

are reading ancient Friends' epitaphs, but that the principles for which those ancient Friends stood are principles worth standing for to-day, and principles by which the issues of to-day must be tested. While Janney's "History of Friends," or "Barclay's Apology," are excellent for reference, I hardly think the Young Friends' Association is the place to peruse them. Can we afford to spend the time in our meetings simply reading history? when there are burning questions before our nation, or city, or neighborhood upon which we should be posted and ready to apply our principles at any moment of crisis? We are not true to the traditions so dear to the hearts of most Friends when we simply read about the brave and honest way in which our ancestors fought against the ills of their time; we are only true to them when in the same brave and honest way we fight against all things at variance with the principles we see to be right. I do not mean that we shall not study the former history of our Society, for I think a department of history is eminently proper in a Young Friends' Association, and to this department all subjects of an historical nature should be referred, and reports given in each meeting. But the greater part of the meeting should be employed in the discussion of live subjects from a friendly standpoint, and history should be studied only that it may throw light on the present aspect of things. For, as Lyman Beecher has said, "Every day is a day of crisis; every hour is the hour of destiny; and every moment is the nick of time," and our principles must be so strong that we can act in only one way—and that the right way. It is the discussion of live issues in our meetings that will show us which of our cherished theories are principles and which only prejudices.

The Young Friends' Association has not quite fulfilled its mission until it has made all of its members feel that it is for them, and that they must be

active, working members if they would derive their full share of the benefits. Somebody else's thoughts, be they ever so good, cannot do half as much for us as our own good thoughts will. The most they can do is to suggest new and helpful thoughts of our own, and we may in turn do the same thing for others.

The Society of Friends' differs from other religious denominations, in that it is entirely democratic. Each individual has a chance to be on an equality with every other individual. But in every meeting there are a number of members who never have anything to say, either in the business or religious meeting. They always tell us that they do not feel called upon to say anything, and even though they may have very decided thoughts upon some subjects we hear nothing of them until after the meeting is over. It is my belief that the reason most of these people are silent is simply because they did not commence to express themselves when they were young, and as they grow older the possibility of their ever doing it becomes smaller and smaller. There certainly is a loss on both sides in this case. The person who sits still and does not give the helpful thoughts that come to him misses the opportunity for good, both to himself and to the other members of the meeting. It is for the Young Friends' Association to correct this, but it will not do it unless all of the members feel that they must make the most of their opportunities, that they must have thoughts upon the questions discussed in the meetings, and that they must express them. "Have thy tools ready, God will give thee work." This is only one way of keeping our tools in a good condition for the work that may come for us to do, just as taking good care of our bodies is.

The practice we get in such discussions in our Young Friends' Association will give us confidence to speak in the other meetings of the Society

Whether philanthropy is a work for