

Friends exist longer as a Society, their mission is performed." Then we might as well give up all our efforts, disband and join other societies which offer larger fields for activity. But I do not agree with that statement of S. F. I do agree with him or her, that "there exists no need now for many practices that were of importance then, viz.: in early days of Friends. And if, as S. F. says, we "cling with a tenacity unknown in other things to the old forms and practices, without regard to the changes time has wrought." Then let us by all means let go those old forms and all non-essentials, that we may in the most attractive form present to the world those living truths for which our ancestors suffered, and which have enabled countless men and women to live steadfast Christian lives in the midst of persecution "for righteousness sake," and to die with a faith which triumphed over death and with the fullest assurance of further happiness.

The early Friends made proselytes by hundreds and thousands, else what would their testimonies have amounted to? and where would have been the organization which, as a beacon light to the world for over three hundred years, has stood bold and unflinching against evil in every form?

And are we the descendants of those dauntless reformers, and heirs of the truths to which their lives bore witness. Are we to sit down contented with our legacy, regardless of our Masters' command to "preach the gospel to all people," when we claim to have received the glad tidings in their purest simplicity and to teach them with their deepest spiritual meaning? Alas, I fear we have neglected the trust our Father has placed in our hands, and as a consequence we are thus dwindling away while the light from which we first took our name (Children of the Light) is illumining other hearts, and other messengers have been raised up to preach the truths which find an entrance in all earnest hearts.

LYDIA J. MOSHER.

## A PHILANTHROPIC ENDEAVOR

Lobo Preparative Meeting (held near Coldstream, Ont.,) decided, at its meeting on 3rd mo. 2nd, to take up philanthropic work in connection with its First-day School. S. P. Zavitz, who proposed the subject, said in substance as follows: "I believe the time is ripe when our meeting may take up to advantage some, at least, of the class of work in these parts which is now being done by the Philanthropic Union within the limits of a number of our Yearly Meetings. I would propose that we make the effort in connection with our First-day School work, somewhat after this manner. You are aware that at the end of each quarter we have no lesson laid out for us in the present lessons. I would therefore propose that we divide the school into four parts, give each division a secretary with one of the four subjects: Arbitration, Temperance, Prison Reform, and Literature, as the primary subject for each division, and have a report from one of these Committees at the end of each Quarter. Other subjects may come under these headings as secondary." The proposition was withdrawn and referred to the care of the First-day School Committee.

Literature bearing upon the various subjects, if sent to the Superintendent of the School, S. P. Zavitz, Coldstream, Ont., will be thankfully received, and placed in the proper hands.

## OUR DUTIES.

I believe there are many in the community who are not enjoying themselves satisfactorily, and living along in a kind of an unrestful condition. To such as these I would like to address myself, hoping thereby to assist them to dispel this unrestful state of being, which we must not expect to be accomplished by money, or by becoming possessor of large estate, but by right actions one towards another, and also of right actions towards animals and things in general that are under our