

needs of *others* as well as to their own ; to the building up of a strong order that can more effectually advance the cause of truth, relieve the distress, alleviate the suffering and promote the peace, happiness and virtue of mankind?

Our query in reference to the education of Friends' children and those under their care is good so far as it goes ; but if it means that we are to go no further than "school-learning to fit them for business," it can neither be a liberal education nor the liberal idea of an education. It stops with "business"—that is as far as the obligation extends, and is it not a fact that many parents make it extend no further, and consider that their full duty is done? Is this idea consistent with the genius of our principles? Should we not add another query? Do all Friends, according to their ability, seek to give their children the advantages of that liberal instruction in sciences and arts that equips the mind for research ; that turns it into those beautiful avenues of thought, which widen in their gradual ascent and open upon the universal and infinite? That education which is an adornment of the mind, that adds strength as well as grace and beauty, is too often, it is to be feared, in this bustling, rushing age, practically considered superfluous. The narrow, contracted sphere of business is too much our concern. Too many of us in coming up to no more than the queries require, are apt to forget that the queries lay down only the minimum amount of duty, instead of the whole of it. If we do not get beyond a one-sided view of the queries we are not apt to get beyond self. What virtue is there in "plainness of speech, behavior and apparel" if we never do anybody any good, nor help anyone else to do it without charging for it? Is there no reality and reward in "Well done, good and faithful servant, enter thou into the joy of thy Lord?" Experience teaches that "virtue is its own reward," not in dollars and cents always, but in a satisfaction and peace of mind that "passeth understanding." Do we sacrifice so much for the promotion of truth and a valuable influence in the world in comparison with other denominations, that we can afford to do nothing in advance of what has already been done?

The queries are more beautiful and useful as we interpret them as reminders of our relations to the world at large rather than as good to be lived up to on account of the personal benefit that is thought will accrue to us by so doing. They surely have more in view than the individuals composing our membership, and the higher we rise the more shall we possess the liberal feeling, that as we have our lot in a "goodly heritage," our obligations to the rest of the race are increased, not only in moral, but in material support, according to our "ability to manage." We have a largely number of liberal, whole-souled, perfectly unselfish members, whose hearts are open to the world : but for concerted action and collective and denominational force, for positive and energetic promotion of truth and reform, we of this day have much to learn, even of what the poet speaks, "The luxury of doing good."

Let us strive against this idea of "every one for himself," and extend more and more "the right hand of fellowship." No doubt the world will feel our greater help when we have learned to give, where it is required, assistance in our Society, and do not expend our concern almost entirely upon maintaining our testimonies within the circle of our membership. The world has had a chance to go to ruin while we have been reading the Queries and upholding to one another our testimonies. What are we doing? Where is our literature to be found outside the Society, instructing the thousands and calling others to the beauty of holiness as seen through our principles? Where are the means that each may provide according to ability, and which we ought gladly to give for the promotion of so worthy an object as our Society should have in view? What kind of encouragement and assistance is given to those who require it in the mission of the ministry? It seems that little more than permission is given to individuals to help, and those who will, may. Surely the coming Yearly Meeting may profitably consider the means that are open to the united helpful effort of the church, and give us an opportunity to show our generosity for the good it will do. Why should