

There is enough that is beautiful and interesting in nature, and real in life, upon which to feed the mind of childhood and youth without recourse to imaginary creations.

Prominently in the list of "pernicious literature" I would place all fairy stories, and stories of elf-land, including "Arabian Nights" and ghost stories.

A healthy child invariably likes "true" stories best; it is the imaginative child alone who delights in fairy tales, while in such a child the imagination is stimulated by stories of the weird and unreal, invariably at the expense of its nerve force, and the result is suffering and superstition.

With the ordinary child, who will listen with interest to almost any kind of story rather than hear none, the fairy story but paves the way for wild romances, and detective or pirate stories when older. They have acquired a taste for trashy, thrilling, exciting reading, which, like the drunkard's thirst, consumes all that is best and noblest in them.

It has seemed to me that we, as a Society, have not given as much attention to the study of the Bible as we should. My observation has been that scholars of the First-day schools of other religious organizations know much more of the history of Bible characters, and of the passages sustaining them in their peculiar doctrines, than do the children of the Friends as a rule. It is not teaching sectarianism to carefully instruct our children or scholars in the *truth* as we see it. To the contrary, it serves to fortify them, when exposed to opposing influences, against doubt and indecision; possibly against mistake and an uncongenial church relationship in the years to come.

Most truly, I believe that the Old Testament, as well as the New, was given that all men might know of Christ; but still I would not advise the placing of the Old Testament, especially, in the hands of a young child with instructions to read it through; judg-

ing from my own case, that would tend most effectually to discourage a reading of Scriptures. There is much in the whole Jewish history, as given in the Bible, which need careful, prayerful handing forth by a matured mind to the questioning mind of a child, to the end that he shall entertain none but reverential thoughts in regard to the dealings of God with His chosen people.

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GOD IN NATURE.

Extracts from "The Word and the Way," by Wm. Leighton Grange, M.A.

The evidence of language conclusively proves that long before the patriarchal age, some unknown man, "gifted with the vision and faculty divine," learned to speak of the inscrutable and all-pervading power as "Heaven Father." For the forms of the same word, are clearly derived from the prehistoric Aryan expression for this idea. But very soon, those whom the traces of God in Nature had attracted to His worship began to deify the forms through which the Supreme revealed Himself. * * * This pantheistic tendency seems irrepresible. It has constantly marred the purpose of the Father, of Him who "made everything beautiful in His time, and set eternity in the heart of man," who intended men to see through the loveliness of earthly things, the true and the eternal light, and orders in His love that

"Every bird that sings,
And every flower that stars the elastic sod,
And every breath the radiant summer brings,
To the pure spirit is a word of God."

Dean Stanley's tribute to the Society of Friends, in the City of Philadelphia:—

"There is one great characteristic of the venerable religious Society of Friends, of which this city is the centre, that alone of Christian bodies it placed before it, as the object of its existence, not any outward ceremony, not any technical doctrines, but the moral im-