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PROCEEDINGS

OF THE

CONFERENCE OF FRIENDS

OF AMERICA

HELD IN INDIANAPOLIS, INDIANA

1897.

PUBLISHED BY DIRECTION OF THE CONFERENCE.

Philadelphia ;
THE AMERICAN FRIEND.
1898.

INTRODUCTION.

ACCORDING to the plan of organization adopted by the Yearly Meetings uniting in the conference of American Friends, held in Indianapolis, Ind., in 1892, such a delegate conference was to be held every five years. The conference of 1892 appointed a committee consisting of one from each delegation present, to make the necessary arrangements for the next conference which would occur in 1897. This committee was authorized to add to its own number representatives of other Yearly Meetings if any should desire to unite. Canada Yearly Meeting, and the two new Yearly Meetings of Oregon and California set up after the conference of 1892, joined in making the arrangements, thus uniting thirteen Yearly Meetings in the conference of 1897, all on the American continent except that of Philadelphia.

This committee selected the nineteenth day of Tenth month, 1897, as the date for opening the conference, and Indianapolis, Ind., as the place. The conference was held in the Friends' new, commodious meeting-house on North Alabama and Thirteenth Streets, Indianapolis, the use of which the Friends of the city tendered to the conference.

The Committee of Arrangements also provided a program, as follows:

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PROGRAM FOR THE INDIANAPOLIS CONFERENCE OF 1897.

Joseph J. Mills, Chairman, and Emma B. Malone, one of the Secretaries of the last Conference, will act in these positions until the permanent organization is effected.

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THIRD-DAY, TENTH MONTH 19.

7.30 p.m.—Devotional meeting. Presentation of the credentials of delegates. Appointment of a committee to nominate permanent officers and the members of the Business Committee.

FOURTH-DAY, TENTH MONTH 20.

9.30 a.m.—Report of the Nominating Committee, and the election of officers. Miscellaneous business. Subject for consideration: “Quakerism, its Theory and its Practice,” Dr. James Carey Thomas.

2.30 p.m.—“Should Future Conferences have Legislative Authority?” Rufus M. Jones; “A Uniform Discipline for the American Yearly Meetings,” Edmund Stanley.

7.00 p.m.—“Christian Sociology,” Thomas Newlin.

FIFTH-DAY, TENTH MONTH 21.

9.30 a.m.—“Our Periodical Literature,” Absalom Rosenberger; “The Need of a Fuller History of the Society of Friends in America,” J. B. Unthank.

2.30 p.m.—Consideration of subjects proposed by the Business Committee.

7.00 p.m.—“The Qualification for the Christian Ministry,” J. J. Mills; “How Shall we Foster the Spiritual Gifts of Our Young Members?” Isom P. Wooton.

SIXTH-DAY, TENTH MONTH 22.

9.30 a.m.—“The Regulation of the Ministry,” Elwood O. Ellis; “The Authority of Evangelistic Committees,” Eliza C. Armstrong.

2.30 p.m.—Consideration of subjects proposed by the Business Committee.

7.00 p.m.—What is “Pastoral Work?” Allen Jay; “The Position and Authority of the Pastor,” Thomas C. Brown.

SEVENTH-DAY, TENTH MONTH 23.

9.30 a.m.—“The Position and Function of the Elder,”
Mary M. Hobbs. Consideration of subjects proposed by
the Business Committee.

2.30 p.m.—Adoption of such declarations as the con-
ference may decide to make. Concluding business.

A general discussion of each subject will follow the
opening address.

MINUTES.

AT a conference of delegates from thirteen Yearly
Meetings of the Society of Friends on the American con-
tinent, held in Indianapolis, Ind., commencing the nine-
teenth day of Tenth month, 1897, at 7.30 p.m.

The conference was called to order by Timothy Nichol-
son, of Indiana Yearly Meeting, chairman of the Com-
mittee on Arrangements. He stated that Joseph John
Mills, president of the last conference, was expected to
preside at the first session; but, he being detained at home
by the illness of his wife, the committee had requested
Thomas C. Brown, vice-president of that conference, to
act as temporary chairman, and Emma B. Malone, one of
the secretaries of the same conference, as temporary sec-
retary.

The first hour of the conference was given to a devo-
tional meeting, opened by the chairman, Thomas C.
Brown, reading the forty-second Psalm. This was fol-
lowed by a season of prayer, and supplication for the
Divine blessing and guidance during the various sessions
of the conference.

