

near to every child. John H. Shotwell and Allen Flitcraft expressed their approval of the plan of teaching children to give for religious purposes.

The clerk then read a paper by Frances M. Robinson, of Indiana Yearly Meeting, on the question, "How Shall We Better Qualify Ourselves for First-day School Teaching?" She said that preparation of the lesson in hand is just as much a necessity for the First-day School teacher as for the day school teacher, and that all teaching should be in harmony with the laws that govern natural development.

The work to be done in the schools is three-fold: 1. A knowledge of the Bible, its contents, authority, intent and rightful influence. 2. The principles and testimonies of Friends, their sources, the circumstances of their origin, their reasonableness and sufficiency. 3. Devotion and conservatism of life and the necessity that each one should work out his own soul's salvation with fear and trembling.

William W. Birdsall, of Philadelphia, opened the discussion by saying that what the teacher needs is increase of zeal, greater tact and a higher and more consecrated intelligence. The one great purpose of the First-day School is to teach the child his relation to God and his duty towards God.

George L. Maris said that there is manifestly a necessity for First day School teachers' institutes, and Friends should look toward their establishment in the near future.

John William Graham, of Manchester, England, was then introduced, and read a paper on "Adult School Work Among Friends in England." He said that the Bible classes for working men are held early on First day morning, and are taught by men of intelligence, there being also classes for working women taught by women. Variety is the essence of these classes and brotherliness the characteristic, the watchword being "Let brotherly love continue." Each class is really an autocracy with republican forms.

The necessary qualifications of the teacher are an easy manner, a ready handshake and an affable way. Every other gift that is added to these will be useful. Some of the accessories of these classes are savings banks, libraries, sick funds, Saturday afternoon rambles, summer holidays, football clubs, microscopic clubs, missionary meetings and temperance meetings. We visit the scholars in their homes and our homes are open to them, for we meet them as friend to friend.

The class work is not confined to the Bible, though we once spent four years over the life of Jesus. We have studied Buddhism, Mohammedanism, the lives of great men, moral and social questions, Fiske's "Destiny of Man," and if the class were in America we should doubtless study the silver question, for all these subjects have a moral and spiritual significance. The lesson covers half an hour, followed by a half-hour's free and spirited discussion, and always closing with a reverential silence.

In the city of Birmingham 10,000 men may be seen wending their way to these schools at 7.30 o'clock in the morning, 4000 of these being in Friends' schools. The objects of these classes are as varied as the teachers; my own object is to furnish a spiritual faith and a practical religion for those who had cast off orthodox doctrines and were outside of all churches.

These schools are permitted, but not sanctioned, by the Yearly Meeting. Since their establishment the membership of our Society has increased from 12,000 to 17,000, and the benefit to Young Friends has been incalculable.

The conditions are different here in America, and I am told that your working men are not fond of being taught and are not conscious of their needs; but you have with you a large foreign element which need religious and moral teaching, and there must be many here who have been in English adult classes who would form a nucleus