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# Young Friends' Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. II.

LONDON, ONT., TWELFTH MONTH, 1887.

NO. 7

## PEACE ON EARTH.

It came upon the midnight clear,  
That glorious song of old,  
From angels bending near the earth  
To touch their harps of gold,—  
"Peace to the earth, good will to men,  
From heaven's all-glorious King!"  
The world in solemn silence lay  
To hear the angels sing.

Still through the cloven skies they come,  
With peaceful wings unfurled;  
And still their heavenly music floats  
O'er all the weary world.  
Above its sad and lowly plains  
They bend on hovering wing;  
And ever o'er its Babel sounds  
The blessed angels sing.

Yet with the woes of sin and strife  
The world has suffered long;  
Beneath the angels' strain have rolled  
Two thousand years of wrong;  
And man, at war with man, hears not  
The love-song which they bring:  
Oh! hush the noise, ye men of strife,  
And hear the angels sing.

For, 'tis the days are hastening on,  
By prophet-bard's foretold,  
When with the ever circling years,  
Comes round the age of gold.  
When peace shall over all the earth  
Its ancient splendors fling,  
And the whole world send back the song  
Which now the angels sing.  
—[Edmund H. Sears.

## TO-DAY AND TO-MORROW.

Day is ours! To-morrow no man knoweth!  
Who boasteth of to-morrow boasts in vain;  
Who sows his seed to-day to harvest soweth,  
But he who sows to-morrow reaps no grain.  
Sow then the seed while yet the day is bright-  
ening,  
While yet thy rising sun is in the east;  
And when its slanting rays the west are  
lighting,  
Thou shalt enjoy a fruitful harvest feast.  
—[Edward N. Harned.  
Ippaquia, N. Y.

## SERMON

DELIVERED BY ISAAC WILSON IN THE TOWN  
HALL, COLDSTREAM, ON THE EVENING OF  
THE SEVENTEENTH OF ELEVENTH MO.,  
AT A MEETING CALLED ESPECI-  
ALLY FOR THE YOUNG  
PEOPLE.

"Wist ye not that I must be about My Father's business." This was the very fervent and very earnest reply of him who was called the Saviour and Redeemer of mankind when he was but a boy, a lad of twelve years of age; so sacred history tells us. To whom did he say it? To those who would seem to us to be his nearest friends and relations, even his mother. This has long been a beautiful lesson and very applicable in the experience of youth—not only youthful in a physical sense, but also in religious experience. There was a query why he had thus dealt with his mother, why he had tarried thus behind, why he had forsaken the company. That was the reply he made. There was already being realized in the boy's mind, in his inner life, a higher law, a stronger affection than the natural affection of friend or relation. There was something pointing out a higher relationship than that to his mother even, a relationship to his God, and the carrying out of this higher relationship implied a duty to his fellow-man; and this brought him where he was, among the learned, the lawyers and doctors in the synagogue.

We do not know as he had received any scholastic education, yet he was able to confound the worldly-wise, and propound questions to them beyond their knowledge. And when asked why he fearlessly and openly declared

that he was about his Father's business, he said it not disrespectful, but regardless of his home ties and affections. Has not this been the experience of many here to-night? Are there not many to whom this language is applicable, in whose minds there has been presented higher thoughts, undeniable convictions of something, some course that shall be their proper and especial concerns through life, some private avenues, even early in life, opening up into fields wherein they are appointed to labor. Our Heavenly Father visits his children now with these impressions as plainly and as sensibly as he did then. True Jesus Christ was and is called the Saviour of mankind. It is a very applicable tribute to him so to speak. I acknowledge him to be so just so far as his example and teachings induces us to follow in his footsteps—doing *our* Heavenly Father's will as he did his. For there is yet the same high, holy and dignified relationship co-existent between God and his children everywhere as existed between him and his Father.

The whole Gospel is explained by allegory. Lessons were taught by things material around them in order that we would have to seek before we could find, ask before it was given to us, that we would have to think before we could understand. And, if obedient, we will find this knowledge meted out to us as necessity demands it. God will send the spirit of truth into our world because he loves us. He is not an austere God, commanding with authority, vengeance and wrath. He was never filled with hatred against man because of man's disobedience and sin, nor did he send his Son into the world to judge and condemn the world, but because he so *loved* the world; and when, through this love of the Father, he sends his Son unto us to bring us up out of an imperfect, a formal, a Mosaical religion into a newer and more spiritual dispensation, may we receive him in the way of his com-

ing. It is not to condemn us, but to awaken in us the course of life he wishes us to pursue, and approving us in the degree that we walk therein. It may check us in some undue influences we have been practicing; it may improve us for the gratification of some unworthy desires, making us impure and sinful, and pulling down the high relationship we had with our Heavenly Father, but it is doing it in love for our souls. And when we put aside this invitation—as we have the privilege of doing from being free-will agents—and begin to persecute these impressions, this Christ, this saving power within us, it will visit us again and again, showing us that such and such a thing is right and the other is wrong, and it does it all from no other motive than love. I know this from personal experience, for I was a wayward boy, and often transgressed the known laws both of my earthly parents and of my Heavenly Father, and I was filled with remorse originating in my own mind, while I feel that God's love and the love of my parents were unchanged towards me and my eternal welfare. But let us close in with the invitation and do this thing that our better nature tells us is right and that we ought to do, till we may answer as fearlessly and as undaunted as our holy pattern, in the face of ridicule and criticism, as to the propriety of it; until we stand firm in our mind and dare to say: "I know this thing is right, and I will do it." May we dare to say it as Jesus said it, regardless of criticism even of a beloved and loving mother, who did not comprehend the spiritual dignity of the inner life of the lad, the high relationship between the youth and his Heavenly Father. It is no mark of disrespect to say this to the mother. May we early in life seek to know our Father's special business for us and be about it, for in no case will there be failure in the undertaking. There will be developed a knowledge that will confound the worldly-wise and will go beyond all the

knowledge and power the world can give. That heart that has been obedient to these heavenly visitations is founded in a faith that cannot be baffled by trials and difficulties in life; but after each trial overcome and duty performed there will be heard these assuring words, "Well done" even as we pass along, and all will be summed up at the close of life with an eternal "Well done, thou good and faithful servant, enter thou in."

