

meeting, nearly extinct, that was reopened by one not a member. She asked of a member the privilege of opening the house, and holding Friends' meeting. She was asked: "Who is there to attend it?" and replied, "*I will attend it.*" Neighbors not members said *they* would attend. She returned home and opened the house, and that Meeting-house has since been opened continuously for fifteen years. The First-school business came into her mind; she said, "John, what does thee think of First-day school? There are no children to come," he said. "Spread word that a school will be opened, and the children will come out of the woods and stone fences." She did so, and children came from the mountains, whose parents were unable to sustain schools for them. These are words of encouragement; good fields are ripe, and reward of labor will come. After remarks by some others, Louisa J. Roberts proceeded to answer the question: "What has the First-day school done for the Society?" Then came the reading of epistles, and a Committee was appointed to reply.

The word from the Central Committee is: "There is much to encourage. Every one in Meeting should belong to the First-day school, prepare for the work, and trust to inspiration to guide them. We believe this great work is gaining ground; In some schools temperance exercises form a bright and interesting feature.

From Tennessee: "The impressions made upon the little ones must bear fruits of good or ill in after life. The words of the teacher are echoes in the hearts of the little ones.

Their echoes roll  
From soul to soul.

May you win the blessing that is never withheld.

The Association adjourned to meet on Fourth-day, at four o'clock.

(To be continued).

To the pure all things are pure.

## ADULT CLASSES.

A paper read by Lydia J. Mosher on First-day evening during Yearly Meeting week at New York, at a meeting held in the interests of First-day School work.

As this subject was brought before me as one chosen for discussion, my first thought was that I could say nothing about it. My reason may seem strange to some, but it is this: Although at present teacher of an adult class myself my greatest interest in First-day Schools work has always been in the juvenile classes. It always seemed to me that the little ones claimed the very best of our thought and care, and had a right to demand the very best the school had to give. But as my mind turned to adult classes in general I thought of the momentous queries and ceaseless questionings which now agitate the world of religious thought. I am not prepared to speak on these questions, as I have never made them a study. But if the adult class is to advance in religious growth it has God to meet and overcome all the obstacles those questions present. There are those who, laying claim to higher knowledge than others, would dissect the Bible, and when they put it together again would leave out such portions as their higher knowledge suggested. Then, on the other hand, we meet with those who insist on a literal interpretation of every word and sentence in the book, and sometimes they demand also that we accept their own or someone else's explanation of the same. Now, between the quicksands of the former and the shoals and breakers of the latter, how is our class to steer its course? I don't know if in the adult classes of any other church there is such perfect freedom of thought and expression as in our own First-day School. This freedom should never be made use of for any unworthy purpose, but used rightly it must tend to broaden the mind of each individual in the class.

If every officer and sailor on board a vessel attempted to enforce his own