

ed by Jesus of Nazareth, and graven in in the hearts of men. The influx of the Divine, through the life and words of the Great Teacher, and of countless of God's children, as a silent leaven working in humanity's vast soul, has raised its ideals, its aspirations and its hopes, and to-day the world is longing for a truer interpretation of Jesus' fervent prayer, "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us."

The fields are white unto harvest. There is a call for laborers. Have we a living, working faith in Quakerism's message to the world? In its restless activity it needs our silent form of worship. Its eager chase for position, fame and fortune, demands a fuller understanding of the injunction, "Freely ye have received, freely give," and right here let us consider whether we, who have not been called to vocal ministry, but to whom the command, "Go work in my vineyard," is just as imperative, as freely devote time and talent in his service. Believing that God speaks to each soul, all must realize that there is no member of our little democracy without his appointed task, and to no one else can he look for its performance.

If we truly believe in as vital, and love our principles, we cannot withhold them. An ardent desire will possess us to share them with our race. Through narrow bigotry and unreasoning intolerance many thoughtful men and women have been driven outside the pale of Christendom. These, too honest to profess what they cannot believe, too devout to offer praise to a God whom they cannot adore, have drifted into an indifference borne of disappointment. To such would come an unknown gladness with the faith in ceaseless advancement through obedience to the indwelling Christ.

A great English non-conformist has said, "We are face to face with what we may truly call the supreme moment of our history. It is the people that now rule, and unless God lives in

and through the people, the end of all our struggles, the goal of all our boasted progress will be chaos, and chaos is death."

Since in Friends' central doctrine the great want is supplied, again the question comes, "How may we widen the circle of our influence?"

This problem has been partly solved through the birth of the Young Friends' Association, largely an outgrowth of the First-day School, whose work is of incalculable value, together with the establishment of mission schools, which fill an important place, but should be multiplied and made to reach that class in our large cities still untouched by ennobling influence, doomed by birth and environment to lives of crime. Yet may there not be untried avenues which will further aid in its solution.

Forced to a consideration of the same question, the Friends of England have instituted adult classes in connection with their First-day Schools, and thus the Quaker message is delivered to British workingmen and women. Would not the establishment here of similar adult classes, open to members of the Society and others, to which a cordial invitation is extended and a hearty welcome given to the rich and poor alike, to the learned and unlearned seeker, greatly enlarge the sphere in which the Quaker leaven might work? Here also would occur an opportunity for the social religious mingling necessary to true fellowship, and the invitation to take part in our silent worship would add to our gathering earnest spirits prepared to appreciate this reverent waiting for Divine instruction.

Through teachers, whose consecrated lives bear witness to its truth; through scientific study of its revelations to the past; through individual zeal, and love for humanity, the light will shine in many souls; and by communion with the highest trained to noblest citizenship, our boys and girls shall go forth Christian men and women carrying God's message and Quakerism's to the world.