

that He has given us a different religion according to our understanding? The Great Spirit does right, He knows what is best for His children, we are satisfied. Brother, we do not want to destroy your religion, or take it from you, we only want to enjoy our own. Brother, we have been told that you have been preaching to the white people in this place; these people are our neighbors, we are acquainted with them; we will wait a little while and see what effect your preaching will have upon them; if we find it does them good, makes them honest and less disposed to cheat Indians, we will then consider again what you have said. Brother, you have now heard an answer to your talk, and this is all we have to say at present, as we are going to part, we will come and take you by the hand, and hope the Great Spirit will protect you on your journey, and return you safely to your friends.

As the Indians began to approach the missionary he rose hastily from his seat and replied, he could not take them by the hand; that there was no fellowship between the religion of God and the worship of the devil.

This being interpreted to the Indians they smiled, and returned in a peaceable manner. It being afterwards suggested to the missionary that his reply to the Indians was rather indiscreet, he observed that he supposed the ceremony of shaking hands would be received by them as a token that he had assented to what they had said. Being otherwise informed, he said he was sorry for the expression.

### THE USEFULNESS OF OUR FIRST-DAY SCHOOLS.

Perhaps there is no one factor, and it is doubtful whether the combined influence of all other associated effort will have as much to do in the future in shaping the destiny or determining the usefulness or otherwise of the Society of Friends in promoting the truth among men as the First-day

School movement. We must not forget nor overlook the fact that Quakerism, in its original purity, was not a negative, or neutral profession or principle, but it was an open aggressive spiritual warfare against error of every kind, and the advocate, expounder and representative of truth and righteousness in human life.

The light, the truth and love were the foremost and most prominent words and thoughts in the vocabulary of the first intelligent representatives of primitive Quakerism. All creeds, doctrines, books and authorities, including the Bible or Holy Scriptures, must in their teachings conform to these cardinal, moral principles.

These three virtues are at the foundation of all that is genuine in religion. On them the best government and the most exalted state of human society can alone exist. To promote these in the earth was the motive and mission of the leading early Friends. Many joined the movement who were not capable of doing much aggressive work, but they assented to these foundation principles that the leaders were promulgating, and to that extent were identified as Friends.

The popular faith that the Bible was the inherent word of God, as interpreted by those trained in the letter, who misconstrued or perverted many passages to teach what was contrary to the light and truth, formed the greatest barrier, and the most violent opposition and persecution of Friends. The doctrines deduced from these literal, false renderings of Scripture against the truth and the light were the grounds of the long controversial struggles with popular theology, the record of which has come to us in the writings of early Friends.

This literature is permeated with a defence of the ideas expressed in these words as being the foundation of all righteousness, and on which all true religion must stand.

Scripture writers gave these words chief prominence, as containing the