He loves us, and wants us to love him and manifest our love for him by keeping his words, and thus doing He and the Father, "We will come unto him and make our abode with him"; "I and the Father are one." This does not have reference to the outward Jesus, but the spiritual Son of God, as the declaration of Paul more clearly shows: "Prove your own selves. Know ye not your own selves, how that Jesus Christ is *in* you, except ye be reprobrates?" Jesus Christ reached out, not alone through the example of his manhood for the good of the world, but through that Christ power that dwelt within him, and dwells in all—in John or James or Joseph as well as in Jesus. And this connection and combination, sustained with the human, made Jesus Christ. While the same Christ power may rule and reign in John, James or Joseph, qualifying them to do likewise the divine will of God, and doing this will is the daily bread that sustains the soul life of each day; it is the meat to eat that others know not of. Hence we become living examples of practical righteousness before the world at large, and it is designed that men should do no less than this. He imposes no task but what he gives us power and qualifies us to fulfill. He is too wise to err and too good to be unkind. He will not err as to your ability to fulfill every task he has imposed.

I do not think Christ brought sin into the world, but he says: "If I had not come ye would not have sinned, but now ye have no cloak for your

sins." There is no excuse now, no creeping out on the grounds of ignorance. We are told through impressions by our Heavenly Father that such a course is right for us, and there is no excuse. Parents may do much in directing us, the Bible and the pulpit may be great instruments in enlightening our path, but the work must be done in the soul. Life at longest is but short, and putting off until to-morrow is unwise in spiritual things as well as in temporal. The duties will accumulate, and our power to perform them will weaken. Therefore it should be our chief regard to do every day the duties that belong to it. That when we lie down at night our faith may be resting, as it were, on the bosom of our Saviour—not afraid to approach him, as perfect love casteth out fear. I am thankful that there is one thing left upon record concerning Jesus: "If the world hate you, ye know that it hated me before it hated you, and without a cause." This may often console us in following out the course of life our Heavenly Father marks out for us, and if faithful our reward will be an over-coming—a disregard for the prejudice, the criticism, the finger of scorn and the ridicule—this is overcoming the world, and in this we will be following the footsteps of Him who is the holy pattern for the whole human family. So far as we allow this spirit to rule and govern our actions and our struggles we will be approved in His divine sight. How reasonable and rational it is and how most beautiful that a Supreme Deity overwatches poor finite man, and in his loving kindness is willing to direct his course? No one surely can say God is a hard master.

Our Heavenly Father has not changed any in his dealings with men from that day to this. A great many of us believe that if we had lived when Jesus Christ was here upon earth we would have been his obedient followers, suffering everything for his cause; yet we are as far from carrying out that prin-

ciple as many were in that day whom we are ever ready to censure. For the grace of God that bringeth salvation appears unto us, teaching us that we should live soberly, righteously and godly in this present world. Are we doing that, or are we merely professing? If we are living the best and highest life in the present world I am not anxious about the future; we will feel an assurance that all will be well with us beyond. When we are willing to give up our wills, to resolve that we shall do our Father's business, to covenant with him in secret, rendering up all; then will he come in and take possession of our hearts, he will sup with us and we with him, and our lives shall reflect the image of his own purity. He will watch over us as the refiner watches over the ore until it has attained its highest worth, and this is only when it is clear and bright and pure, uncontaminated with anything of a baser nature—when it reflects the image of the refiner, then it has acquired its highest influence in the world. We must be brought even to that same condition—reflecting the image of our Maker. This was the position of Jesus, as he abundantly testifies. "I do nothing of myself; but as my Father hath taught me I speak these things." Let nothing then, neither earthly affections nor the strong ties of love, ever stand as a bar between us and our God. He designs us all for a special purpose, a special work. May we not fail in that, for no other can do it for us. May we let Christ, the spirit of truth, take us by the hand and lead us along in the way. As we yield there will be a growth in divine things. There will be first the blade, then the stalk, then the ear, then the full corn in ear. O, my friends, I invite you with myself on this occasion to adopt the language of Paul when he says: "But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are be-

fore, I press toward the mark for the prize of the high calling of God in Christ Jesus."

[Some time ago an article appeared in the *Intelligencer and Journal* inviting discussion on a certain topic. It was headed "A Query." It raises a vital question, and the many and ably written articles in answer to it have been exceedingly interesting. Will those of our subscribers who are also favored with the *Intelligencer and Journal* pardon us if we print the "Query" referred to, and also the answer sent by Wm. M. Jackson, New York, which we desire all to read thoughtfully.—EDS.]

#### A QUERY.

One question there is which bears strongly upon the future of our Religious Society. It is this: What has our peculiar faith to offer to the conscience stricken or disheartened offender, that can compare with the statement the churches outside make when they say "Jesus, though pure and perfect, died for you. So deep was His love for the lost and erring, that He gladly took upon Himself the punishment due them; even dying in torture and disgrace that they might be saved from pain. For you His precious blood was shed! Believe on Him and the saving grace of that blood, and He will save you, no matter how wicked you have been, from endless torment and the righteous wrath of God."

Does our faith lack the element of love? Is it cold, hard, dry, unattractive, that our young people are so often drawn away to the other churches? If we overthrow a false idol, we must put something better in its place. What do we give better than this promise of free and loving pardon to penitent sinners? Suppose the Puritan question, "Do you love Jesus?" were put to one of us. I think I can hear the slow reply: "Love Him? I don't know; I

never saw Him. If I had lived when He did, or He now; if I could really see and know Him I suppose I should love Him, of course. But I don't see how I can very well love a person that lived nineteen hundred years ago."

