

that necessity, and I consider the First-day School as the most potent agency in our Society. Another duty too, I have always felt, that has not been fulfilled, and that is, I do believe, when we have others with us who almost constantly attend our meetings, and are members of no other, that we should extend to them an invitation to come into membership with us. I know Friends do not believe in proselyting, neither do I, but I do believe there are times and occasions when we fail to do our duty in this direction. And I do hope that these boys and girls who have been nurtured by this First-day School and Society, may be so imbued with the principles and so led by the guidance of their faithful teachers, that in after years they may be numbered with us. And if there is one duty more than another that I would urge upon the young men and young women of the Society of Friends, it is that they remain faithful. That they accept and take up their share of the work in our First-day Schools and Meetings. For several years I have had a desire to have Young Friends' Associations established in every Meeting in the country districts, for research of the history of our Society, and for promulgating our principles. Not that I do not believe in that broad mantle of Christian Charity; that each and every denomination has its work to do, and that each one will be blessed by a kind Heavenly Father as they remain faithful or otherwise. But I do believe it is our duty to disseminate our principles in order to banish many of the superstitious rites that are yet observed, and I, too, believe the time is at hand when the great Trinitarian principles will all be merged into one. The Father—God; The Son—the Light within; and the Holy Ghost—the working of that light. And I do not believe that our mission is yet fulfilled, but that there is a work for each and every one of us. Another duty, too, that I feel is ours, is to give a reason

for our faith. Each and every one is a rational being; and not a child but what must put some interpretation upon the Scripture lesson read in First-day Schools, and what shall that interpretation be? Shall it be that which is at variance with the laws of nature, or shall it be that deeper spiritual interpretation that shall lead the way into all truth? In my earliest childhood I well remember an impression left upon my mind. One evening at the tea-table, a minister of the Gospel was talking about the home beyond, of the great white throne, of the angels and arch-angels ascending and descending; all of these my childish fancy pictured as something real, something tangible. A few days after I asked my teacher what the sky was, and was told that it was nothing but space, and that there were worlds beyond worlds. I loved my teacher and I believed her, but from that time on, until womanhood taught me greater truths, there never lived a greater little sceptic than I. Every Bible lesson taught, or at least attempted to be taught me, was received in doubt and distrust, because, from that time, my faith had been shaken in everything that did not conform to natural laws. And I do not believe that I differed so much from other children. I believe we want to, and we must, teach as spiritual and not as literal truths, the lessons in our classes. The question before us to-day is not so much what the people thought and did eighteen hundred years ago, but to find out how to live now. To take the great Teacher of that time as an example, and endeavor to make our lives conform to the one great commandment: to love our God with all our soul, and then we *will* love our neighbor as ourselves.

Woodstown, N. J.

B. H. M.

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The surest way to be always pleasant is never to indulge in unpleasant or unkind thoughts.