankful we ought to be, and are, to be able to answer this query so fully, that we have so much love and unity throughout all our transactions.

The 4th and 8th queries were read and commented upon. The closing was one of the most impressive ever experience in our Half-Yearly Meeting. Several expressed themselves, a few of their remarks I will give: D.W.—"Let us remember that he that ruleth his spirit is greater than he that taketh a city." "Unto us a child is born, unto

us a son is given, etc." "Before Abraham was I am." Christ was not crucified, but ever lives to help us." J. L. M.—"I endorse the above remarks. That chord of love is Christ, and wherever we go let Him be uppermost. He will rule all temporal things as well as spiritual. Let Him come in and rule. Let us say: 'O Lord Thy will be done!'"

J. Russell Lownes said that the query often arises: What is the use of a birthright membership? "I owe nearly all that I am to it. I feel the chords of love stronger than ever drawing us together. It is a fact that each day brings us nearer to the close of life. If we never meet again, may we all receive a crown of righteousness."

J. L. M.—"And may the blessing of God rest with us now and forever." The voice of prayer went forth for our many blessings and for help for each one to retain this feeling of love as we return to our respective homes. The closing minute was then read, and the many farewells said, when we separated for our homes, some to go by rail, others to go by carriage overland, but all with a feeling of joy and with the hope that we are all better for our mingling together.

KENNETT SQUARE.

The Young Friends' Association held its third meeting of the season in Kennett Square meeting-house, 11th mo. 3rd, 1895.

After the usual opening exercises, an original paper of the 4th chapter of 2nd volume of "Janney's History of Friends" was read by Hannah H. Walters, including the years 1661 to 1666.

W. Penn Hoopes read a biographical sketch of "John Woolman," born in Northampton, Burlington Co., N. J., 1720.

Although visited by Divine impression before he was seven years old, he was often tempted like other boys, and once after killing a robin in

sport, he repented and went to the nest and killed the young ones, thinking this was better than to leave them to pine away and die. He was early called to the ministry, and spent his later years in travelling, mostly on foot, doing all he could to promote peace, and for the will of the Master.

Anna Mary Martin read a short article concerning a meeting at San Francisco, California, from *Friends' Intelligencer*.

An original paper by Ida Pyle, "Take Care of the Minutes and the Hours will Take Care of Themselves," was read by Mary P. Wilkinson.

"Without taking up the burden of the future, if we would always make the single effort at the present time, the duty would always be light." It is easy, for instance, for the most ill-tempered person to promise themselves that the next time they are provoked they will not let their temper overcome them, but let us resolve always to do right *now*, leaving *then* to do as it can, and we would never do wrong.

A recitation by Emma J. Phillips, entitled "Gold We Never Reach."

The subject for discussion was, "Ought not Friends to use their Influence in every way to Promote Principles of Peace?"

It was opened by a paper prepared by M. Pennock Bernard, "Peace has been one of the fundamental cornerstones of Quakerism from the earliest times, they having always been opposed to war and bloodshed."

Arbitration is a grand idea. Now, I yield to none in my desire to hasten the day when all disputes, public or private, international or individual, shall be settled by arbitration, and I fully believe such will come, but as yet there is not a nation on the face of the earth that has fully outgrown the childhoodage. And as children are at times prone to be obstinate and self-willed, and defiant in their wrong conduct, so we see in nations a like disposition, and as the final resort in the case of the child is to serve compulsory treat-

ment; so with nations. When arbitration and all other peaceful measures have been tried without avail, then it seems to be our duty to use force.

In such a case as the brutal massacres which Turkey is inflicting upon Armenia, I fail to see how the more-civilized nations can wash their hands of responsibility in these crimes if they do not raise the means within their power to stop them.

The speakers were: Mary P. Wilkinson, W. Penn Hooper, Hannah B. Millhouse, Lydia R. Linville, Thomas Seal, Wm. Pyle, Wm. McCord, and others.

The time is fast approaching when arbitration will be more generally accepted as the proper way of adjusting all difficulties, but it must come step by step. In reference to what has been said, it is true there are times when it might seem there could be no alternative in correcting a child but to resort to severity, but it is a well-known fact that most incorrigible children can be more effectually reached if dealt kindly with.

The principles of *Friends* and their influence in the world can never be lost, and one of their strongest characteristics is their love of peace.

I do not see how we can live a consistent Friend's life if we do not live in peace. I think we might just be in that same barbaric state we find the countrymen above alluded to if we had not been taught, and I am sure we would not be so stirred by the blood curdling accounts from across the waters if we had not had our two hundred years teaching.