Is this a better spirit than would be evinced by the hearty Presbyterian reply, "Love my Saviour? yes, indeed I do. Was not His precious blood shed for me? Ten life-times of loving service could never repay His mercy to me a sinner. Works are useless; I simply trust in His sacrifice?"

Our profession is not below that of the Evangelical churches. It *has* something to offer quite as good as this; but how many of our members can define it? I wish that some of them would write replies, and that the *Intelligencer* would publish the clearest and most concise that may be sent us. I should be more than pleased to learn the candid views of intelligent and whole-hearted Friends upon this question through your columns. It is vital.

A.

#### WHAT THE FAITH OF FRIENDS OFFERS.

The motive of the religion outlined by "A." in the "Query," is the *wrath* of God. "Love for Jesus" cannot be the motive, for, from the statement of the creed, He is loved because "*He died for you*" that "*you might be saved from pain.*" However we may put this doctrine, it represents a *wrathful* God, whose vengeance was appeased only by the sacrifice, as the statement puts it, "of a pure and perfect being."

This is not the groundwork of the religion of Friends, nor, as says the respondent, "R.," is it any part of the teaching of Jesus himself. Jesus was born in an eminently religious nation. No people could be more punctilious, more rigid in their religious observances; but theirs was a religion of tradition, of fear, and not of affection. The motive of their religion was a

similar motive of that expressed in the Orthodox creed—the reconciliation of an outraged Deity.

Mark how different the teaching of Jesus! His was indeed a new doctrine, *fc.* He iterated and reiterated the thought of a *loving Father*. The expression was almost original with Jesus. It is true that the Psalmist had before compared the Lord to a father that "pitieth his children," and Isaiah had said that "his name shall be called the everlasting Father," but nowhere in the Scripture history, antecedent to the teaching of Jesus, was the relationship of God to man significantly set forth as that of a loving Father. Read the sermon on the Mount, and note how Jesus dwelt upon this thought. "Your Father,"—"Your Heavenly Father,"—"Your Father in Heaven,"—"Thy Father,"—twelve times thus addressing them in this one discourse, once associating Himself with His audience in the expression "My Father in Heaven." Can anyone fail to realize the import of this message that should take away the *fear* of a *wrathful God*, and substitute a *love* for a Divine *Father*? Or can anyone fail to note the significance of His more frequent use of the words "your Father" than of "My Father," classing Himself with His hearers, by the latter expression, under the universal Fatherhood, and into the universal brotherhood, but by the former often-repeated expression, emphasizing the application to them, because *they* most needed the lesson: He whom you must serve and love is "*your Father in Heaven.*" Friends accept this teaching of Jesus, and the only motive of their religion is the *love* of the Divine Father and *that* "love casteth out all fear."

It is impossible for the writer to conceive a condition of happiness arising from the contemplation that "a pure and perfect" being died for him, to save *him* from the just punishment of his own wickedness; the doctrine is

one of such utter selfishness as to be abhorrent to me. My happiness has more certainly resulted from my too infrequent efforts to serve others, than it has from sacrifices that others have made for me, and the true Friend finds his keenest enjoyment in the thought and the realization that he has pleased his Heavenly Father by giving up some of his own selfish purposes.

"To the conscience stricken, or disheartened offender," for whom "A." asks what have Friends to offer "that can compare with the statement that the churches outside make," viz.: the vicarious atonement, our Society has the one clear, comforting thought to give: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

But Friends have even more than this to offer, which the "churches outside" do not present with any force or clearness. The fatherhood of God were not complete if he were not a communicating Father. He is not alone the Father of our fathers, but he is *our own* loving Father—not alone one that once spake to our ancestors, and whose messages have thrilled through the ages to feebly vibrate in our souls to-day, but one that speaks every day and every hour to all the human family. Friends have this comforting faith to offer that the time has come, which every man may realize, if he will but put away the stumbling block of his conflicting, falsely-called "evangelical" creed, the time has come of the new covenant when, as "saith the Lord, I will put my law in their inward parts and write it in their hearts; and will be their God, and they shall be my people."

What can the "churches outside" offer compared with this? Man is not dependent upon *imputed* righteousness for salvation, but upon his own faithfulness to duty; not upon an historical

voice of God for guidance in right and duty, but upon the intimations of the Divine Spirit that he may, if he will, feel within his own soul, and, feeling, learn to obey, to his own advancement in all things good and true.

Let him that would know what happiness and peace can flow from such a realization, diligently question his own soul, turn to the inspeaking word, reverently regard the intimations of duty that arise, and faithfully attend to them, and he will not need to ask what have Friends to offer to compare with the comfort of the "evangelical creed."

WM. M. JACKSON.

New York, Ninth month 27, 1887

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### BALTIMORE YEARLY MEETING.

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Our Yearly Meeting has been large, and I trust will prove to many an occasion long to be remembered. Counsel and encouragement flowed freely from devoted servants of the Most High, a larger number than usual being in attendance from other Yearly Meetings.

On First-day the large meeting house on Lombard street was crowded to excess. Those gathered were favored to hear the invaluable truths of the Gospel most clearly and forcibly set forth by your aged friend, Sunderland P. Gardner; Thomas Foulke, and others.

On Second-day morning the business meeting commenced. The representatives were nearly all present. Epistles from other Yearly Meetings were received, and four of them read. Their instructive and interesting contents called forth a lively expression from several concerned minds.

The representatives at the opening session in the afternoon reported the name of Edward Stabler, jr., for Clerk and George B. Passmore for Assistant Clerk (Levi K. Brown, who had served the Meeting as Clerk and Assistant Clerk for 24 consecutive years, was

released at his own request), both of whom were united with.

There being no business in the reports to claim the attention of the meeting, the usual committees were appointed, and an early adjournment was had.

On Third-day morning the Meeting entered on the consideration of the State of Society. Some deficiencies were apparent, and these elicited considerable exercise from visiting friends. In the evening a temperance meeting was held, which was addressed by Aaron M. Powell, of New York, and others.

