

trines. Perhaps it is because I so thoroughly believe in the truth and reasonableness of Friend's doctrines that this so appears to me, but I have always felt a strong conviction of its truth, when I have known of any complaining that the portions of Scripture selected by the International Committee were not the best for illustrating our doctrines. I did not find it so while teacher of the bible class for nearly four years, and now as teacher of a class of over thirty (30) children I find the International series the best in all respects, and well adapted to the teaching of "Christ Within," which I consider our great essential doctrine.

In the second place, there are great advantages to be derived from the use of the International Series. The best thoughts of the best minds in all religious denominations, and from both ancient and modern sources, are brought to bear on the lesson; and all who wish can avail themselves of such helps, and surely we are not so narrow-minded as to scorn the light thrown on our pathway by those who in some respects differ from us, but whose minds have been enlightened by Him who is "no respecter of persons." I have often, while studying the helps to the lesson, learned some interesting facts entirely new to me, which while pertaining only to outward things, yet concealed a rich, spiritual meaning which, it seemed to me, must be at once apparent, especially to one brought up as a Friend. I would not wish to be understood to in any way disparage the Divine Guidance to which we are so often referred in the duties of our F. D. Schools as well as in the worship of our Meetings; without it we can indeed do nothing, and so someone has said, it sometimes leads off onto a subject entirely foreign to the lesson in hand. This might and would frequently happen, whatever the lesson might be.

Now, in the third place, what is the aim of our F. D. Schools? I think none will say it is *only* to teach the doc-

trines of our Society, although I acknowledge that to be *one* aim, and one also which I earnestly wish to see accomplished. But is not our object first of all to lead the little ones to Christ within their own hearts? And for us older ones to help each other to keep under the same Christ Power? And while it should ever be a great object with us to teach others the truths we believe in, I think again that the Lessons used by nearly all the Protestant denominations throughout the Christian world, are the best mediums through which our schools can work. I have known persons to come into our F. D. School, and after looking over the lesson with apparent curiosity, ask if they might keep the "Quakers' Lesson Leaf." I feel sure that such a person would compare the Quakers' explanations with those of their own Sabbath School upon the same subject, with far greater interest than if they found the lesson to be in a different part of the Bible from that studied by all the other churches. If we follow this new departure will it not look to others as if we stood apart and refused to grasp the hand of Christian fellowship in the work in which all the churches are joining hands more closely and with less sectarian feeling as the years go by? My wish is that our F. D. Schools may become more and more a power for good, and show forth to the world the "fruits of the Spirit" by which we profess to be led. I hope to hear from others on the subject.

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OUR HOME MEETINGS.

The query, "How best can we maintain and strengthen our Home Meetings" seems to be a very broad one, and requires a great deal of individual thought and action. It is a question in which every member of the Society should be interested. One of our greatest strongholds rests in having and keeping all actively interested. If we have the welfare of our Meeting at