

by the pupils of the colored schools at Aiken and Mount Pleasant, S. C., where, in addition to the usual curriculum, the pupils are taught housework, sewing, carpentering, shoe-making, printing and harness making. Much of this work would do credit to experienced workers.

Many ministers and others of the Society of Friends, which is holding its sessions here, were absent from the grounds to-day attending the regular meeting for worship in Philadelphia, Chester, Wilmington and other nearby places. Many, however, who have been unable to attend during the week were present to-day, and the attendance, while not as large as at the Conference sessions, was still remarkable. Meetings for worship were held in the morning and evening. The churches of Swarthmore village omitted their usual services, that their members might join in worship with the Friends, another of the many expressions of courtesy and good-will which the Society has received in its present Meetings from members of other denominations.

In spite of the great numbers present, the Meetings were conducted in the quiet good order and dignity which is characteristic of the smaller religious gatherings of the Society. In fact, throughout the week the order in the auditorium has been so perfect that the voices of those who participated in the proceedings—women in many instances—have usually reached the farthest limits of the assembly.

WORSHIP IN THE TENT.

At 10 o'clock there were Meetings for religious worship in the auditorium tent and in the neat stone meeting house on the hill behind the College, both being comfortably filled. The meeting in the tent was opened with the usual period of silence. Joel Borton, of Woodstown, N. J., was called to prayer. John J. Cornell, of Baltimore, alluded to the fact that many denominations were represented in the congregation, and spoke with regret of

losses to the Christian work in the world from doctrinal controversies. "Life, not doctrine," said he, "is the true test of religion and the world is coming more and more to acknowledge this truth. Sermons should be listened to in the light of the Divine truth within, and only as they bear the test of this light are their teachings to be made a guide for the conduct of life. The fundamental doctrine of Quakerism, that of the indwelling of the Divine in the soul of man, is broad enough for all, however much men may differ in the details of religious doctrine."

Alice C. Robinson, of Baltimore, applied to the present Conference the parable of the sower. If the seed do not take root and grow, it is the fault not of the sower, but of him who receives it as on stony ground. In these great gatherings the seed is being sown abundantly, and it lies with the individuals to encourage its growth into the perfect fruition. Samuel S. Ash, of Philadelphia, and Lydia H. Price, of West Chester, expressed a similar thought. Great gatherings like the present are valuable only in their results. It is not the words spoken, but the application which they find in the everyday life of subsequent days and years.

Robert Haviland, of New York, spoke from the text, "He that drinketh of the water that I shall give him shall never thirst." Some have partaken more abundantly than others of this spiritual refreshment. Theirs is the duty to lead others to the source of eternal life. Where much is given much will be required. Edgar Conrow and Joel Borton both pleaded for a more close and universal brotherhood of man, which shall indeed show forth "one Lord, one faith, one baptism."

Short addresses were also made by Samuel Taylor, of Trenton, N. J.; Nathan Moore, of Baltimore, and Ada B. Mitchell. Samuel Jones, a minister of Green Street Monthly Meeting, Philadelphia, said the one universally possible religious experience is the life of