

called the 'higher education' cannot refer to colleges and universities. The 'higher education' is the new education; and that must base itself greatly on character well rounded, noble instincts developed, and high ideals seen distinctly."

Surely *we* can scarcely call this teaching of the inward voice of God a new education, but we should combine with it all that will help make noble men and women. Teach the children to look in the world about them for evidences of God's love; that as they are sharers of it they should also be dispensers, and such training must awaken a reverence for the Creator who has made familiar objects in such beautiful harmony, and who has given everything a purpose to fulfill. If we wish to interest the young in First-day Schools, there must be taught in them that which will help them in the daily affairs of life. The report, which was quoted before, expresses this need for giving a liberal religious education, in these words: "Our work together means a larger reverence. The instruction in the Sunday Schools in the past has not lent itself readily to this end. There has been a meagre way of presenting matters, as though religion had to do with very little of life and reality. It is our duty to link the thoughts of the child with the constant revelation of God, early to show him that this world is divine, and that whatever comes to us by way of modern truth, if really true, only supports real religion."

"In other words, our work in the Sunday School is to instil early a reverence for humanity, as well as for the works of God. We believe a human being can be reverent without being sad; that earnestness is not at variance with cheerfulness; that every advance of knowledge ought to deepen the religious spirit."

"Practical Christianity is the rule of the day, meaning by that applied religion. The enthusiasm that is binding sect to sect and bringing down the

walls is a product of the brotherhood spirit, which seeks to make Christianity real. To train children to broad sympathies and a helpful spirit is the great duty of the Sunday School. First make our Churches and Sunday Schools the places where an enthusiasm for humanity is encouraged, and then we shall have less obstacle in our civic affairs."

It is often quite a problem how to interest the young people who have, in their own minds at least, "outgrown" the First-day School. There is, in one of the liberal churches of this city, a class which has been very successful in accomplishing this purpose. Some subject in ethics is taken up, as for example: "Our duty to our fellow-men." This is discussed, and anything that can be found in the Bible or elsewhere in regard to it is studied. Each scholar is expected to express some idea of the subject, which draws out originality of thought, and this is a necessary point in making a class a success. Sometimes the subject will continue for several weeks, and is made to include most of the important questions of the day on philanthropy or any other consideration that is for the betterment of mankind. I have mentioned this class particularly because it has been so successful in interesting the *young people*, and this seems to be one of the questions which Friends have been recently striving to answer.

I dislike the pessimistic feeling that naturally grows out of our lessening numbers, for while this may be true of the actual membership of the Society, I believe Friends' principles were never so universally recognized and taught as they are at present, and that they will grow as they are growing now, and will broaden with the years.

But if *we*, as a Society, wish to interest the young, we must endeavor to meet their needs, and this requires a recognition of the progressive thoughts of the age, and a willingness to adopt methods which will prove