

gentle pleading of the sense of duty that makes us feel we *ought* to follow in its leadings, comes the visitation of the Spirit. When we learn to *love* to do the things we feel we *ought* to do, we are bringing our hearts near to God. When, better and nobler than this, the feeling of obligation changes to one of desire to live a life of service, intuitively following the Spirit's teaching, so that we earnestly seek for the Divine revealings then we have attained the perfect life, the highest attainment in religion.

Thus deep down within the innermost nature of man, as Quakerism teaches, is this Divine gift; an endowment from his birth; his by inheritance from God; as naturally his as is the life that animates his physical being; his to cherish; his to use for the ennobling of his soul, for the perfection of his being. To the child it is the Monitor even as it is to the man, and were there no false teaching, no leading of the gentle, teachable nature of the child away from his innocent trust in his intuitions, but, instead, if parents were true ministers of the Divine message, keeping their own hearts open to the Inner Voice, great would be the increase of righteousness in the world. As Whittier says:

We need love's tender lessons taught,
As only weakness can;
God has his small interpreters,
The child must teach the man.
Of such the kingdom! Teach thou us,
O Master, most Divine,
To feel the deep significance,
Of these wise words of thine!
The haughty eye shall seek in vain
What innocence beholds;
No cunning finds the keys of heaven,
No strength its gate unfolds.
Alone to guilelessness and love,
That gate shall open fall;
The mind of pride is nothingness,
The childlike heart is all!

WM. M. JACKSON.

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By examining the tongue, physicians find out the diseases of the body; and philosophers, the diseases of the mind and heart.—*Justin*.

INTEREST IN FIRST-DAY SCHOOLS.

"How can we retain the young people in the First-day School, when they have reached manhood and womanhood?" is a question frequently asked by those interested in the well-being of the Society, and upon its actual answer depends not only the success of the First-day School, but the very existence of both it and the Society of Friends. A problem more vital, yet with a solution more logical and apparent, has never been presented to any organization or denomination. I say the solution is both logical and apparent, because of the fact that it lies directly along the same road which it was intended that the Society of Friends should follow, and is founded upon the same principles upon which the Society achieved its success, and to which it owes its very existence. Moreover, its solution is eminently in accord with the true philosophy of success, and with the best thought of the day, because of the fact that it is founded upon the truth of to-day.

The First-day School was organized with a grand and noble purpose well in view. Its end and aim, as conceived by the early promoters, was such as to inspire to a large degree enthusiasm, energy, persistent and tireless effort on the part of those who have the well-being of mankind, the promotion of truth, and the highest and best in life ever at heart. That it should ever serve as a tributary, a mere feeder to supply members to the "organization" of the Society of Friends, was a wholly secondary consideration, and one not to be considered except in that wherein the Society stands for that which is noblest, grandest, truest and purest in life and religion. The object of the beginning is, or should be, the object of to-day. The mission of the First-day School is not to produce Quakers or Friends merely, but to cultivate noble thought, to develop high character, to produce noble men and noble