

of the indwelling Divine Spirit. The gift of the Spirit is to him as natural as the gift of life. It has no more relation to creeds or doctrines concerning it, than the vital principle has to the theories of scientists regarding the nature of life. Nothing can separate man from God; nothing prevent the development of human character under the Divine impulse. The law of God impressed upon the universe is the law of development and progress,—“the survival of the fittest.” There is permanency only in the best. This law operating upon human consciousness builds character, makes humanity aspire to all that is noble and true and good, causing the forgetting of the things that are behind and stretching forward to the things which are before, thus ever pressing on towards the goal, unto the prize of the upward calling of God.

I have represented Quakerism as the *recognition* of this Divine law in the soul. As such it is different from almost, if not every other form of religion. No statement of faith can encompass it. No testimony of man can outline it. It acknowledges *one* authority only, and that no eye hath seen, no ear hath heard. The Infinite Spirit writes his law upon the heart and puts it in the souls of men.

WM. M. JACKSON.

New York, 11th mo. 10, 1894.

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TEACHING OF OUR PRINCIPLES IN THE FIRST-DAY SCHOOL.

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Written for one of our Quarterly Conferences of First-day Schools.

Should the principles peculiar to our Society, and which, we believe, essential to us, both as individuals and as an organization, be taught in our First-day Schools? To this question I can make but one answer, “They should,” but the answering of it in any manner involves the asking of another, that I should give the reason for the faith

that is in me, in this particular. One plea in behalf of our First-day Schools is that they are places of preparation for our young people, fitting them for the positions our Society hopes and expects them to occupy in the near future. Can they satisfactorily fill these places if they are in ignorance of our essential principles.

Were we to propound to the pastors, superintendents, and teachers of other religious denominations, the same query as to teaching in their schools, their own peculiar theological views, we would not for a moment doubt the nature of their reply; and why? They believe their views are correct; they know that on the allegiance of their members to their own doctrines depends the perpetuity of their outward church, as well as the farther dissemination of their beliefs; they know, also, that as a rule, young persons, trained in the tenets of an organization, are not very apt to leave it, when grown, for another; so to gain, as well as to retain members and to spread their views, these are taught in their Sabbath Schools.

It is supposable that a person belongs to the Society that to him seems the best, that satisfies his spiritual necessities in the fullest manner, or he would not give his support to it and its methods. Granted then, that such is the case, should not the efforts he puts forth in a religious capacity be toward strengthening that particular Society? You may call this idea sectarianism, denominational, etc.; we know that no organization, religious or otherwise, can long exist, much less grow, without a membership devoted to its interests; this, however, does not mean bigotry, and must not be confounded with it.

Friends claim that their standard is higher than any other one, (that so many of us fail to reach this high standard is no argument against either the standard itself, or the validity of the claim), then why any question as to the propriety or necessity of such