

what they reacted from. I am unable to judge of the general accuracy of this plea.

One is not surprised that more lively methods took with the people. America is the land of the camp meeting ; and a ready enthusiasm, equipped with no lack of the faculty of expression, responded to active Christian work, work moreover in new territories which offered a comparatively unoccupied field. The Friends' meeting was by far the cheapest and easiest place of worship to establish, and so became often the only one within reach. So the meetings gathered, flocks and pastors, with no "convincement" test of admission ; and the ground painfully gained by George Fox in purifying and simplifying religious worship, was lost over a wide area of territory, with vast future possibilities.

The people have been too much occupied with subduing the earth to enter much upon questions of thought, or to conquer the steep slopes of learning. They have reverted to an earlier type of thought, as of worship. Iowa is considered a little better educated than the other Yearly Meetings. At present the great theoretical question which is disturbing Friends there is that between those who believe that the Day of Judgment will come as a catastrophe, to be followed by the Millennium for saints only — this is Ante-Millennarianism,—and those who believe that the gradual progress of the world in goodness will lead us gently into the Millennium, as evil fades, and that after that comes the Judgment. These are Post-Millennarians. Any preacher of optimistic temperament, who speaks hopefully of progress, is claimed by them ; whilst the fearful and doleful portenders of an increasingly sinful earth, are recognized as Ante-Millennarian. Thus, as usual, under temporary and even foolish party names and symbols, march the eternal

diversities of human temperament. But will my readers pause and consider what kind of a God, what laws of a universe, what a code of Scriptural interpretation, lies behind this, to us extraordinary theological discussion. Put it beside the story of the prayer meeting held to pray for the "conversion" of John Greenleaf Whittier and we may see light upon the minds of the people we are trying to understand.

Education will doubtless become more visible in the next generation ; meantime they have all the dogmatism of the uninstructed. It is a typical circumstance that the minute which deposed Joel Bean from the ministry, and which I have seen in fac simile, was wrongly spelt throughout in the commonest monosyllabic words. Yet that meeting, by its very act, pretended to theological learning, and theology comes after spelling. In the colleges lies the hope for the future ; as a rule they are really (as William L. Pearson used to tell somewhat incredulous Friends over here,) centres of enlightenment, and they do what can immediately be done to maintain Quaker characteristics, and to extend a real knowledge of the Bible.

Doctrine is watched with quite seventeen century care. The fall of Adam and Eve is regarded as the determining cause of everything that has happened since, and the theory of Evolution in which all our thoughts are moulded, is dangerous heresy yet. Our hearty sympathies go with those Friends of broad human sympathies, and cultivated minds, who, in the colleges and in the pages of the *American Friend* are trying hard to save the West for an intelligent Quakerism. In this work some reputations for orthodoxy, as understood by the clerically minded Yearly Meetings, may have to be offered on the altar of duty. One would wish that a stream of strong convinced Quakerism might go from East to