The same evening representatives from other Yearly Meetings attended a meeting on Indian affairs. The annual report of Charles Hill, Indian Agent at Santee Agency, was read, and was interesting, as it showed a marked improvement in the labors of the Indians in the past year. The Meeting decided to appoint a matron, if a suitable person can be had, to instruct the Santee women in their domestic duties and encourage them in the art of housekeeping.

Fourth-day morning was devoted to religious worship. A large number attended at both meeting houses, where impressive discourses were delivered.

Afternoon and Fifth-day. Reports were received from the Educational, Philanthropic and other Committees, which were interesting.

Sixty day. The minutes of the proceedings of the Representative Committee for the past year, which had been of an unusually important character, involving the sale of the Lombard street meeting house property, and had elicited considerable discussion, was finally disposed of.

Afternoon. The minute of exercises, also an essay of a reply to the epistles received, were produced and approved. At the request of the Women's Branch, after the concluding minutes were read, the partitions were raised, and the fact that this was the last Yearly Meeting to be held in the venerable meeting

house produced a solemn feeling over the assembly. Appropriate remarks befitting the occasion and the closing of a large Yearly Meeting were made by Thomas Foulke, Allen Flitcraft, Margaretta Walton, and others.

The ancient meeting house was erected in 1804, since then the Yearly Meeting has been regularly held within its walls. Of late years the business of the city has extended in that direction, and the meeting house has been nearly encompassed by stores, warehouses and factories. Recently the property has been sold, possession to be given 1st of Twelfth month; consequently we shall not in a Yearly Meeting capacity meet there again. Many associations cluster around the ancient edifice, and the scenes enacted within its walls. Here our fathers and mothers—our grandfathers and grandmothers—have assembled to hold sweet union and communion in spirit one with another and collectively with the God of their fathers. To many it must prove a solemn, a sad, parting.

Ere another year we hope a suitable location may be procured and a building erected more central and convenient to our members residing in the city. B.

“The Alpine climber down in the valley, still wrapped in the cold and darkness, sees the first sunbeam smite with its fierce splendor the highest mountain top, and thinks it must be impossible by any toil to reach that encrimsoned height. And yet, as the sunrise leaps from peak to peak, he has climbed on and on with long toil up the mountain side, and long before the sunset stands on the topmost crest of eternal snow, heaved up into the cloudless, fathomless blue. So he who in life pursues the highest ideal, the divine; who, when duty says you must, replies I will, shall, through failure and defeat, often falling and stumbling, at last find the toppling crags of duty scaled, and stand upon the shining table-lands, to which God himself is sun and moon.”



## Young Friends' Review

A MONTHLY MAGAZINE.

Published in the interest of the Society of  
Friends at

LONDON AND COLDSTREAM,  
ONTARIO, CANADA.

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TERMS:—Per Year, 50c. Single Numbers 5c.

Matter for publication should be addressed to Edgar M. Zavitz. Business letters to the Treasurer, Coldstream, Ont.. The name of an author must accompany the article sent for publication, as a guarantee of good faith.

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

Remittances should be made by Post Office Order, etc., or small amount; in Registered Letters. American money taken at par, also Postage Stamps (ones and twos), as fractional parts of a dollar only.

SEEING that the REVIEW goes this month to a number of new subscribers, it is proper, no doubt, to explain anew the nature and scope of its work. Those who have followed it from the beginning to the present may have observed that its course has not been overly even and steady. There is a place for it all acknowledge; but all, including ourselves, acknowledge too that it has not always filled its proper and destined place. It was intended to fill up the breach between the *Scattered Seeds* and the *Children's Friend* on the one hand and the *Intelligencer and Journal* on the other. But we admit that it has not always adjusted itself to this breach. The most frequent criticism has been: "It is too old; it

does not join on where the children's journals end, and it may have been as blind on the other side." Friendly criticism and experience is bringing it nearer, and will in time, we trust, adjust it perfectly. The waste that was left uncultivated between the two fruitful fields is broad, quite broad enough for the REVIEW's ambition. It will not trespass knowingly in the fields where the *Scattered Seeds* are germinating, nor yet among the ripe harvests of the *Intelligencer's* maturer thought, but will easily and most willingly content itself in tilling the intervening desert—making it "to blossom as the rose." The REVIEW makes this request to its correspondents, that they remember when writing for its columns that they are to address, not so much that period of life represented by the "germ and tender blade," nor yet the matured "seed time and harvest," but rather *the beautiful and fragrant blossom time*.

This will suffice to make clear the scope of the REVIEW, now concerning its nature: We wish to have it made up, for the most part, of *original* matter. We desire that the young people may not only read it, but may also *write for it*. It is intended not only for their instruction, but also to entice into action talents that are waiting an opportunity. We think it would be a vast benefit to the Society if its members were more generally qualified to present its inestimable principles clearly, intelligently and convincingly before the world, and to be neither afraid nor ashamed to vindicate them when necessary. We hope the REVIEW may win the rising generation more into this way of doing, and be found to help occasionally some youthful mind to discover gifts that will adorn the Society.

THE subject of the propriety of settling disputes between nations by arbitration has been brought prominently before the people of this continent lately by the strong deputation

from England to the United States on the subject; also by the meeting in Washington of the commissioners to confer on the subject of the fishery dispute between Canada and the United States. We hope success will attend their peaceful endeavors.

CORRESPONDENTS may not always find their articles when expected. The reasons are very plausible to the editor, but may not be so to the author. He (the editor) would like to let you know why each time, but that, you see, would be too much trouble. He hopes your confidence, patience, good will, and other good qualities will make all that trouble unnecessary. He will give you here some of the chief reasons: (1) The REVIEW holds just so much and no more, and consequently some articles have to be left over. (2) Articles sometimes come a little too late. (3) There are, as in the Temperance discussions, and sometimes in the reports of meetings, repetitions. (4) There is very, very seldom an article that falls below even our modest requirements. To those who have been thus disappointed we have a word of friendly advice: "Try Again."