From the minutes of the several Yearly Meetings it
appeared that the following delegates to the conference
had been appointed by them, viz.:

New England.—Charles H. Jones, Joseph E. Briggs, Ezra Hawkes, Rufus M. Jones, Ruth S. Murray, Salome C. Wheeler, Emeline H. Tuttle, Sarah J. Swift, Alice W. Maxfield.

New York.—James Wood, Carolina M. Wood, Harry R. Keates, Mary S. Knowles, Robert I. Murray, Elias G. Minard, Elmer D. Gildersleeve.

Baltimore.—James Carey Thomas, Joseph P. Elliott, Margaret H. Elliott, Rebecca E. Thomas, Samuel E. Neave.

North Carolina.—Walter White, Hugh W. Dixon, Levi Cox, Mary E. Cartland, Alice R. King, Mary C. Woody, Mary M. Hobbs, Sarah Jenette, David E. Sampson, Zeno H. Dixon.

Ohio.—Daniel H. Wood, Jacob Baker, Nancy E. Hall, Frederic J. Cope, Elizabeth M. Jenkins, J. Walter Malone, John Pennington, Wm. J. Harrison, Edward Mott, Emma B. Malone.

Indiana.—Francis W. Thomas, Timothy Nicholson, Mahalah Jay, Hannah Lewis Smith, Robert W. Douglas, Margaret B. Shultz, Ann Gause, Elwood O. Ellis, Abijah J. Weaver, Allen Jay, Harvey Ratliff, Esther Cook, Thomas N. White, Eliza W. Hiatt, Joseph John Mills, Mary H. Goddard, William S. Wooton, Henry Pickett, Joseph O. Binford, Ella J. Davis, Enos Harvey, Samuel C. Mills, Charles E. Hiatt, A. Jennie Ridgway, Hannah D. Francisco.

Western.—Andrew F. Mitchell, Amos Sanders, Esther T. Pritchard, David Hadley, Peter W. Raidabaugh, S. Edgar Nicholson, Seth Mills, Moses C. Stevens, John Henderson, Eunice Furnas, Lewis E. Stout, James Jones, Thomas C. Brown, Martha N. Lindley, Amos K. Hollowell, Jesse

Mills, Eliza C. Armstrong, Ruth Newsom, Sarah J. King, Jackson L. Jessup, Martha E. Newlin.

Iowa.—Isom P. Wooton, Zenas L. Martin, Absalom Rosenberger, John H. Hadley, Emma F. Coffin, Matilda W. Atkinson, Herbert J. Mott, Mary M. Parker, John F. Hanson, Levi Marshall, A. H. Lindley, Joshua Dillon, Philip Slack, Stephen M. Hadley, Lawrie Tatum, L. Maria Deane.

Canada.—William I. Moore, Robert H. Rogers, Phebe J. Wright, Sarah A. Dale.

Kansas.—John M. Weeks, William P. Haworth, S. Adelbert Wood, Josiah Binford, James Pitts, L. Ella Hartley, Elizabeth Butler, Stella F. Jenkins, Cyrus R. Dixon, Edmund Stanley, Isaac A. Woodard, Lydia M. Henshaw, Ellen M. Craven, Mary A. Brown, Isaac Maris, Richard A. Cox, Enos W. Carson.

Wilmington.—Charles E. Terrell, Rachel Wright, James B. Unthank, Eliza H. Thorne, Levi Mills, Harriet F. G. Peelle, Deborah Lloyd, Benjamin Hawkins, Fremont B. Milner, Asenath Terrell.

Oregon.—John Henry Douglas, Thomas Newlin, Alfred T. Ware, Jane H. Blair, B. S. Cook, Marion George, Esther P. Terrell.

California.—Thomas Armstrong, William V. Coffin, Charles E. Tebbetts, Nancy M. Arnold, Ella C. Veeder, Rebecca S. Naylor.

James Wood stated that an invitation had been extended to John B. Garrett, Isaac Sharpless, and George Warner, of Philadelphia, to attend the conference, but that they had been unable to be in attendance.

Harriet Green, of England, being present, the cour-

ties of the Conference were most cordially extended to her.

The committee to make arrangements for this Conference reported that they had divided the work between two sub-committees, one on local arrangements, one on program; that Timothy Nicholson was chairman of the first, James Wood of the second.

James Wood, on behalf of the Committee on Program, reported that the program had been made up from suggestions sent to them, and that different ones had been invited to present papers, and it was desirable that the fullest discussion possible should follow the reading of each paper.

[Printed copies of the program, for which see pages 2 and 3, had been distributed among the delegates.—ED.]

Allen Jay proposed that the program be accepted, which was united with, and Anna Taylor, who had served both preceding conferences very acceptably as stenographer, was also accepted as stenographer.

