

is thought to be a good thing to have come from, but few consider whether it is not a good thing to be in.

It seems to me that we need to be more alive to the necessity of holding in our Society those who are born in it.

Friends' children may be divided into two classes.

1st. Birthright members, those having both parents members.

2nd. Those who are denied birthright membership, having but one parent a member.

As continuance in the Society depends on conduct and religious conviction, I can see no good reason why we should not hold out to all children of Friends the birthright of membership. The possibility of affiliation with other churches may be greater where there is one parent of another denomination, but the difference is one of degree, only not of kind, it is just as possible for any of our young members to turn elsewhere. The result of the present rule is that many such children lead their parents away from, instead of drawing them towards Friends, and our main efforts towards holding the children are confined to birthright members. I believe that just as strong efforts should be made towards the others. It is not the accident of birth that makes them available for the inculcation of Friends' principles, but the opportunity for reaching them with the approval of their parents. In most such cases this opportunity is given.

In general, the means of arousing an attachment for the Society in children are :

First and greatest, parental influence.

Each parent must judge of the needs spiritual and otherwise of his own children, and though the bringing up of other people's children is a fascinating topic, it is one I will not venture to intrude upon, and will pass on to other influences, which have more to do with the Society at large.

Second, the First-day schools.

A new convert is proverbially zealous, and, while not a new convert to First-day schools, my active interest in them is very recent. Still, I think that I do not exaggerate in saying that the work of our First-day schools is of the utmost importance.

The First-day school should be the means of giving to every child within its reach, and it should be *made* to reach all children of Friendly parentage—a knowledge of the principles and history of Christianity, of the views of Friends and of the workings of our Society ; but, above all, by example and precept the children should be instructed in thinking right and doing right.

It is easy enough to tell a child, "You must be good," but your breath is wasted unless you can so interest the child in telling it, that it will remember what you say and put it into practice. The main thing about the F. D. S. is, in my mind, to make it interesting for the children. It is not possible to make it interesting by reading through a lesson and asking a few set questions, or those occurring on the spur of the moment. The teacher should have given study and thought to the lesson beforehand, sought out illustrations and examples. In short, he should have worked the lesson up; for in this, as in all things, the genius of the world is work.

The third great influence which should be brought to bear upon the child (and here, and in fact, all through this paper, I mean by children, all young people) is the social influence.

The influence which will bring them to attend meeting in after years is very largely social. What would be left of our First-day meeting if it were not for the social mingling which we so much enjoy? There would be a slim attendance, I am sure.

I discovered during the past winter that in Brooklyn, there were Friends' children nearly grown up, who knew no other, or almost no other Friends.