

is business it is the merest routine and is carried through without interest and without zeal. The remedy for this is to bring the real work of religion into the business meetings. Let the philanthropic committees report their work there, and let it be discussed and directed. If necessary let us dispense with written answers to queries and appoint delegates to state from their own love for and interest in the meetings, the state of Society queried after. And this, again, is for Young Friends to do. Let us remember that our Society rose in a protest against forms and formalism in religion, and let us fight it wherever we find it, always remembering, however, that our war is against things, not people, and that to the latter, however, we may oppose them or be opposed by them, we owe the love of brothers—of children of a common Father. Our committee work needs only hearty co-operation of all members to be efficient. If the young as well as all others, see to it that they do not shirk appointments from mere inertia, and when appointed make it sure that their part of the duties are done, a great deal can be accomplished. There is great need for reform, however, in many committees where one or two members do all the work. Here, as always, there are no successes without labor, no effects without cause.

The last function of a church and one of its most important, is one that we leave almost entirely undone. That is the duty of spreading the Truth as we see it. Surely a plain duty. A church calling itself Christian is the bringing together of those who see eye to eye, and who will march shoulder to shoulder, and the carrying to hearts careless of right and truth, the zeal and love that should burn upon a church's altar. As in the work of Jesus himself so in the work of those who strive to follow him, the great duty is the rescuing of human souls from the reign of evil and unhappiness, from that greatest of condemnations—the loving darkness rather than light. Yet we, with good

and true motives, I doubt not, have shut ourselves behind a wall of formality and exclusiveness which it requires some courage to attack. This wall must be thrown down. We must draw closer to the world. The old monastic idea that men must withdraw from the world in order to remain spotless, is of a past age. Better some travel and labor stains on our garments than a purity which tells of idleness and selfishness. Better dints and rust on our armor than the brightness of inaction. Better an active and striving church even at the expense of blunders, than a slothful and careless one, though never so clear its record. In this day Christianity shows itself less and less able to cope with the difficulties of our complex civilization. Humanity is drifting toward carelessness and irreligion. Cannot we supply an all-Father to them who have lost an all-King, an all-General? Many brave men are striving to do so but too few for the great duty. Shall they not have our help? Whatever their banner, whatever their weapon, those who are doing the all-Father's service are our allies. For these we should hold an all in trust. For these and their work our meeting houses should be open, our meetings should be open, ourselves and all that is ours should be ready. It is for the Young Friends of all ages and conditions to remove from us the stigma of a selfish and narrow church, and build again the old character of an active striving one. To do these things means to wield influence with men, and that again means labor in preparation. Those who influence us most, other things being equal, are those who have attained that mysterious thing called culture—the knowing the best that has been said and spoken in the world. This we need as an instrument and must have if we would reach our fellow men to the best advantage. Friends lean too much to the practical so-called in education—to that which can be turned into dollars and cents. For the work that needs the doing, they