We do not expect to do away with the standing army of the United States, although we wish to bring about that sentiment that they will have as little need as possible for it. If we endeavor to make our neighbor more happy we will have no use for standing armies. I think George Fox was willing to suffer for his principles, but we have no record of his ever fighting for them. I think the influence of *Friends* has so permeat-

ed the Christian world that we do not have to push and agitate it as of yore. The Friends are moving along harmoniously, but I think that if any new thing comes up that the Friends are needed to take part in, there will some be raised up and fitted to do their part as zealously as of old. We, of to-day, are blessed in not having the rough and thorny path to walk over that our ancestors had. Yes, the world is caught up with the Friendly sentiment, and, if we continue to do our little individual parts, all will be well.

A. L. DAVIS.

NEW YORK AND BROOKLYN.

A regular meeting of the Young Friends' Association of New York and Brooklyn, was held in Brooklyn, 11th mo. 10th, 1895.

Cora Seaman gave the report for the History Section, in which she said that they had decided to review, this winter, the accounts of the early Friends in the colonies, and that, at their first meeting for the season, they commenced Smith's History of Delaware County. Mention was made of the first arrival of Friends in 1675, at Salem, and of Penn's arrival in 1682, in Upland, which name was afterwards changed to Chester. At this time the colony was very peaceful, there were few disownments, and, if any, they always reclaimed those disowned. In 1692 the first mention was made of Friends' schools. Many other interesting data were given.

The report of the Literature Section was given by Harriet C. McDowell, which consisted of the reading of portion of the accounts of Charles F. Jenkins' visit to England, which were published in the the *Intelligencer and Journal*.

The Discipline Section report was given by Amy J. Miller, in which she said that their section was continuing the comparative study of the Disciplines of America, and at their last meeting they took up the subject of

"Slavery and Oppression." Baltimore is the only Discipline that retains a clause bearing on the subject directly. In nearly all we are advised to bear our testimonies against oppressions of any form, in any country, remembering that the abuse of other's rights is against the teachings of Jesus.

Edward D. Hutchinson gave the report of the Current Topics Section, in which mention was made of the several local option laws, just coming into effect at Christiana, in Norway; that there was reported to be 140,000 slaves in Zanzibar and Zimba, and that the foreign element in New York city was trying to have the various foreign languages taught in the public schools of that city.

Albert A. Merritt then read a paper entitled "The Functions of Our Business Meetings," in which he said in part that one of the functions of our business meetings of to-day was to make the Society a better religious body, also that they should inspire the members with a desire for a greater religious life. They should foster the feeling of love and create a bond of sympathy among us. He then briefly outlined the object of the four different business meetings. The most prominent function of the business meeting is the looking after the lives and character of our members, that the responsibility of this, as well as that of answering the Queries, should be felt by all our members.

After an interesting discussion the meeting closed, leaving in the hearts of those present a resolve that they would hereafter try, as far as possible, to attend the business meetings. M. H.

To the Editors of YOUNG FRIENDS' REVIEW.

We left West Liberty, Iowa, my wife and I, the early part of 10th mo., for a temporary sojourn in Woodson County, Kansas, near Yates Center. Business of importance demanding our attention has made it necessary for us to be here. I propose to give a few straggling thoughts pertaining to our Society, or

rather our relations to it. The desire to mingle again with Friends in religious fellowship—with the hope that we may be mutually benefitted—as we meet from time to time at the place appointed for the worship of our loving Father, prompts us to look longingly toward the place chosen for our future home. The prayer oft times silently ascends to our Almighty Father, the source of all spiritual life, that we, as members of the religious Society of Friends, may center more earnestly to the gift of God within ourselves, to the end that we may deepen in the eternal truth. I do not wish to complain or find fault when I say that the Meetings in this part of the west are small, owing doubtless in part at least to a lack of interest. I am aware that words of censure are void of the warmth of affection—there is nothing that pleads with more searching power than love. Why this want of interest? We are often admonished in our annual gatherings, and in our subordinate Meetings as well, to increase our diligence in the attendance of our Meetings, and to greater faithfulness to manifested duty. Ministers occasionally come among us (true their visits are quite rare at our subordinate meetings—where their labor of love is so much needed and where so many of our members never attend our annual Meetings) gifted with a message from on high, laboring in the authority which truth gives—with hearts all aglow with inspiration—they have done what they conceived to be their duty, and returned to their homes and friends to receive their kindly greeting, with peace in their hearts. Oh, I love them for their interest in the cause which lay so near their hearts, and from the very depths of my soul I appreciate their visits. Easy access is had to standard works, setting forth with clearness our fundamental doctrine (the light within) and the testimonies of the Society that have grown out of an adherence to its teachings. With all these facts and opportunities before us why this slackness? I cannot conceive

