

the world know. One way which occurs to us is by sending clippings from YOUNG FRIENDS' REVIEW and the *Intelligencer* and *Journal* to the secular press. Many newspapers now have, especially in their Seventh-day and First-day supplements, columns for religious news, or for selections from denominational journals, and they would doubtless be willing very often to publish items of friendly comment on current events.

Friends are so familiar with the idea that no college preparation is requisite for the ministry, that the following from a recent number of the *New York Independent* seems a little strange, referring as it does entirely to the training of the theological schools:

"The last few years have witnessed a distinct change for the better in the curriculum of our theological seminaries. The short courses, partial courses, special courses, provided so freely for the purpose of facilitating the entrance into the ministry of men who lack either desire or ability for a full scholarly course, have almost disappeared. It seems to be generally recognized that short cuts to the ministry offer far more of loss than of gain; that the best training possible is none too good; that men need more, not less, preparation."

Although we still adhere to our belief in a free gospel ministry, is it not possible that we may learn something from this outside view that for the ministry "the best possible training is none too good; that men need more, not less preparation."

Some months ago we took occasion to refer to the spirit which leads the young people of a community to form literary or philanthropic associations, and the reluctance with which the meetings of such societies are abandoned when it comes their time to die. When they are in their prime we are very apt to think that they are upon a

permanent foundation, and we do not realize that all are subject to the same law of life and decay. A society which has a work to do must do it when the society is in the full vigor of life, just as a man does his work when he is strong and vigorous. Our Young Friends' Associations which now seem so likely to have a permanent place in our Society, will possibly follow the universal law, and if they are to make their proper impress upon the Society it behooves all of us to make them carry out their highest aim to the fullest degree now, and make these associations of their utmost use while they are full of life and spirit.

#### YOUNG FRIENDS' ASSOCIATION.

*Brooklyn,*  
*10-9-'98.* The meeting was small, but interesting and social. The invitation to send five delegates to the Autumn meeting of the General Conference of Friends' Associations, to be held at Westchester, Pa., 11th mo. 19th, was referred to the Conference Committee.

The Bible Section reported that it had decided to continue the work begun last year—comparing the Gospels and studying the life of Christ.

The paper of the evening, by Franklin Noble, and the discussion that followed, were on "The Young Men's Christian Association."

The questions raised were: Whether the purpose of the Y. M. C. A. is merely to supply under good influences the physical, intellectual and religious needs of young men who might otherwise be left to the ever active agencies of evil, or whether the gymnasiums, clubs, lectures, entertainments, and other inducements to join the Association are offered with the ulterior purpose of making church members; whether, since "Hicksite" Friends, Unitarian and others not evangelical are debarred from full membership, we are justified in becoming associate members for the sake of the many advantages to be had; and whether