

women. This, then, is the *first* consideration, the end and aim, and the only excuse which it has for its existence. All other objects, all other purposes are insignificant and unworthy in comparison; and it must needs be so if it is to be a success, if it is to retain the young people, if it is to accomplish the purpose for which it was organized. Reduce it to the place of a mere preparatory school for young Quakers, and its usefulness is at an end.

But how shall it fulfill its mission? What methods shall be adopted? What course pursued? It is impossible to prescribe any *detailed* course, or indicate any *particular* methods as a panacea for existing ills, or as a guide for future conduct, which may be applied indiscriminately to individual or particular cases. Yet, as all mankind are one as a whole, though differing as individuals, so may certain general rules be observed and applied *intelligently* which are sure to be beneficial, and to produce a given general result. We have only to review the general principles which have distinguished the Society of Friends from its foundation, and in which we so fondly *believe*, but seldom *practice*, to observe nature herself, who has laid down these principles as in a manner not to be misunderstood, and the teachings of the lowly Nazarene, promulgated nearly nineteen hundred years ago, and apply them intelligently to the conditions of to-day, in order to deduct therefrom conclusions which will prove the solution of the problem. And what are those conclusions? We may consider a few of them which stand out prominently, and possess the merit of being the most practical and applicable to present conditions.

The divine injunction, "neglect not the assembling of yourselves together," carries with it not only the command to meet together, but, it seems to me, implies an unseen and not altogether appreciated source of strength, derived

only from mingling together freely in social unity and good fellowship, thus giving strength, encouragement and aid to one another. It entails with it certain duties to be performed, and certain responsibilities to be incurred by someone. Why should these not be incurred by the young? Why should they not be considered? Never in the history of the world have the young assumed as much of the responsibilities of life as at this day. Let us take this point into consideration. The young people are ready for the responsibilities,—place them upon them; not pass them by as merely something to be talked about, sighed over, wished for, but neglected. Give them an interest, and they will take an interest. Place them where there is responsibility, not where they can but serve as mere figure-heads to be counted only. Give them *work* to do, and in the majority of cases, it will be well done. Take them into your counsels, advise with them, and then let their advice and their counsels count. Show them that they are appreciated,—not tell them so merely.

The question is sometimes asked, "What shall we teach, and how shall we do it?" From the very nature of the case there can be but one logical answer. Teach anything that is consistent with the results sought to be obtained, only remember to always use the *best*. Remember the injunction of George Fox, "Mind the light"—the new light, the light of to-day, for the light of yesterday is not sufficient for the present. Life is a growth, a progress; we must either progress or retrograde. There are new developments, new conditions; the truth of yesterday has ceased in part to be the truth of to-day, because it must be differently applied to different conditions, and unless we keep well abreast, we cease to be useful and become stumbling-blocks. Therefore miss no opportunity, use every means which presents itself; teach anything