

church, finding expression only in the silent example of one who is quietly living out the Quaker Ideal—

"They also serve who only stand and wait."

I think the solution of the problem before us has been gradually unfolding to our perceptions through the agency of the practical work which has been engaging us for the past quarter of a century, and I may disappoint some of you by saying that the conclusion forced upon my own mind thereby is that our Mission to the Youth involves no new story,—no fresh revelation ; it is simply carrying to them, divested of all formalities and excrescences, the old, old truths of the Christian religion, as they have impressed themselves on the minds and hearts of Friends, to be made the guiding and controlling forces in their lives.

The special opportunities for this arise in several ways, which may be generally embraced under three heads :

Religious ;
Educational ;
Philanthropic,

which, however, are hard to distinctly divide, since religion, with Friends, is a practical matter, entering into all the affairs of life.

Under the religious mission I would place, first, the family obligation, seconded by the offices of the First-day school, but never entirely delegated to it. It matters not how devoted and conscientious a teacher may be, nor how attractive and healthful the atmosphere of the First-day school, the function of the home cannot be supplied ; there is that in a mother's love and leading which once missed in a child's life cannot be made good to him—a something we may not define, but priceless in value, and which no trial nor sorrow nor transgression can efface, but through them all sustains, comforts, beckons back to that purer atmosphere which should always be our home.

The First-day school has little to do in the simply doctrinal field ; indeed, its duty there seems to me confined

to a single point—the central teaching of Christianity, the key-note of Quakerism ; that is, the Divine Immanence, the Indwelling Spirit of the Father, and the sufficiency of this Inspeaking Voice to guide and preserve our lives when cheerful and ready obedience is given to its intimations of duty. The applications of this doctrine to the every-day events of life cover a limitless scope, and come up in a thousand lights and changes, as the myriad individualities that are reflected in human nature present themselves before us.

Divested of all confusing and doubtful theological ideas, let us teach that religion is not a profession of faith, but a *life*,—to be lived in the smallest details, in harmony with this idea of the individual relationship and responsibility to the leading of the Spirit. Especially should we impress the great dignity, and the wonderful possibilities of a human life. Sinking from sight the pernicious teaching of the Christian churches, that man is a poor worm of the dust, fallen and lost, let us inspire the thought that he is, indeed, a son, a prodigal it may be, still a *son*, of the great all-Father, created in His image, and made a living soul by his breathing : that the—

"Grand, far-off, divine event,"

To which the whole creation moves,"

is in some way influenced by what he is in himself, for he is linked with and is a part of, the grand design of God, which is to be advanced or retarded as he is faithful or recreant to the great trust of life.

With the advancement of educational interest among Friends, which we so gladly hail as a further equipment for extending our influence and helpfulness in the world, the idea of what constitutes a Friendly education may have been modified, but it has not been lost sight of and should not be underrated. I think there is undoubtedly a mission here. Our institutions should be under the care of those who are well grounded in the testimonies and principles of Friends, and who, moved by their love