BALTIMORE Yearly Meeting, at his request, has released Levi H. Brown from the position of clerk. Twenty-four years ago he first took his position as assistant clerk by the side of Benjamin Hallowell, and has since served continuously at the table as assistant or clerk. During that period many changes have taken place. The galleries, with a very few exceptions, have been vacated. Others have taken their places, and we trust the testimonies and principles so faithfully maintained by the fathers may continue to be upheld by their descendants for generations yet to come.

JOHN G. WHITTIER, the poet, whom we all love and of whom it was once said: "He has made all America

Quakers," celebrates his 80th birthday on the 17th inst. the event is not likely to be passed by unnoticed.

WE FEEL grateful to our friends for taking such an interest in the REVIEW—helping to make it a standard paper of genuine merit. Those who cannot write for it can aid it very much by extending its circulation. We appeal to all friends desiring its welfare to place it on surer footing for volume third.

TO OUR subscribers whose time expired during the year, and who failed to renew, we send this month's number and ask that they may join our circle again. We can send, for a time, back numbers, thus supplying the missing links in the chain which we hope to make long and strong and of good metal. But we want the help and encouragement of our old friends as well as of our many new ones.

WE REQUEST articles on the subject opened last month—*How shall we best retain our younger members in the Society?*

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## OBITUARIES.

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The following notice of the death of Margaret Harris we copy from a local paper—the *Strathroy Age*. She was a member of Norwich Monthly Meeting:

"As a shock of corn cometh in his season," fully ripe and ready to be gathered, so died Margaret Harris, at the residence of her son-in-law, David Evans, on Monday evening last. She was the daughter of Benjamin and Sarah Cutler, and was born in the Township of Bertie, Welland County, Aug. 8th, 1813. She was married to John D. Harris Feb. 10th, 1835, and came into the Township of Lobo with her husband the same year, when it was almost an unbroken wilderness. They settled on lot 3, con. 10, where she cheerfully took her share of the toils and privations of the early pioneers, and attended faithfully to the proper care and training of her family of three sons and five daughters. Of these, one son and two daughters are dead, and two sons and three daughters survive her. Her husband died in May, 1872, since which

time she has been making her home with her children. She was from her youth a consistent member of the Society of Friends, and her life was a practical exemplification of their principles. Singularly equable in temper, always unselfish in her ministrations of kindness, severely strict in her standard of morals, yet charitable in her judgment, as temperate in her actions as her language, she was loved by all who knew her, and her pure and noble spirit has left her no enemies behind. She bore her suffering; with much resignation, and passed away peacefully, after bidding farewell to her children."

"Sister rest, thy work is done ;  
The combat's o'er, the prize is won."

HAIGHT.—At his home in Yarmouth, Ontario, Canada, Eleventh month 24th, 1887, Ephraim W. Haight, an Elder belonging to Norwich Monthly Meeting, aged 75 years 7 mos. and 17 days.

An active member of society, a constant attender of meeting when health permitted, unassuming, cheerful and upright in his dealings, his life was a noble example to follow. His circle of friends was large, and hundreds can testify of the hospitality which his home afforded. We shall miss him much, but he had finished his work, had fought the good fight, and had overcome.

The following notice appeared in the *St. Thomas Evening Journal* of 11th mo. 25th :

"Mr. Ephraim Haight, of South Yarmouth, near Sparta, one of the pioneers of East Elgin, died yesterday in his seventy-sixth year. He had been ailing for a long time past, and although it was believed he could not long survive his end came very unexpectedly. He was born at Amawalk, in New York State, in 1812, and came with his parents to Ontario in 1817, first settling in Otterville. They afterwards, about the year 1820, removed to Yarmouth, where the family settled on the farm where his death took place. Of twelve brothers and sisters, there are now but two surviving—his brother, Samuel Haight, and a sister, the widow of the late Randolph Johnson, J. P. The family of the deceased consists of his wife and three children—Granville H. and Miss Maria, who live at the homestead, and Mrs. S. P. Zavitz, of Lobo. Mr. Haight was a man universally respected and beloved for his kindness of heart and integrity

of character. He belonged to the Society of Friends, and lived up to the doctrines held by them. In the Quaker gatherings he always held a prominent position, and his death will be deeply regretted by a large circle of friends."

## CORRESPONDENCE.

The Temperance Conference, as recommended by the Yearly Meeting, was held under the auspices of Scipio Quarterly Meeting in the select school house near Sherwood, N. Y., on 9th mo., 25 ult., at 2.30 p. m. The audience, though not large, owing somewhat to lack of proper advertising, was attentive and appreciative. Its secretary gave a brief outline of the concern of the Yearly Meeting, its object and purpose to effect by organized effort the suppression of the monster evil of intemperance. History shows that every movement for the welfare of society is opposed by the people. Go way back in the misty ages of the past and every moral reform is a history of struggle. This great evil we are struggling to encompass is world wide and calls for more earnest work than has been done—more willing effort than has been put forth ; we can make no good progress without, and for this this meeting is called. We had a ministering Friend with us who gave us a few remarks to the same import. The burden of every mind looking to the welfare of society is the suppression of this monster vice. Then followed an essay entitled "Where is my Boy," wherein the sister showed the question, when asked in the early innocence of childhood, to be answered by a look in the neighboring ravine engaged in some innocent play with nature and her many amusements for a live boy. Again the question is anxiously asked as the child nears manhood: "Where is my Boy." The answer comes back in the polluted breath, careless and profane language. His sweet confidence and innocence

betrayed by the gilded saloon, temptations on every side form a chain not to be broken. Then she feelingly depicted a recent occurrence where a woman sat with glad expectancy saying: "I shall have news of Mike to-night." News came—drowned in the outlet; strong drink had done its terrible work.