After a recess of five minutes the following delegates, chosen by their respective delegations, were reported to compose a Committee on the Permanent Organization of the conference and a Business Committee, viz.:

Committee on Organization.—New England, Ruth S. Murray; New York, Elmer D. Gildersleeve; Baltimore, Joseph P. Elliott; North Carolina, Mary C. Woody; Ohio, John Pennington; Indiana, Timothy Nicholson; Western, William L. Pyle; Iowa, A. H. Lindley; Canada, Robert H. Rogers; Kansas, Wm. P. Haworth; Wilmington, Levi Mills; Oregon, Jane H. Blair; California, Thomas Armstrong.

Business Committee.—New England, Rufus M. Jones; New York, James Wood; Baltimore, James Carey Thomas;

North Carolina, David E. Sampson; Ohio, Jacob Baker; Indiana, Allen Jay; Western, P. W. Raidabaugh; Iowa, Wm. Jasper Hadley; Canada, Wm. I. Moore; Kansas, Cyrus R. Dixon; Wilmington, Charles E. Terrell; Oregon, John H. Douglas; California, Charles E. Tebbetts.

The Governor of the State of Indiana, having been invited to be present at the opening of the conference, answered with the following letter, which was read in the conference:

“ Executive Department, State of Indiana.
Indianapolis, Ind., October 18th, 1897.

“ My Dear Sir:

“ I have your favor of the 16th inst., inviting me to be present at the delegate conference of the Friends' Church, to be held on the evening of the 19th inst.

“ Let me assure you this would be a pleasure to me were it not that I will be absent from the city. I feel the necessity of a few days' rest at my country home, and I had planned to leave on the early train to-morrow morning, but a meeting of the tax board will compel me to defer my departure until the eleven o'clock train.

“ I have lived a close neighbor to the Friends for many years. Two churches are in my township. I have worked with them in Sunday School work, in church work, have met them as neighbors, and I can truly say that better men and women, actuated by loftier principles cannot be found than the members of the Friends' church. So that if I must judge the church at large from the members who live in my township, and those whom I have met in adjoining counties, Boone, Parke, and Hendricks, I am sure that it must be composed of the most noble men and women. I regret that I will be unable to be present, but my absence will be occasioned by necessity and not by choice.

“ Wishing you a profitable meeting. I am with best wishes,

“ (Signed) JAMES A. MOUNT.”

“ Amos K. Hollowell, Esq., City.”

The Committee on Permanent Organization was instructed to bring in names of delegates for a president, vice-president, two secretaries, a treasurer, and an Auditing Committee of three, for the permanent officers of the conference.

The printed copies of the program being exhausted, it was referred to the Business Committee to secure more for future sessions.

The daily devotional meeting was appointed for 8.15 a.m., under the care of the following committee appointed by the chair, viz.: Francis W. Thomas, of Indiana; Emma F. Coffin, of Iowa; Levi Mills, of Wilmington; Carolena M. Wood, of New York.

Propositions directed to the conference by the Yearly Meetings were referred to the Business Committee which shall fix the time for their consideration.

Wm. L. Pyle spoke words of most cordial welcome, on behalf of Friends of Western Yearly Meeting and Indianapolis Monthly Meeting, to their homes and hearts.

The conference then adjourned.

FOURTH-DAY MORNING, TENTH MONTH 20.

The conference was called to order by Thomas C. Brown.

Harry R. Keates opened the devotional exercises by invoking the Divine blessing on the interests of the day.

The Committee on Permanent Organization made the following report, which was unanimously adopted as a whole.

The committee appointed for the nomination of officers for the conference met according to appointment, and were unanimously agreed in presenting the following names:

MINUTES.

President, S. Edgar Nicholson, of Western Yearly Meeting.

Vice-President, Edmund Stanley, of Kansas.

Secretaries, Mary C. Woody, of North Carolina, and Carolina M. Wood, of New York.

Treasurer, Wm. Jasper Hadley, of Iowa.

Auditing Committee, Elizabeth M. Jenkins, of Ohio; Joseph P. Elliott, of Baltimore; Robert H. Rogers, of Canada.

It is recommended that this Auditing Committee, not only attend to the accounts of the last conference, but also to those of the conference which is now in session.

On behalf of the committee,

(Signed) RUTH S. MURRAY.

S. Edgar Nicholson, upon taking the chair as president of the conference, expressed his appreciation of the confidence in him manifested by calling him to that position: also his feeling of humbleness and insufficiency in assuming it, and his purpose honestly to do his best to serve the conference.

