

rise to some of the most active discussion of the afternoon. Many of those present opposed the idea strongly, but the general feeling, as far as any general feeling could be said to have prevailed was that individuals be left to decide in particular cases. Many present thought that if music would better serve the purpose, and more forcibly inculcate a truth, that it should be used; while others opposed the innovation strongly, as a departure from the "traditions of the Fathers," and a mistake, a precedent leading away from the old landmarks. Very strong expressions were made, not alone by the young Friends, against the thought that the Friends should be bound and contrained by these so-called "traditions," that they were calculated to deaden the life of the Society if too slavishly followed. Some of the supporters of the traditional idea were among the younger members, whilst the elder Friends, or some of them at least, were favorable to the idea of using the "best means whatever they be determined to be."

Among those participating in the discussion were Almira Sherwood, of Pomona, N. Y.; Melissa R. Bell, of Bayside, L.I.; William M. Jackson, of Manhattan; Rachel Underhill, of Brooklyn; Edward B. Rawson, Principal of Friends' Seminary, N. Y.; Matilda F. Janney, of Philadelphia; Cornelia J. Shoemaker, of New York; Jane P. Rushmore, of London Grove, Pa.; Elizabeth Stover, of New York; Chas. F. Underhill, of Brooklyn; Joel Borton, of Woodstown, N. J.; Dana B. Clough, of Brooklyn; Charlotte Hayi, of Brooklyn; Daniel Gibbons, of Brooklyn; John W. Hutchins, of New York; Henry B. Hallock, of Brooklyn; Job Wilbur, of S.—; Raymond Roberts, of Orange, N. J.; Charlotte M. Way, of New York; Anna M. Jackson, of New York; Mabel P. Foulke, of Flushing; Samuel S. Ash, of Philadelphia; and Chalkley Webster, of Pennsylvania.

In the evening, the business before

the First day School Association was the reading of the epistles from the First-day School organizations of the other Yearly Meetings. These were unusually interesting, that of Genesee being heartily approved by some of the Friends, because of the tone of hopefulness that pervaded it. All were full of instruction, however, and the thought of the meeting was one of thankfulness for them. D. G.

Read 4th mo. 24th at the Nebraska F. D. S. Assn., held at Lincoln, Neb.

"Christ in the heart, if absent there
Thou canst not find him anywhere."

No doubt a great many, if not all present, here to-day will remember the little poem of which these words form their part. It is most attractive to me. I have felt called upon to refer to them on several occasions, but have not done so before. I thought it too deep a question for me, but to-day it appears more clear.

"Christ in the heart, if absent there
Thou canst not find him anywhere."

Christ within, he must be there, or the individual travels as it were in darkness; and he who is in darkness is certainly without Christ, for as has been said Christ is the light of the world. Think of what this means—the light of the world! As I walk the streets of this city and of other places where I am better acquainted I have been impressed with the self possession and bravado of the people, and yet I feel they are travelling the world in darkness, groping their way without the all inspiring light of Christ. In regard to the children of Israel God says, "I will be their God and they shall be my people, I will put my ways into their inmost hearts," which proves to us that the Light has been placed in the hearts of the people, but it is not shining, it has died out and needs re-lighting. In the electric light of your city is a very plain comparison, they must be lighted every evening, and turned off again in the morning. The