Another lady had an essay on prohibition, the substance of which was as follows: We have heard enough of the evils of intemperance; what we now want is a remedy; plenty of remedies have been tried, with only partial success; prohibition is the only sure remedy; we are in the midst of transition times; the old parties are dying, but they will not be entirely dead until all the good there is in them is transposed into the new; the Republican party is already largely transposed into the prohibition party; the labor party must ultimately be swallowed up in the prohibition party; it is time for the conscience of the people to be aroused; the aim of governments has been to place the man of intellect at the head; now a step higher must be taken, and morals must be added to intellect; moral education is the need of the present age; women are more conscientious than men, and their influence is needed in public affairs; the Woman Suffrage plank in the platform of the Prohibition party is a step in the right direction; the untiring labors of the women have already done much towards creating public sentiment against the liquor traffic; give her the ballot and she will do more; in a national contest she will vote for principle and right embodied in the platform of the Prohibition party.

Next was read an article signed by Susan B. Anthony and Matilda Joslyn Gage—a protest that one-half of the citizens should be denied representation; that it is unjust and in opposition to the constitution that women should have no voice in executing its provisions. The next speaker, as she

stepped to the platform, remarked one could almost believe this to be a woman's suffrage meeting. She felt like saying amen and leaving the rest, but two or three thoughts suggest themselves from woman's standpoint. This is her era: They have been distinguished as rulers, and this half of the 19th century has seen the effective work of the organization of women. They are no longer contented to stay at home and "shed influence;" they are invited to go abroad and "shed influence." "The Woman's Crusade" formed by the unthinking spirit to do good, found that presently their work came to naught. They all returned to their sin. Then came the idea of woman's suffrage; an influence to be felt and made effective by the ballot. The liquor interest is alarmed as women reach out for the ballot. There is no surer sign that woman's vote will do important work. They are not at fault in seeing who will be their foe. All the virtue is more than equal to all the vice. We want to muster this virtue where it will tell effectively. This continent is preeminently the battle ground for reform in this direction; so much of the strength of other nations is taken to keep back the encroachments of their neighbors. Here the blue coat has its minimum of recognition. In the old countries the burden falls on women to raise the crops to feed the army. Women and dogs have the weight of burden, and find no time to "shed influence." This, then, is the true battlefield. We need all the moral element joined to all the virtue to battle with the condition of things at the present time; we need the ballot in the hands of women. It will be the sign and type of prohibition.

A brother then spoke, of whose remarks I will try to give you some idea. He said for sixty years a variety of plans have been proposed to cure this evil, or keep it in check. All

have partially or wholly failed. The political condition of the statesman has gone down. No citizen has a right to smother his convictions. What have we all been believing? Placed on Divine law there should be no licensing of evil. Look about and see if we have not failed in our methods. We must place the government on the right side by the ballot. We cannot say we are not responsible; we stay in the old parties, support bad men, and try to frame the platform to favor both God and the devil, in the end to defer the policy of right for sixty years. Some say make it bad by taxation. It is either right or wrong—no compromise. It belongs to us to protect from this evil as from any other, and it needs more than all others combined solid effort at the ballot box.

We were fortunate in having a Nova Scotian and an Armenian with us. The Nova Scotian, a Presbyterian minister, said he gave his hand and heart in the work, as strong-hearted Scotchmen do, and was glad to add his word of encouragement to help mould sentiment into that which should lead to works, and warned them if they wanted to be enrolled as workers in this great cause now was their time. We are making great strides onward, and soon there will be no work to do. Now was the critical time to make a grand effort to free this country, and such efforts hold the destiny of this people.

The Armenian, a student from Auburn Theological Seminary, said he had been pleased to see the ladies take the stand and plead their own cause. In his country the women veiled their faces, but we have no drunkenness. I never saw a drunken man till I crossed the Black Sea into Constantinople, with possibly one exception. As he and his brother were walking along they saw a man acting queerly, and they queried what was the matter? His brother remarked he may be drunk, I have heard of such things. There was one

place way, way out of the city where they could get that which maketh drunken, but he himself had never seen other than that just told till he crossed the Black Sea into Constantinople, and I thought: What can it mean? Our people are good, honest people, and I said: May be they are *not civilized*. My people drink wine—the best in the world; it does not make drunken. I had read H. B. Stowe's great work, and I thought where women could do such things there was liberty. When I landed in New York and saw the great, grand buildings—the wonderful display of goods—I said: America is a great country. But I walked on with my friend, and looked around me; saw women and men drunk, and I said: America, with all its greatness, needs *more* and *better* missionaries than my own country, and I will raise my voice against and do my best to hinder that which makes man a beast.

A short recitation entitled "The Reform," excellently rendered, and a few closing remarks by the secretary, urging on united effort, and the meeting closed, all feeling that this first one had not been a failure. That much good might grow out of such efforts was expressed by many present as they gathered around to take by the hand and give a word of good cheer.

R. H. S.

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#### PURCHASE QUARTERLY MEETING.

Purchase Quarterly Meeting was held at Chappaqua on the second and third of 11th mo. Meeting for ministers and elders the day previous at 2 o'clock p.m.

On Fourth-day the attendance was quite large. Several testimonies were borne to our simple form of religion, listening to and obeying the voice of the inward monitor. In the business

meeting the usual five queries were answered from the three monthly meetings constituting the Quarterly. No marked deviations were noticed, except from one meeting in regard to the use of intoxicants.

A report from the Board of Managers of Chappaqua Mountain Institute was read. The same ones were reappointed for managers, with the exception of two being released and one added.

Fifth-day was a public meeting, and was pretty well attended by the younger people. In addition there were about seventy from the school.

The day of select meeting was very cold. Winter wraps were taken from their resting places and used with comfort. But a short distance away there was quite a flurry of snow. Notwithstanding this, a man Friend in his ninetieth year rode a distance of eight miles and attended every day. His wife is in her eighty-ninth year, both being members of Purchase Meeting.

There were no Friends with us with minutes, but two from Philadelphia Yearly Meeting and several of our Yearly Meeting's Visiting Committee from other quarters were acceptably in attendance.

This Meeting is located a mile from Chappaqua station, and friends were very kind to meet the trains and hospitably entertain strangers and others at their homes.

