

mind, and in a religious meeting would be most irreverent. Let concerned Friends' act upon the theory that highest inspirations may come to minds active in meeting and out of it ; that the ministry is worthy the best attainable preparation and education of the faculties for the service to which they are called ; and I believe that we shall go far towards satisfying any existing unrest. A cultivated intellect will not be too great an offering to Our Father, nor will it interfere with a proper presentation of spiritual truths to an educated and cultivated people. Spirituality itself is not an abstraction, a hypothetical something, different and apart from the intellect, and superior to it—something to be theorized about and upon which to build up explanations of matters too great for human explanation. Spirituality refers to nothing more nor less than the right and reverent use of the high powers of the mind. I believe that a five-minute presentation of one living idea, the offspring of a genuine spirituality, will do more good than a half hour "spiritualization" of reprobation, election, justification, sanctification, or some other forgotten dogma. Instead of "spiritualizing" so much, I believe we ought to materialize the truth a little more, and get at the hard matter of fact that there is in religion. If we are inspired, let us know what that inspiration says.

But whatever we do, let us ever bear in mind that old teaching of our early Friends' that the main thing after all is the spirit which prompts the utterance, "Come now, let us reason together, saith the Lord."

HENRY MORRIS HAVILAND

Pennilessness is not poverty, and possession is not ownership. . . . Sunlight is for all eyes that look up.—*H. H.*

We inherit nothing truly but what our actions make us worthy of—*Chapman.*

THE "PROFESSIONAL" MINISTRY OF FRIENDS.

THE IDEA OF ENROLLING THEM AS A SEPARATE CLASS.

"If it is well that a people should continue to show to the world that piety and rectitude and spiritual growth can exist without priests or creeds ; that luxurious living is not necessary to happiness, nor guile to reasonable prosperity in business ; that high intelligence is compatible with simplicity and inexpensiveness ; that love and unity are practicable amid the clash and contention of modern life ; then such a body as our Society of Friends is needed."—J. Whorton.

Having had my attention directed to this subject again and again, my mind has been deeply exercised, and it has awakened a positive concern with me, and enabled me to see very clearly, it seems to me that the custom or practice of the Society of 'recommending' or 'enrolling' its ministers as a class separate from the general membership has not been productive of the good that was intended, or that was thought it probably would have.

Taking the idea of immediate and divine inspiration and revelation as being the primary, proper and only true qualification for a living ministry ; that however intelligent the minister, or well informed the ministered to, the suitability of the ministration depended upon the needs and conditions of those for whom it is given : and that the true use of the ministry is to *benefit* by improving the condition of mankind physically, intellectually, morally and spiritually ; and that this true gift of God does not all consist of words uttered, or thoughts proclaimed, but also in deeds kindly and affectionately rendered ; and taking the idea held by Friends, that every honest, earnest, sincere act of our lives may be a portion of divine service if we would serve God in the fullest sense by serving also