for a moment that ignorance of the duties and responsibilities of life are the cause, or that living up to the best light we have would conduce to indifference—for it is generally accepted did we so live the world would be far in advance of what it is to-day. Then it must be conceded that it is not so much for the want of light or the opportunities to develop in the spiritual life, for these are open to us everywhere. Again I ask, why this apathy? We search for the cause. Can anyone tell us? Oh, do we not need a greater baptism of the spirit? Do we not need a deeper consecration of heart—a more vital living faith? Do we not need the arousing rather than the teaching? Do we not need to go down into the inner sanctuary of man—with the searching power of the spirit, and break up the fallow ground of the heart that it may be more receptive to the touch of the spirit power? When thus thoroughly aroused and awakened will they not become interested—and thus a lively interest be felt throughout our borders? Oh, I believe, not until this thorough arousing so deep and thorough in its operations that it will not be likely to degenerate again into apathy, will the new birth be known. Will the work of the soul's salvation be commenced in earnest? Not until this baptism of the spirit, which opens in each soul a new and living way. New it is because it is fresh revealings of truth, bringing to our remembrance things both new and old—new, because our souls are ever expanding (in their growth) into a more beautiful life; thus it is a light to our feet, giving us an assurance that we are heirs of His heavenly kingdom here and now. But, says one, could I be assured of a live Friends' Meeting I would attend it. If not within its limits I would locate there. This expression suggests to my mind some thoughts. I will presume first his attitude to Society is that of a Friend. Then it follows that he or she, as the case may be, is a believer in the Light

(as we profess it); that obedience to all its requirements leads, step by step, to higher experiences, to grander conceptions of God and duty. He believes in Society, not as an end, but a means to an end. He recognizes a power within himself that makes for righteousness. That at times he feels down deep in his heart aspirations that lift his soul toward God in prayer for help in gratitude for the innumerable mercies and blessings conferred with this experience. With these convictions, does he owe no duty to society? Are not these the elements of spiritual growth in himself, and do they not contribute to the growth and uplift of society? That by living isolated from it he fails to give of the warmth of his own heart to the needs of others; for it is true that he or we grow in the truth, in the Grace of God, in his goodness and love, by helping others grow in giving them of the good things stored up in his own heart; by taking their hand in his and lifting them up higher, these beautiful truths are only seen in their grandeur and glory as the light of eternal day is permitted to shine with increasing effulgency by entire obedience to its teachings in each soul. I believe everyone that submits himself to divine guidance, that seeks to know His will from day to day, from hour to hour, and renders cheerful obedience thereto, will feel an increasing interest in religious association, will feel a helpful, prayerful spirit welling up in his heart, that when the hour comes that calls us from our various vocations in life to repair to the meeting-house for the purpose of performing acceptable worship due our beneficent Father, and that is so helpful to us, we will gladly embrace the opportunity and be thankful for the privilege.

I do not want to prolong my paper unduly. My heart is full, my interest unabating. To the many dear Friends scattered throughout the west my heart greets you in love. Our last Yearly Meeting, and also our Quarterly Meeting, held at West Liberty, were seasons

of Divine favor, and those of us who were permitted to attend them, may we be encouraged to renewed faithfulness; may the discouragements that at times darken our spiritual horizon be removed through faithfulness to the ever-shining Light. In His goodness is love, peace, and contentment.

THOMAS E. HOGUE.

LINES.

Written by Victoria B. Trueblood, Mt. Palatine, Putnam Co., Ill., 9th mo., 1895.

Our reward does not come for the stopping,
But just for the brave toiling on,
When our feet worn and weary would falter,
And the journey seems hard and so long.

When earth's shadows hang gloomy and heavy
As we are passing life's highway along,
And we earnestly plead with the Giver
For rest, and the last evening song.

We wonder when night will turn day,
And we shrink from bearing our crosses,
Forgetting the teaching of Jesus,
That our trials are blessings, not losses.

God's ways may look dark, his paths rough,
We murmur if friends prove untrue,
So unlike the Meek One who said,
"Forgive them, they know not what they do."

We forget all His sorrow and pain
When the cruel thorns pierce our tired feet,

We forget the crown He wore for us
That we might be for His service meet.

Let us scatter the sunshine about us,
And brighten with smiles the dark earth,
"I will never leave nor forsake thee,"
So why murmur? Our life can not all be mirth.

Perhaps loved ones are waiting and watching.

We'll meet them in the sweet by and by,
He keeps them all safe in His mansions,
We'll greet them beyond the sunset of our evening sky.

No! our reward can not come for the stopping,

Duty calls us to press bravely on,
Sorrows lose their sting in work nobly done,
The harvest must be garnered ere long.

Let us cling to the hand that will guide us
Till the last battle's fought, victory's won,
Earth's shadows and sunshine are over,
And the life never ending, begun.

It is claimed that the poor man has as good a right to his beer on the Sabbath as the rich man has to his fine wines, brandies and whiskeys. The jealousy of the poor man might ask no sweeter revenge than to continue the discrimination. For if the rich will continue to drink long enough they will become poor, and if the poor will quit drinking long enough they will become rich. An easier and wiser way of securing justice would be to amend the law and prevent the selling at rich men's clubs, restaurants and hotel rooms.—*Presbyterian Review.*

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