This Quarterly Meeting is now a thing of the past. Let us gather up the fragments that nothing may be lost, and have thankful hearts for the many blessings bestowed upon us.

F. H. B.

Purchase, 11th mo., 6th, 1887.

*Editors of Young Friends' Review:*

The Yearly Meeting at Baltimore, Md., was quite largely attended. At the meetings on First-day, 10th mo., 30th, much earnest counsel was offered by some of the many ministers present.

The Youth's First-day School meet-

ing on First-day afternoon was well attended, both by the young and the advanced in life. Many very beautiful sentiments were given in response to the roll call of delegates; and the literary offerings were full of pure, earnest thought, and worthy the remembrance of all who were present.

On Second-day morning a number of minutes were read from the ministers in attendance. Those present of both sexes were Sunderland P. Gardner, Thomas Foulke, David Newport, Allen Flitcraft, Isaac Hicks, Joseph Powel, Louisa J. Roberts, Margaretta Walton, Aunie Clothier and Eliza Chandler. Several epistles were read from other Yearly Meetings, which, as we listened to the expressions of love and Christian sympathy contained therein, led us to feel that we were indeed all under the care of the same great Father; and though far apart in body, yet near to each other in spirit, and alike much favored with the visitations of Divine grace.

On Second-day evening a First-day School Conference was held with much interest. A number of most excellent communications from First-day School Committees of other Yearly Meetings were read, and some valuable counsel offered by those present concerning the importance of the F. D. S. work, and also concerning Peace, Arbitration and Social Purity, which principles, if faithfully upheld, will lead us more and more near to a true realization of the blessed condition of glory to God in the highest, on earth peace and good will toward all men.

The remainder of the regular sittings of the Yearly Meeting were devoted to the consideration of the answers to the queries and other business of the meeting, together with the occasional counsel offered by our ministers.

The importance of keeping a correct record of births and deaths, and of the whereabouts of our absent members, especially those who are living in iso-

lated places in the West, in order that they may be communicated with, and a bond of Christian sympathy and interest kept up between them and ourselves, was earnestly urged upon the Monthly Meetings. A temperance meeting on Third-day evening was addressed by Aaron M. Powell, of New York, with much earnest and forcible argument for the upholding of the great cause. The interest that was shown throughout the sittings of the Yearly Meeting in the young people, both by the counsel given them and the efforts to engage them in the duties and interest them in the exercises of the meeting, was very pleasant and encouraging to us all. The Meeting closed on Sixth-day evening, with open partitions and much solemnity of feeling, together with a deep sense of thankfulness to the Divine Father for all His countless mercies to the children of men.

SETH L. KINSEY.

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### HIGHER EDUCATION.

*Written for Young Friends' Review.*

How does the education of the present day compare with that of the Greeks and Romans? This momentous question has long been laid upon the shelf. The people of to-day have formed a precedent for themselves; they no longer adhere to any formula of the past. But we, even in this advanced age of human culture, entertain a slight degree of reverence for the ancient curriculum. I, for one, hold the opinion that the present course of study, in the majority of our seminaries of learning, are not sufficiently rhetorical. In omitting that severe rhetoric of the past, they do certainly omit that which is the great and primal essential of an orator.

Cicero, in his eloquent orations against the conspirator Cataline, delivered on the Roman Rostrum, has given to posterity the elements of the highest oratory. Every student of the present generation, in order to be

highly cultivated, should be familiar with this curriculum.

Many of the people who dabble in journalism are far from being fitted for their calling. Their rhetoric is so feeble that it would tremble and fall before the critical walls of the past.

To prove that an article is well written in the fullness and power of the language, is when a stranger, unacquainted with the style of the author, can take hold of a production and read it with that perfect ease that always accompanies the best compositions. I have read when it seemed as though the author had dragged his thoughts over pebbles, and again I have read when the musical tone of the composer flowed through the entire production.

He who courts the muse should be so fitted by a thorough education that the machinery may be equal in harmony with the purest inspirations. Some of our minor poets might have sung with greater power had they, in mental culture, been able to meet those soul-inspiring melodies.

In considering the great need of a higher education, let every one press forward in mental development, until finally the barriers that hinder progress may be swept away, and all may be able to open new channels of thought to the world.

ELLA WEEKS.

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### FARMINGTON QUARTERLY MEETING.

Farmington Quarterly Meeting was held at Farmington the second and third of the month with about its usual attendance. The weather was warm and pleasant. After the general business of the First-day was the quarterly conference on temperance, consisting of an essay, recitations and remarks tending in the work of to-day, in eradicating the evil from our land.

The last day (for public worship), in which John J. Cornell spoke after a silence, and Charlotte W. Cox appeared in supplication.

S. P. Gardner and wife attended Baltimore Yearly Meeting, and some other meetings on their way therefrom.

JOSEPH FRITTS.

Macedon, N.Y., 11, 11 mo., '87.

*Editors of Young Friends' Review:*

I saw in a late REVIEW that liberty was given and a request made that any one might give an opinion as to the best methods of ridding our otherwise beloved land from the greatest bane and curse that can prey upon a nation or individual. Those who were upon the stage of action when human slavery was sustained and sanctioned by law, and the whole power of the government was pledged for its maintainance and extension, can realize the folly and criminality of concession and compromise with an institution that was a sin against God and man, and cannot fail to remember the just judgment that fell upon a guilty nation because it refused to "break every yoke and let the oppressed go free," and obey the divine law of justice and mercy. Now, as then in regard to the slave power, so in regard to the rum power which is making such exorbitant demands upon the people, even that legislative enactments should be made to subserve to the interest of the soul-corrupting business, and that the devoted mother must sacrifice her son, the idol of her heart, on the altar of mammon.

