

that is, in keeping the children out of the street. Even if their restless minds do not benefit by the lessons taught, the children are in good company and can hardly learn any evil while so surrounded.

We might, with a slight change to suit our present needs, use the appeal of the Macedonians of old, and say, "Come over to Mission School and help us."

The same need of more workers is felt in the Morning First day School. Every one in New York is so busy that very few can be found who are both willing and able to devote themselves to anything but their regular work and rest.

The meeting of the Literature Committee of the First-day School General Conference, recently held in New York, brought to us some of the best heads and hearts of the Society. Such gatherings are always delightful, no matter what their object might be, and New York is always glad when its turn comes for entertaining the members from other Yearly Meetings.

The special work of the Committee is the preparation of Lesson Leaves for the First-day Schools: a work that requires a great amount of time and considerable literary ability. It is a work, moreover, that must always be the object of more or less adverse criticism, since it is the duty of First-day School workers to contribute by a free expression of opinion to the improvement of the matter set before them. The Committee has been laboring long and faithfully and well to meet the various demands for help that come from localities of widely differing needs. Its greatest mistake would be in attempting to please everybody.

The people who use the Lesson Leaves call themselves *teachers*; the organizations in which they work are called *schools*; what they give to the

children who come to them is called a *lesson*, but the majority insist upon using methods that would not be tolerated for a day in any real school. It is true, the First-day school is very different from the week-day school, and different methods must be used; but there are common principles that must be adhered to if anything is to be taught.

The children who attend our First-day schools are the same that attend our secular schools. Suppose our First-day ways should be introduced into our day schools; we should then have, according to some, all the children from the kindergarten to the college working each day upon the same lesson, notwithstanding the fact that there are many things the young man or young woman should be taught that the little child cannot possibly learn, and that there are some things the infant must be taught that an older person has learned long ago. Furthermore, we should have all the schools of the land working at the same thing at the same time, whether it happened to be the thing the school needed or not. To this end we should have the chapter in our text books dated, and if the school opened the first week in fifth month the lesson would be found in the 17th chapter, the sixteen preceding lessons being omitted. If the chapters have no relation to each other, all right; but if the book makes any pretense to being a systematic whole, with parts logically arranged and interdependent, the only place to begin is at the beginning, and the only way to proceed is with the lessons in order, omitting none because it happens to come on a holiday when there is no school.

Several marriages have recently occurred among our members. The simplicity and lofty nobility of our ceremony makes these occasions impressive and dignified. Yet it sometimes happens (and this is a remarkable