

about oppressed when the good Father stands ready to be our Counsellor in each event of our lives? "One hour in His presence is worth a thousand elsewhere," and the strength received therein will enable us to do our duty without questioning. He knows our needs, and in His own time will satisfy the desire of our hearts. Only the submissive soul can realize the lifting of the heavy burdens of earth, trusting as a child to its mother's leading.

#### FIRST-DAY SCHOOL ASSOCIATION.

Through all the sessions of the First-day School Association the feeling seemed to prevail that the First-day school work was a most important factor in the present and future of the Society. Though begun in weakness, it had so grown in strength and influence for good that it now seemed indispensable to the welfare of the Society. The duty of each individual in the work was also dwelt upon, and those who felt incompetent for active service were told to remember that even their presence would exert an influence, and might be the means of calling others to useful labor. Allusion was also made to the beneficial effect of the schools on the old as well as the young, and the formation of adult classes was approved even in places where there were no children. The effect of the schools in uniting the sympathies of old and young was especially noted. Jacob Capron contrasted a Yearly Meeting which he attended in 1849 with the Yearly Meeting of to-day. Then the young were afar off in sympathy, awed into silence, and taking little or no part in the work of the Society; to day they were taking an active and intelligent interest in every part of the work, and by expressing their ideas and sentiments they had awakened sympathy and liberality in the old.

The epistles from other associations called forth many expressions of approval. It was thought that they had of late years been improving in tone and in the practical character of the subjects discussed.

At the meeting of teachers on First-day evening, William M. Jackson was requested to make some suggestions upon the subject of methods. He said there was an old map dated 1821 hanging in the library, and showing the preparative and monthly meetings of New York State at that date. The contrast that would be shown by a similar map of to-day was very marked. What were the causes? Dissensions on doctrinal points and rigidity of discipline. These had, it seemed, supplanted the best, the fundamental principles of the Society. We have now reformed in this respect; but still there is something more to be done, the care and training of the young. Perhaps the best definition of Quakerism was the well-known expression of George Fox, "Mind the Light." But do we and our children know what it means? Do we know it completely, rely upon it, give it full scope? He illustrated his meaning by the following incident: "William Penn at one time was in doubt whether he should continue to wear a sword, and asked the advice of George Fox, who replied: 'Wear it as long as thou canst, William.'" Thus the spirit was allowed to do the work. He was not referred to an inhibition of the discipline or the Scriptures or of any other outward source, but to the source of the light within. This is the essential idea of Quakerism. How can we teach it? Why, just as we make a plant grow; surround the child as the plant with the proper conditions of its development, and let the divine law within the child, as within the plant, do the developing. Turn the mind of the child inward. The promptings of the divine in its own soul should be cultivated, encouraged. For this purpose he could not say what special method he would use in conducting a class; but the aim should be to develop thoughtfulness. One of the stumbling-blocks was that when a teacher asked a question the answer would come in the form of a set phrase from the language of church, meeting, or the Scriptures, but contain-