

monies of Friends, and these in comparison with the Orthodoxy of the day, also with the liberal growing thought of the age, were topics upon which a free, friendly interchange of thought was much enjoyed, and upon which we found no inclination or necessity for controversy. The all essentials of religious belief were fully agreed upon and only regrets expressed because of dissensions and divisions in Society, followed with the desire that the true Friends might yet be together into one body. In the meantime, the dear aged Friend comforts himself (as may we all) with the thought that the religious world, as well as the intelligent thinking minds not included in the profession, are coming to the same simple faith, viz., that it is not necessary to enquire of man the way to the Lord, but that the Word is nigh unto all as of old.

Although I felt my time far too short, I came from the presence of my host feeling that a bright page had been added to my life's history. I was more than ever before reminded that greatness means goodness, and

That great men all remind us
That our lives should be sublime,
And that dying leave behind us
Footprints on the sand of time.

I was made to feel more than ever before that as life's duties opened increasingly before me, that faithfulness on my part, may not be wanting, but that I might fully occupy the one talent committed to my care, and I have no fear that if this is so, the "*well done*" will be the reward.

It is a comfort to me, and it may encourage some co-laborer, to express my conviction that the world has never been more willing to hear and endorse the simple faith of Friends than it is to-day. and my desire is that all who claim the name, and especially those who are accused of not believing in Christ, shall so allow his divine nature to be lived out through human experience, that even the accusers may be

made to exclaim: "Here is God in the form of man."

I have extended this much beyond my expectations, and trust the many Friends who requested some account of my visit will accept it, although I am poorly qualified to do justice to the cause.

OUR PRINCIPLES AND PRACTICES.

Wherein do the principles and practices of the Society of Friends differ from those of the larger denominations of Christians sufficiently to make its existence desirable?

Written for YOUNG FRIENDS' REVIEW.

For some time these queries have been before us—waiting for others to speak first—with little or no thought of trying to answer them. They pass unheeded until M. V.'s and E. S. I.'s articles in 12th mo. issue stir the soul, and awaken the responsive chord to:

"Send out the sunlight in letter and word,
Speak it, and think it, till hearts are all stirred."

Not being to the Society born, reared or educated, the summit of my view will doubtless be different, perhaps more extensive, but none the less true or valuable.

Surprised at my list of reasons for the Society's continued existence being desirable, I cannot longer withhold, though in view of much enumerated good the query arises: "Will it tend toward self-righteousness?" Nay, tumbling rather, showing that we fall short of what we ought to be, having under-rated our blessings, almost despised our heritage, some even ready to sell their *birthright*.

Come, rouse thee! work while it is called day; redeem the time spent in idleness and repining. Life is real, life is earnest, and will brook no delay; then haste thee on thy way.

A large, noble and grand heritage have the members of the Society of Friends, an heritage of which to be worthily proud; yet many within it