

from being an adaptation to the needs of the present day, directly tend to aggravate them.

Here is evidence that the members of the Society themselves do not understand the Quaker mind. They proceed on a certain narrow basis of dogmatic belief, and adapt means, as they say, to the end in view. But the Quaker mind distrusts dogma and opportunist methods. It is the religious unit, so to speak, the irreducible minimum, but a minimum which, by virtue of being stripped of human fallibilities, is more powerful for truth than anything that has taken the place of it. It is not so much an active exponent of certain views or conventions, as a receptive condition or attitude towards the sources of divine truth. This is what must be maintained as the guarantee of religion, as the condition of spiritual life and progress. The Quaker mind is open, and not under bondage. It is open to "the Light that lighteth every man," to "the Word of God, who was made flesh and dwelt among us." It is open also to the revelations of Science in the material universe. This is the condition of mind which is essential to the discovery of Truth. It is not hampered by old notions, dogmas or observances, however time-hallowed. It is not in servitude to any view of the Creator, of the fall of man, or of the origin of evil. The Bible it reverences no less because it regards its inspiration as spiritual rather than literal, holding that the Bible "contains the record of a revelation, but is not the revelation itself."

So far from the mission of Quakerism being at an end, as some outside writers have assumed, there never was greater scope for it. It is now as much as, or more than ever, that the Quaker mind is needful. It is the condition of progress, of enlightenment, of discovery in both the visible and the invisible. Freed from academic tradition, from dependence on human authority, from bondage to

theologies and superstitions, from sacerdotalism and rationalism, the Quaker mind realizes that the worlds of matter and spirit are not inharmonious. Discord between them, under such conditions, is at an end. Freed from fallibilities, religion would offer no scope to the hostile criticism of science; and, deprived of its power of injury, science would no longer be feared by religion. The Quaker mind is thus the only safeguard which can stem the tide of agnosticism on one hand and of sacerdotalism on the other. Let no Friend, therefore, under-rate the responsibility of his position, and let him not identify himself with movements which, however they may appeal to his appetite for superficial results, are, by putting an end to the Quaker mind, inimical to the best interests of mankind.—*Fredk. Burgess.*

Sterling, Ill., is a city of nearly 8,000 inhabitants. But few of our Society here, and we belong to East Jordan Executive Meeting, seven miles north of this place, which Meeting was established about twenty years ago, and instead of growing as its founders anticipated, it was born full grown and ever since has dwindled, but the house still stands sacred to the few faithful ones near by living, and those silent ones there sleeping. But now within its walls worship a denomination of another name, Friends voluntarily vacating for a time not specified, and for the present hold their meetings at the residence of Martha A. John, of Penrose.

A few days ago I called on a sick man of this town who had sent word out to the settlement that he was a Friend and desired a visit. Has been here nearly a year in bed and almost unknown. His name is Samuel Dillon, of Emporia, Kansas, and Elder among Progressive Friends; his daughter has quit her school and came on last fall to nurse him; they are intelligent and friendly, and I willingly promised to visit them again.

I had the pleasure, lately, of listening