

other place of resort, listening to the idle jests, or coarse, low talk. Will he be made better himself or be better fitted to help others to become pure by such examples?

If he have boys, how long do you think it will be before they will be walking in his foot-steps learning all manner of vile talk, doing things that would not bear the light of day; this, too, despite all the influence of the mother.

Think of this, you fathers, and be in all things what you would like your sons to be—*pure*, alike, in word, thought and deed. Let father and mother join heart and hand in this work; let everything be done to make home so attractive that our children shall find it the pleasantest spot in the world, and be able to look back to it with pleasure when the trials of life shall come, as they do to all.

Our common schools may almost be said to be a hot-bed of corruption. There are always some in the school who are about as bad morally as they can be, and I have heard it said that one bad boy can do more harm than all good influences combined can undo. How many of our carefully trained children take their first lessons in vulgar, low language from these school-mates—learning to read books that should be in the hands of no child. Even our teachers are often ill-fitted for their position, and indulge in language, even in school, that is far from being pure or refined. Who shall be strong enough to find a remedy?

There is another source of evil in there being so many things to attract the young. Night meetings, such as socials, tea meetings, basket parties, etc. There may be no harm in attending these places, indeed it seems as though something of the kind is needed or all social life would die out; the trouble is in allowing young girls to go to these places alone, or with any company they chance to meet. How shocked many a mother would be were it possible for her to see just how her child

was spending her time, when she thought she was in proper company.

I think in many instances girls are given the privilege of choosing their associates when they are far too young in years. It is hard for them to see anything wrong in those who please their fancy. They go like moths around a lighted lamp, till, alas, many, like the moth, get burned.

I once read of a man who was trying to explain these things to his daughters. He took two glasses, filled one with pure, clean water, the other with muddy water; then taking a few drops of the foul water, dropped it into the pure, and instantly the color of the whole was changed; it had lost its purity. Then taking a few drops of pure water, dropped it into the foul, and lo, you could not perceive any change. It is so much easier to overcome good with evil, than for good to overcome evil.

Now, my dear young girls, you whom I have most in mind while penning these imperfect lines, will you not try for that purity of heart and mind which is the only safeguard against all these evils?

One thing more I will add—do not forget to go to your parents when you are in doubt about the right.

WHAT IS LIFE?

An essay prepared and read by Emma J. Carpenter, at the Young Friends' Association of Purchase, held at the meeting-house, 2nd month 3rd, 1893.

Webster gives us a definition: "The present state of existence; the time from birth to death." What an indefinite something is here included between the definite bounds of birth and death; and with what a strange variety of *real* and *woe* we find this something filled. And whoever fills it to the best advantage finds that it is not done with a few great things, but by constant labor, and by small degrees; for he who waits for great opportunities will learn that time waits not. Each one who enters the arena of life has a part to perform. However faithful or unfaithful others may be, it does not excuse us. Each has talents to be im-