

duty which the little ones can comprehend and appreciate to counter-balance the gilding and tin foil glitter of wrong doing? At any rate, may we not make the path of duty as attractive as possible to the little feet which have gradually to grow into the understanding of its subtler beauties?

Early impressions are often indelible, and the contrast of the two Sabbath Schools, with no explanation and no compensation which the child could grasp, must leave in the little heart a sense of coldness and uncompromising stiffness about our Society as compared with that of its little neighbors over the way. Still more strongly I felt this after attending the evening service at Saint George's. I went to hear what they would say of the resurrection, and heard a Friend's sermon from an Episcopal pulpit. The minister, who impressed me as an earnest worker and faithful servant in the Master's vineyard, spoke simply and impressively of old things made new in the light of faith and faithfulness, of the putting forth of new leaves of upward aspiration, of the attainment of spiritual stature possible here and now; and I said as I listened: "Hearing one faith in kindred tongue after the song and sunshine which children love, is it remarkable that their school numbers two thousand where ours is not two hundred?"

Numbers is not the strength of a society, however, and I meant not to make a point of popularity but to call attention to the danger that lies in surrounding duty or righteous living with an atmosphere which rather repulses than attracts the little ones. The First-day School is for the children, and should show them along lines adapted to their comprehension, the beauty and happiness of obedience to the laws of harmony. Why not the pretty poem, without too pointed a moral, and bright stories of children, not unlike themselves, all in larger proportion than the ethics of morals or religion? Why not flowers at Easter or on other days—always indeed, with

their silent ministry of refining influence, and their voiceless praise of the Giver of every good and perfect gift? Why not "special services" now and then? In the natural order of days, some are fuller of sunshine than others, that the overflow of brightness may lighten darker hours I think. A dead level, even of righteous living, cannot be preferable to the life which knows hours of exaltation. Indeed, these occasional upliftings in which we have glimpses of higher realms are incentives to spiritual development. Let "Easter Sunday" be Friend's "children's day"—a day of beautiful ministry to the little ones; and on that day let them listen to the Divine voice which speaketh everywhere in the coming of Spring.

ELIZABETH STOVER.

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