

the mind should rather receive the examination and consideration of scientific men versed in the phenomena of the mind.

What then is the conclusion of the the whole matter? Should our ministers speak as from a mere mental gymnastic? And shall we come to meeting only to exercise our intellectual faculties? Not so. We may revert to our ancient testimonies for an answer, and remember that it is not intellectual acquirements nor education alone which qualifies a man for the ministry, or for worship, but it is the spirit in which that ministry or worship is given; that not a spirit of pride in intellectual attainments, but another spirit must animate the ministry, and that it must be given from the inmost recesses of the soul, with sincerity, and earnest seeking after truth and its inspirations. But what right have we to despise our highest gifts, which are said to make us but little lower than the angels? May there not be inspirations for an active brain as well as of a passive one? Let us not forget that that which is inspired consists of the faculties of the mind, and that it is only through them that we can receive impressions of any kind; that the world has received more benefit from inspiration that comes from lively, active, well-directed thought, than that which comes from supine waiting in silence for special messages from On High. Inspiration does not work occasionally and in special circumstances. The doctrine of special inspirations is no more worthy belief than that of special providences, for the Spirit of God is always and everywhere present, and its inspiration is always at work throughout all the universe, and in all our senses, and in all our faculties, else would they cease to exist. Therefore, to preach that those faculties are unworthy and are to be laid aside, out of use, while we receive a heavenly inspiration, is to preach an irreligious doctrine which it is impossible to believe, and will only

provoke distrust and indifference, if not active opposition. Friends, believe that the Spirit which animates the universe is in all things, even in the soul of man; this belief is the great bond of the Society, but to attend a meeting where undue importance is given to that which leads to distrust, indifference, or opposition, is to attend a meeting which is not in the life, and which tends to loosen the bonds which unite us. It is for a hungry man to attend a place for a feast, but to depart unfed and unfreshed, and desirous to go whither he may receive that which his state requires.

I have faith in the mission of the Society of Friends', and that it is far from being ended. Our concern with that mission is for the proper presentation to the world of the underlying principles of the Society. For that presentation we must depend largely upon our writers and ministers. If we are to take any steps toward a solution of the problems which confront us, we should have a clear understanding of our principles and not neglect any means of presenting them in a manner suited to our modern ways of thought and speech. It is not the form of language in which our early Friends' offered their perceptions of truth that we want to preserve, nor should we make an article of faith of theological words and phrases. The form is but the shell; it is the spirit of the thing that is of value; it is the truth that is now hidden from us by those words and phrases that we want to get at and utilize. I believe that our Friends' who feel that a Heavenly Father has called them to the ministry should abandon the idea that He will teach them without use of the faculties He has given them. Neglect to use these faculties in meeting or elsewhere does not promote ideas. To drive out thought, if it were possible, would result in nothing but intellectual paralysis, poverty, and vacancy of