

thoughts on the lesson. A lively discussion was kept up until the time for closing.

SIXTH-DAY, 9.30.

In the morning session the report of Philadelphia Yearly Meeting First-day School Association was read. It was satisfactory and encouraging. A marked increase in attendance, especially by the older members was noted, and this, it was expressed, was a result of the First-day School work. These older Friends were once children in the First-day School and had grown up in it, and the First-day School had been successful in holding their interest. Then let us strive to always conduct our Schools in the peaceful and quiet spirit.

Forming small circulating libraries among our schools was a subject upon which there was much discussion. This was thought to be a practical way of furnishing First-day Schools with good reading. Walter Laing said in schools made up of children not members with us he had noticed how eager they were to get the books and papers. Then we should try to supply that which teaches our principles, and place nothing there of which we might be ashamed. Isaac Wilson, Genesee Yearly Meeting, expressed the thought that we should bring in our homes what we want for our children.

The report from Baltimore Yearly Meeting First-day School Association was then read. The workers there seem truly interested and diligent in their work; a committee has been appointed to visit the different schools, encouraging in them what seems of most good. Allan Flitcraft queried if we cultivated the soul as much as the intellect? Do we feel the same interest in the spiritual as we do in the earthly? Each must answer for himself. If we were as anxious to lay up treasures in heaven as we are in gathering up earthly treasures our meeting houses would be filled. Friends were entreated to support and encourage Friends' publications such as

*Friends' Intelligencer and Journal*, *YOUNG FRIENDS' REVIEW*, *Scattered Seeds* and the *Schofield Bulletin*. George T. Powell, N. Y., asked why Friends' children stepped outside our own Society to join other orthodox denominations. We realize that it is because they have not understood our doctrines. But what is our doctrine? We have no creed; everyone can put his own construction on what he believes, but there should be a clear definition of the Divine Light and, I believe that it is wise for a broader and clearer interpretation of our principles; but avoid the danger of teaching doctrinal interpretations. We were reminded that whosoever should do the will of the Father will know of work to do.

A paper on the necessity of "Impressing Friendly Denominational Views in Connection With Our Teaching," was written and read by John W. Hutchinson, N. Y., in which he says if there is the necessity to-day as in the past, for Friendly teaching, how important it is that the teaching in our schools be of that character, not only to incite to a life of uprightness, but that our doctrines, testimonies and views may be so incorporated as to demonstrate and show wherein they differ from the creeds and doctrines of others. Some may say that this will lead to narrow bigotry. Not so. Quakerism in its purity is essentially liberal in its tendencies, grants the utmost freedom in the unity of the spirit, and recognizes differences in opinion.

SIXTH-DAY AFTERNOON.

Reports from Ohio, Indiana, Illinois Yearly Meeting First-day School Associations were read. Sarah Ann Conard said: I once feared the First-day School would take away the responsibility of early religious training of children from parents, but now I long for a clearer explanation of Friends' principles in the Lesson Leaves. "What are Friends' Doctrines?" was explained by Howard M. Jenkins; and John L. Thomas further said that