

From those distant periods in life's story, unnumbered voices, whose notes, in admiration of the great unseen force of the universe, have echoed down the corridors of time, mingle their fainter melody with the extatic song of Hebrew, bard and prophet.

From the shores of Africa, from Asia's plains, from the dawning civilizations of Europe the anthem swells; and though its notes often lack the simple grandeur of the Hebrew conception, who can doubt that each fervent prayer, each sacred hymn of praise, whether from the breast of savage, negro, or from martyr's dying lip; from the worshipper of nature, or the saint low-bowed in adoration of nature's God—has brought the soul nearer the infinite, and is answered in the progress of the world.

Infinite in wisdom, boundless in love, our Heavenly Father is working through his creation toward a final and perfect unity. Each throb in the vast ocean of life effects the whole. No act so trivial, but it starts a ripple on that shoreless sea; and the influence of our deeds and thoughts eternity alone can measure.

"And this," says Emerson, "Because the heart in thee is the heart of all; not a valve, not a wall, not an intersection is there anywhere in nature, but one blood rolls uninterruptedly an endless circulation through all men, as the water of the globe is all one sea, and, truly seen, its tide is one."

CORNELIA J. SHOEMAKER.

NINTH QUERY.

From Benjaminville Monthly Meeting.

Are our members careful so far as their means will allow, to give their children, and those under their care, a useful and sufficient education, under surroundings that will aid their growth in principles of pure morality? So far as circumstances will admit, are schools established and sustained un-

der the direction of suitable persons in membership with us?

As I carefully read this query, I cannot but wonder upon what line of thought to confine myself, as there are several thoughts upon which to base a discussion or paper. First, there comes before us the matter of "means" required to give children the proper amount of education. The word education, as Webster gives it, is instruction. It comprehends all the series of instruction and discipline intended to enlighten our understanding. To instruct others in some ways of life does not need *means*, as we generally consider the definition of means to be. We need not money or wealth to instruct the minds of those about us to higher modes of living, to a higher sphere where the great King of Kings and Lord of Lords desires us to live. *Neither* does it need wealth to bring men down to degradation and death. Remember, the query reads, "A useful and sufficient education." A useful education must need be an education that improves our minds, so that we can throw open to the world our intellectual or spiritual gates, and instruct others in the same useful way, else why *is* it useful?

A *sufficient* education is to have enough of this intellectual or spiritual education, that we can show to those around us, with ease and consistency, the need of this education. We cannot argue that we may have sufficient education in the *lower* things of life so as to teach others in that line, and be consistent to the query as to the sufficiency of our education; for the clause "useful education" comes first in the query, hence the necessity of that, then the sufficiency of the same.

The commencement of the query, "Are our members," proves that not only parents are responsible for the answers, but it throws the responsibility of this useful education upon each individual member. No one is without influence, hence every one is responsi-