

study and thought, make our beliefs for ourselves without regard for what others believe, except the regard which gives them the same liberty. This should be emphasized in the meetings of our Young Friends' Associations so that when we are called upon to do the work of the Society we may not make the disastrous mistakes that have been made in this respect.

Friends have no creed, but they have an excellent Book of Discipline. It should be one duty of the Young Friends' Association to know and understand this book. A Committee on Discipline should be a part of each Association, to which all related subjects should be referred, and reports made at the meetings. The Queries should not be tiresome to us, for they are most excellent, and we should be interested to have them answered fairly, and to have the answers show a high standard of individual excellence. If any of them seem needlessly strict to us let us study them and see if they really are. They were all written to maintain high conduct within our borders; let us see that we do our part to make them fulfill their mission.

Some one asks if Young Friends have any duty in regard to education. I think they have. Schools and colleges form a very important part in their lives, and I suspect that it is among us young people that there is most talk about an educated ministry. It seems to me that the Association should lend its influence toward the maintenance of Friends' Schools in all Friends' neighborhoods; that it should advise all young people to go to college, and should take a lively interest in our Friends' College, Swarthmore. If we think the Society of Friends needs education we must make the most of the opportunity it offers us in an educational way, and then give it the benefit of our knowledge. When the Association becomes large and strong, there are new fields of work. If it be in the city such work as is now being carried on by the Philadelphia Association is

worthy of its attention. That Association has lately opened a house on the Meeting-house premises, in which are a reading room, lunch room, and several committee rooms. The reading room is open all day for any one who feels like spending a quiet hour there. The Association hunts up all Young Friends who happen to be in the city, and offers them this pleasant room in which to spend any spare time they may have, and an opportunity to meet other Friends there. Here books and papers and magazines—the best of reading matter—can be had beside the quiet or sociability of a pretty room. In country neighborhoods the reading room may not be so necessary, but the reading matter is, and the money contributed to the Association would be well spent in subscribing for good magazines that could be circulated among the various families of the meeting.

The Association will undoubtedly promote sociability, and that is one of its best uses. The few minutes of social talk before and after the meetings, and the Committee work, give rare chances for getting acquainted, as those of us who have done work in the Association can testify. But the Association does its best work when it turns the individuals who compose it to the serious contemplation of things that make for righteousness, and that it will inevitably do if the meetings are carried on in an earnest manner, each one desirous of learning the truth. We young people usually have a great many chances of meeting other young people and having a good time, but it is at our Association meetings that we are most likely to get and give our best. If we recognize them as opportunities for growth we shall get incalculable good from them. They will help us to be ready to give our aid in transacting the business of the Monthly and Preparative Meetings; they will help us to fill the hour or two a week of our religious meeting with thoughts full of profit and pleasure, and best of