

numerical increase should, to a considerable extent, claim our attention. We must not look to the 'silent meeting' as a medium for Society extension.

It may be beneficial to the silent worshipper, but never can be an aid to extension. It savors too much of a disregard of others' fate to the observer who has not yet learned the power of "silence." May we not ask, Do we owe no loyalty save to our immediate *personal* interests? None who pretend to a knowledge of truth may evade this question. Have we any interests, any duties which *do not* centre in ourselves? Surely we answer "yes." A *personal* ministry, in one line of work or another, is what the Society is calling for. It is the only *method* that promises success.

The question is sometimes raised, "Has the Society a future?" Go *work* for it and it will have. There is no future, in my judgment, for the organization that is inert. The *personal* ministry then, to which I refer, is not necessarily the vocal, but that which bids us go and talk with those persons who lean toward Quakerism; that ministry which deepens our humanity, and increases our interest in others; that ministry that calls us to the bedside of the sick and prompts us to care for the needy. This sort of ministry will secure to us "a future."

This personal method promises much, because it brings us in contact with people; men will resist argument but will not withstand a personal interest in themselves. There are the opportunities, too, for presenting Friends' views of God, human life and destiny, to those who, from curiosity or true interest, may desire to know something more regarding our faith.

So, in the work of society extension, I commend the importance of "the individual."

No one has ever yet accomplished anything by simply *thinking* about what he would like to do. There certainly is much to discourage even the

willing worker, but the performance of a duty always demands some sacrifice, and we are not always willing to make it. This spirit of self-sacrifice that we are just now in need of has a power beyond explanation, yet we surely realize that our future is dependent upon it. No true Friend can be other than an interested individual, and every true Friend should be willing to devote something from their time, influence and ability for the furtherance of our cause.

CHARLOTTE C. TALCOTT.
Elloomfield, 12th mo. 11th, 1898.

THE LESSON LEAVES.

The following clear explanation of the varied series of Lesson Leaves, now being published for use in Friends' First-day Schools, sent by a member of the Literature Committee of the General Conferences, reached us just too late for last month's issue of the REVIEW. We gladly insert it now.—EDS.

A recent letter to the Literature Committee of Friends' First day School General Conference, asks, "How many series of Lesson Leaves have we?"

As there are, perhaps, others besides the writer of this letter, who would be glad of an answer to this question, it seems well to make it thus publicly in YOUNG FRIENDS' REVIEW.

For several years past, two series of lesson leaves have been prepared under the care of the Literature committee. One, bearing printed name "Friends' Intermediate Lessons," is sometimes called the "Illustrated Lessons." It is designed for use in all grades above the Primary up to the classes of pupils nearly grown. For two years this series has given Old Testament stories. With 1899 it will begin "Lessons on the Life and Times of Jesus."

The other series is sometimes called the "Advanced" lessons to distinguish it from the "Intermediate" lessons. These lessons are used by the older pupils in First-day schools, and by