

our sons that the next generation would feel the force of our teachings and thus on and on. That night a public address on social purity. Attended meeting again in Lincoln on First-day, having the assurance of the power of the spiritual over the natural so as to be able to worship in the true way, "In spirit and in truth." The First-day School was a very interesting one, and we felt that there are seeds being sown that will yield a rich harvest at no distant day. We vis'ed many friends and relatives, and while they were short they are bright spots in memory's store, and is a great factor in the mutual stirring up to a deeper spiritual attainment, not forgetting that even in the smallest deed done there can be no such thing as an effort that is made to cast it under the right spirit returning void. The next day I bade farewell to brothers, sisters, friends, and all, started to Manchester City, Iowa, arriving next morning at six o'clock.

Will close this article and leave the other visit for another time.

MARY G. SMITH.

THE QUAKER MIND.

The real question at issue in the Society of Friends at the present time is, How the Quaker mind is to be retained? It is not a question as to the maintenance of the practice and discipline of the early Friends; these, although characteristic, are not of the essence of Quakerism—neither are they of permanent obligation. It is not a question of Home Missions, although the proceedings of the Home Mission Committee have been the occasion of the recent discussions. Those who have supported the Committee, and those who have opposed it, are equally in favor of Home Missions; they differ only as to the mode of their prosecution. The real question is, as to the maintenance of the Quaker mind. What is its characteristic, and how is it affected by the movements of the present day?

The Quaker mind is constituted on the simple basis of the spirituality of religion. The Quaker view of individual spiritual life and communion is its fundamental characteristic. Now, this is the essential thing. In the world at large this is what is needed. This is simpler, and broader, and more powerful than the mind of any church or sect. It is, however, liable to lose its clearness. In the history of the Society, this was first of all dimmed by the belief of succeeding generations of Friends, that the Truth the Quakers were raised to bear witness to was permanently embodied by them in a super structure of doctrine, practice, and discipline. Almost to the present time, and even now in certain minds, it is assumed that the presence of true Quakerism is only guaranteed by a testimony of this sort. The very thing that the Friends protested against became their own stumbling-block, and to the world at large the Quaker mind, which should have been fructifying throughout the religious world, was more or less hidden by the things that had become identified with it, which had, in the main, taken the place of it—peculiarities of speech and apparel, and certain views and practices deduced from the Quaker interpretation of passages of scripture.

At the present day another influence which is tending to obscure the Quaker mind is "creaturely activity," and this is associated with many doctrines which are not Quakerism at all. The aggressive Friends are anxious to work; their temperament is active and can brook no quietism. To them, old Quakerism is pretty much exploded, fresh circumstances require new "adaptations," and they virtually believe that there is nothing vital left in the old form. Work, they say, is the desideratum, and must not be hampered by antiquated notions. This getting to work is, unfortunately, too often associated with a certain definite creed and certain dogmas which do not belong to Quakerism, and, so far