

fits to individuals again, to those who need help, especially to the youth. It is a spiritual community. All give according to their ability. All receive according to their need. This benefit is the love that can flow from mind to mind, from soul to soul. There is a spirit world, and even in this life we can have access to its glorious privileges. It surrounds us, and fills us. In it we live, and move, and have our being, our true being, our soul's life. This spirit world, this necessary and natural environment of the soul, is God. Through this subtle medium mind has power to influence mind, soul to influence soul. Men can, therefore, mutually benefit each other, and in this fact is found the reason and the duty of the "assembling of ourselves together." The recognition of the spiritual in us and around us is what gives to Friends' meeting its distinctive characteristic. It depends not on outward ordinances or the vocal word. From this view, peculiar to us as a Society, we would, naturally and necessarily, use somewhat different means in gaining the interest of our youth from those employed by other denominations. We firmly believe that love is the one great power that alone can influence for good our fellow-mortals. In what ways, then, may love profitably manifest itself to accomplish the end sought after? It is necessary that we first love God with heart, soul and might. God means good, and if we do not *love* good we cannot *become* good, and therefore cannot *do* good. The character of the soul determines the character of the action. It follows, as naturally as effect follows cause. Then, our first duty is to look individually to the purifying of our own souls. Without that all exertion, however great, must be futile.

Next, as individuals, we must love our Society; we must from our hearts desire its present good, and its future prosperity. Blessed by the inheritance of its benefits, we should pass it on, endowed with even greater power to

bless. This we cannot do through any selfish desire, such as to glory merely in numbers, or to adhere to it for self-aggrandisement, or because we happen to be birthright members in it. If we shall advance it, we must love it for the good that it can do, not simply to ourselves, but to all its members, and the world outside. It has had a glorious mission, and has performed it gloriously. It is as necessary in the world to day as ever it was, and its future course can be as brilliant as its past.

Let us not be satisfied to rest on the attainments of our fathers, or to bask in ancestral glory. That soul is dark that shines with borrowed light. We must not esteem our Society merely for the good it has done, but for the good it may do, looking to the past for experience and enthusiasm, and to the future for work and duty. The light that shone on them is spent, but the light that will enlighten us must come directly from the living source. Open thy soul God-ward, and the light will flow in that will discover to thee thy duty towards society, towards the youth, and in every other matter. No one person can know or can tell what all the special duties to our young members may be, that the spirit will prompt in individual hearts; we can but indicate some of the more general ones.

We might have shortened our paper by saying love, *love*, for divine love is the source and essence of everything good. Yet we feel that something more is required at our hands. You desire us to be more explicit as to how this love is to manifest itself.

Love begets a sense of equality, and our Society acknowledges that all men are born equal. Instead of always observing this principle, and also the command to judge not, in a sense of censuring, and condemn not. The meetings sometimes assume the position of censors over the younger members, and pass judgments that are not altogether sweetened by the