

ideas and wishes regardless of the captain's authority we would expect nothing but shipwreck for that vessel. So it is with our adult class, if individuals obey not the voice of the "Captain of their salvation" then, no matter how much intellect, no matter how much ability there may be in that class, it must suffer shipwreck and never attain the high ends in view when it organized as a class. But if each member of the class is truly led, not only during the class hour but daily, by the unerring Guide which is given to all, then the Bible we study, I hesitate not to say the *whole* Bible, will be made plain and clear to our minds, and while we may avail ourselves of the many "helps" to understand the written word, at the same time we are free from all narrowing influences as to its interpretation, for the Holy Spirit which is given us will "lead us into all truth."

If we thus perform our duty to the class and to each other is it all that is required of us? I think not. These things indeed we should do but is there not something else we are in danger of leaving undone which the Master will surely require of us? In philanthropic labor in its broadest sense, our Society has always done and is, I believe, still doing its duty faithfully, and I am glad to see that that subject is receiving greater attention from us as the years roll by. But there is another subject which presents itself very forcibly to my mind in connection with our schools. If we fully believe in religious truth as set forth in the doctrines of our Society, why do we not let the world know more about them? If our religious belief is not only a comfort to us but a life giving power in our souls, ought we not to hand forth of that which we have received, not only to those who are members of our Society but to those who know nothing of our belief and teachings.

I have read religious books of different denominations,—books giving forth the best thoughts of some of the best of authors, and I have thought that

books of our own Society, those which set forth clearly the truths we believe in, will compare very favorably with any of them. And I trust I shall not be thought narrow minded when I say that I have often thought while reading the books of several well known authors, and of others not so well known, that the best and deepest thoughts I gathered were those which were in closest accord with our own religious ideas.

It seems to me that out of the chaos of conflicting ideas which have convulsed the world of Christian thought for so many centuries, and which in later years has taken a more enquiring form, there will be envolved a religion at once reasonable and practicable, one which can be comprehended by the simple child-like mind, and which will also satisfy the loftiest intellect. Who that understands our doctrines and teachings can say that this coming faith is different from our own? And if this is true, how necessary that we should put ourselves in an attitude to show to the world what has been the life sustaining principle of our Society for over 200 years.

I believe there is no way in which we can better show forth our views than through the First-day School, and in the adult classes, where every member is qualified to illustrate some phase of religious truth, there is surely great opportunity afforded for spreading our doctrines provided, of course, we invite others to come in, and when they do come, make them truly welcome. Thus it appears to me the adult class in our First-day School may be made a mighty instrument for good, not only within our own borders, but to the multitude of enquirers to be found in all classes who are seeking after a more perfect way and a closer walk with God.

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A Vassar girl, who lost a button from her shoe, remarked, "There has been an inadvertant elimination of the prehensile attachment with a perforated ferruginous protuberance, necessary in fastening the integument of my pedal extremity.—Ex.