Many people, perhaps honest and endeavoring to live true to their convictions, advocate the method of licensing the traffic, as if an evil and wrong and an outrage upon innocence and purity could be made right by giving it the sanction of law, and claim that license is restriction and a sort of prohibition; but according to Webster "it is to remove from legal restraint by a grant of permission." Thus when a grant or permission to sell is given to men it cannot make wrong right even by the payment of the enormous price of five hundred or a thousand dollars, but

creates a monopoly and places a barrier in the pathway of the poor man, who, if the business is honest and honorable, has an equal right with the millionaire to engage in so lucrative an avocation. Numerous statistics have been published to prove that high license has not diminished the quantity of liquors drank, only transferred the sale from the low, dark caves to gilded, attractive, aristocratic saloons, which more surely entice and entrain the innocent and unwary youth. Many claim that absolute prohibition is setting the mark too high, that it can never be reached; but if it is policy to be in complicity with wrong it is not principle, and would that every human being would set their mark as high as truth and justice and endeavor to reach the ultimate point of purity and perfection, practicing the injunction of the prophets: "Come out from them, and be ye separate, and touch not the unclean thing." Since the business is criminal, and the fruits of it are pauperism and crime, no price, high or low, paid for the privilege of sanction by law can make it right, elevating or hapifying to a community; and well would it be if every man would accept God's mercies, nor wait for His judgments to fall upon this guilty nation, as did the people a quarter of a century ago, but rather use the freeman's high prerogative—the ballot—a peaceful weapon, which wields an almost omnipotent power in the hands of a loyal American citizen.

SARAH H. RATHBURN.

Macedon, N. Y.

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**"SCATTERED SEEDS"**—A SIXTEEN page monthly for the children published by a First-day School Association of Philadelphia, Pa. TERMS: Single copies, 50c; 10 and over to one address, 25c; 10 and over, separately addressed, and one in every ten to the person getting up club, 35c; mission clubs of 10 and over to one address, 25c. This little magazine is illustrated with well-chosen engravings, contains pure and instructive reading, and is designed to inculcate moral and religious truth. Sample copies sent on application. Address

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**IMPORTANT.**

**T**HIS is a regular issue of the YOUNG FRIENDS' REVIEW. We send it as a sample copy to many who are not subscribers, with a hope of adding their names to the list of regular subscribers. We would say to each of these: Peruse it carefully, and see if it is not worthy an abiding place in thy home. TRY IT FOR ONE YEAR. Consult the best interests of thy family, and ACT ACCORDINGLY.

There is in Friends' *Discipline* an advice "to prevent the introduction of pernicious literature in their families by supplying that which is profitable and inviting in its stead." We cannot say how *inviting* the pages of the REVIEW will be. That will depend on the taste of the reader. But we promise that it *shall be* PURE. And what is morally *pure*, if associated with, is *profitable*, and will become *inviting*. We want to raise the literary taste of every youthful member of our Society safely above the tide of "pernicious literature" flowing through the world. Surely this is a "consummation devoutly to be wished." Will our Friends aid us in the work?

There are but few families who cannot afford the small price of this Friends' paper, and if even these would send in their names we would do our best to send the paper free. We are in earnest. If anyone knows of a Friends' family that does not take a Friends' paper, because they really cannot afford it, please send us their address and we will see what we can do in sending the REVIEW the coming year free. THE SOCIETY OUGHT TO SEE THAT A FRIENDS' PAPER IS IN EVERY FRIENDS' FAMILY IN AMERICA. Any Friend who can afford, and will send the publishers from \$1.00 to \$5.00 above their own subscription, we will endeavor to distribute it among the poor in our society in that way. If you will trust us as your messengers to carry light and joy into these sadly unfortunate homes, we will think it a favor. Consider the plan, you who are blessed with an abundance, and let us hear from you promptly. Every 50 cents, we give our word, will secure the REVIEW to some one. Through the press we have a cheap and efficient means of reaching out to the isolated families of Friends, in the endeavor to keep them interested and loving members of our religious fold. We trust we may possess a love and zeal for the welfare of our Society, without being considered selfish, narrow minded or uncharitable. Let other religious denominations have their own means of retaining, interesting and elevating their own young people; and may God help them in it. But may God help us too. Our Society has sustained a great loss in the past by being careless in this respect. The transforming period between childhood and manhood and womanhood, has too often transformed them from our Society into some other Society. We believe it is the mission of the REVIEW to counteract, in part, this tendency. We feel it has an important and a divine mission, whether the weak hands into which it has fallen will divinely fulfill it or not. We prayerfully and hopefully call on each one who reads this to strengthen them. We lay before you, if we judge rightly, an opportunity to promote the future welfare of our Society. Is it not so? Think it over. The tendency of the REVIEW is already felt to be interfusing the spirit of mutual interest among its contributors and readers. "Mutual Interest," what will that do? Call it "fellowship," if you choose, or "love and unity," but it is the fundamental organizing principle in all society and to it Friends as a Society must look for its salvation. A "mutual interest" has been stimulated by the First Day School work and who does not see the added impetus it has given to every Yearly Meeting on this continent. What true Friend does not rejoice at this hopeful "sign of the times." To make it still more efficient we are willing to give to the service of the First Day School sufficient space in the YOUNG FRIENDS REVIEW to make it a representative organ. We cannot all meet together, but we can make the worthy essays common property, we can have an interchange of views, and establish a concerted action by this means, which will greatly aid the important work.

Will not some Friend in every Friendly neighborhood be willing to extend the circulation and thereby the influence of the YOUNG FRIENDS REVIEW? will they not for the sake of giving our young men and women an opportunity for cultivating the "GIFT THAT IS IN THEM;" for the sake of furnishing them with literature that is necessarily elevating and refining; for the sake of this tide of earnestness that is rejuvenating our Society; will they not, finally, for the sake of a religion, pure and spiritual, and a Society grand in past history, and glorious in future hope?

Single copy one year, in advance (with this month free), 50 cents. One copy free for a club of ten names. BUSINESS LETTERS, ADDRESS S. P. ZAVITZ, COLDSTREAM ONT., MATTER FOR PUBLICATION, ADDRESS EDGAR M. ZAVITZ, COLDSTREAM, ONT.