

work with its own members, and its work with those outside. Let us consider these in order.

The First-day School is the chief point of contact of church and its own children. The experience of the few years in which we have used it shows that it has a most important function in connection with the Meeting. In attending a great many schools, however, I incline to think that very much of the opportunity is wasted—frittered away—through lack of conscientious work from both teachers and pupils. "Nothing is to be had from nothing." "Life only from life" are laws of nature to which there are no exceptions. A teacher or a pupil who leaves the First-day School lesson to the inspiration of the moment, will be nearly sure to find that the moment will not supply it. It should be remembered that religion deals with conduct, its sources, motives and results, and with nothing else except as they bear on that. The teacher has one poor hour in 168, and it is a betrayal of trust to waste it on pointless stories, or texts learned by rote or read by rote, or anything less than an active stimulus to higher living and higher thinking. To this end it is chiefly the "lives and experiences of great and good men" that remind us of the capacity of our lives and in such study we can get and give the training in heroism which this age sadly needs. Stories of courage and truth and honor for the children, questions of right and faith that will come practically before us. These are the right topics for the First-day School: to be illuminated when possible, by the Bible history and by secular history, but by no means to be replaced by that. This demands real work on the part of teachers and offers an almost unworked field for our Young Friends, one in which their originality and character can display itself in helpful work. And even if we are not teachers we can assume exactly the same work as pupils, realizing the absolute democracy of all our organizations.

But there is another point of contact

that we should seek to make for ourselves with the children, and that is in the kindergarten. A child's character is largely made in those first few years which are commonly lived through so carelessly. The public has not yet awakened to the need for right direction of those critical early years. Cannot we in part remedy this need and help to awaken the public mind to it? Cannot some of the many Young Friends who now devote their time to becoming second or third rate artists and musicians take on the nobler function of fashioning immortal souls to noble uses? As a secondary matter we may consider that the slowly but surely growing demand for kindergarten teachers will make for them a certain profession. But in the first place let us consider the need of the poorer classes of children who, in many cases, so grand is human nature, need only the little gleam of higher things that a true teacher can give, to be transformed into God's own image. Let our meeting, which has few and small expenses, take up this duty and plant kindergartens all round them. Let them learn the duty of giving, and let the Young Friends lead the way to do the work. If you think this work for outsiders is not for the meeting, let me remind you again that the meeting is for work and not work for the meeting; that the meeting is a means of general regeneration not an end in itself.

The second phase of the work of a meeting is for itself and its members, and this is accomplished by means of meetings for worship and for business, and by committees.

The first of these are very generally attended by all, young and old, who can be considered as actual living members, but I think in most cases it is felt that in attending and in getting what strength the meeting can give, the whole duty of members is accomplished. I do not believe this to be the case. Here again nothing can be obtained from nothing. It is one of our duties to take strength from the meet-