

we profess to be individually led and guided is one which leads to growth and improvement. But it is not only the individual who must be faithful to the best in order to grow stronger and better. Our body politic, our society, must also be ready to receive and adopt new leadings of truth if it is to advance and grow strong in the truth. The underlying principle in the Society of Friends tends toward bettering and reforming. And herein lies the opportunity of the Young Friends. The spirit of our age is away from forms and creeds and towards deeds. With Friends deeds not creeds are ever held out to be the essential thing. As the reforming spirit needs active work, it would seem as if the Society, whose main principle leads to reform and progress, should appeal especially to the young. If any of the principles or customs of the Society are antiquated or inconsistent with the advancement of truth, they will die when their use is gone, and their place will be taken by new and better growth.

The appointment at the Richmond Conference of a committee to look up "isolated" members, and if possible put them or keep them in touch with Friends, shows that we have a commendable interest *in ourselves*. The appointment of Visiting Committees and Social Duty Committees by our Yearly and other Meetings shows that we desire to be mutually helpful *among ourselves*. The frequent answering of the Queries shows that we are concerned for the moral and spiritual well-being of *Quaker* mankind. There are these and other indications that the Society of Friends is a fraternity, rather than an instrument for the regeneration of the world.

Caring for the spiritual, physical and social needs of its members is a legitimate and commendable object for an organization. Offering opportunities for philanthropic work or for self-improvement is a worthy function for a Society to perform. Preservation of

beloved traditions and perpetuation of customs hallowed by years of saintly practice, are not ignoble purposes. But there is something more and better for Friends to do, and unless we find it and do it we shall surely die.

To justify our existence when every one agrees that there are too many sects, it is necessary first that we should show that we have something to preach and to teach that is *different from and better than* that which other denominations are preaching and teaching; and second, that we should *preach it and teach it* everywhere and all the time, and not be satisfied to keep it to ourselves.

If our first concern is not to spread the knowledge of the truth, we are unworthy messengers and *deserve to perish*.

"It is faith in something and enthusiasm for something that makes a life worth looking at," whether it be the life of an individual or of a society.

#### YOUNG FRIENDS' ASSOCIATION.

The regular meeting held in Brooklyn, 12th mo. 11th, was well attended.

A continuation of the account of the life of Isaac T. Hopper was given by Leah H. Miller for the History Section. Marianna S. Rawson, on behalf of the Literature Section read extracts from Mabel P. Foulke's paper on the temperance question as printed in the *Intelligencer*, and called attention to— for the purpose of condemning—a little magazine called "The Quaker." The name of the latter publication is entirely without significance, since the magazine contains only a collection of short stories of little merit.

Franklin Noble gave a full report for the Current Topics Section, beginning with the President's message and the signing of the treaty of peace with Spain. Among other matters referred to was the departure of the agent of the American Bible Society with a cargo of Protestant Bibles in Spanish