The following report from the Business Committee was received, viz.:

RULES OF PROCEDURE.

I. The Business Committee recommended that the proceedings of the conference be conducted according to parliamentary usage, as far as possible avoiding technicalities.

II. It is further recommended that whenever questions cannot be settled by consent, they shall be determined by the delegates from each yearly meeting casting the number of votes to which their yearly meeting is entitled, and that such vote be cast by the chairman of the delegation announcing the number for or against the proposition before the conference.

III. It is advised that members of the conference who present papers on special subjects be recommended to formulate their conclusions in the form of definite resolutions for discussion and for the action of the conference.

IV. It is recommended that four sessions of the conference be held each day, viz.:

Devotional meeting from 8.15 to 9.15 a.m.

Business session from 9.30 to 12 m.

Business session from 2.30 to 4.30 p.m.

Business session from 7 p.m. to 9 p.m.

Each delegate upon rising to speak shall be recognized by the president, and the name of the speaker and the yearly meeting of which he or she is a member shall be distinctly announced.

V. No speaker shall occupy more than fifteen minutes in his address without the consent of the president, nor shall he speak a second time without permission, and the second address shall be limited to five minutes.

(Signed) ALLEN JAY, Chairman.

P. W. RAIDABAUGH, Sec.

The first clause of this report was adopted.

The second clause was approved.

The third clause was referred back to the Business Committee.

In the fourth clause the time of holding the evening session was changed from 7 p.m. to 7.30 p.m., and the time of adjournment set for 9.30. The remainder of the clause was approved.

The fifth clause was amended so as to allow but ten minutes for the first address of each delegate instead of fifteen; and permission to occupy more time to be given by the conference instead of by the chair.

Edward M. Wistar, of Philadelphia, chairman of the

Associated Executive Committee on Indian Affairs, was welcomed to the conference, and invited to take part in the discussions.

Mary E. Cartland, of North Carolina, Elwood O. Ellis, of Indiana, Julia F. Dixon to fill a vacancy in the Kansas delegation, and Washington Hadley and Sarah J. Armstrong to fill vacancies in the California delegation, were introduced as members of the conference.

The question having been asked whether delegations from the Yearly Meetings might fill up their ranks with any not appointed alternates, the chair ruled that only the delegates or their alternates appointed by their Yearly Meetings should be members of this conference; unless special authority had been given the delegations by their own yearly meetings to fill vacancies from members of their yearly meetings who were present as visitors.

James Carey Thomas read a paper on "Quakerism, its Theory and its Practice."

S. Adelbert Wood, of Kansas Yearly Meeting; Rufus M. Jones, of New England; L. Maria Deane, of Iowa; Harry R. Keates, of New York; Harvey Ratliff, of Indiana; James Wood, of New York, and Harriet Green, of England, took part in the discussion.

It was decided that the author of each paper should have ten minutes to close the discussion on the subject, and James Carey Thomas closed the discussion accordingly.

The conference adjourned.

FOURTH-DAY AFTERNOON.

The conference opened at 2.30 p.m. Prayer was offered by one of the delegates.

The Business Committee presented the following:

The Business Committee withdraws the third proposition offered this morning, and reports that the committee will present resolutions covering the various subjects discussed.

Joseph John Mills, of Indiana, and Deborah Lloyd, of Wilmington, arrived at this session.

Clarkson H. Parker, alternate for Indiana Yearly Meeting, Ella C. Coffin, alternate for Western, and Irena Hunnicutt, alternate for Wilmington, were placed in their respective delegations to fill vacancies.

The minutes of the previous sessions of the conference were read, and after alterations, were approved.

The Business Committee presented the following resolution:

Resolved, That this conference re-affirms its allegiance to the position held by the Society of Friends in regard to the Headship of Christ and the rights of individual members in the exercise of their gifts under the direction of the Holy Spirit.

The resolution was referred back to the Business Committee to provide a more comprehensive declaration to cover the important deliberations of the morning session.

A paper upon the subject, "Shall Future Conferences have Legislative Authority?" was read by Rufus M. Jones, of New England Yearly Meeting. Francis W. Thomas, of Indiana Yearly Meeting, and James Carey Thomas, of Baltimore, led in the discussion of it.

At this point Dr. L. L. Carpenter and Dr. D. R. Duncan a delegation from the national convention of the Christian (Disciple) Church now in session in this

city, came with fraternal greetings, and invited the conference to unite with their convention in a session of Christian fellowship.

Edmund Stanley, of Kansas Yearly Meeting, read a paper on the subject, "A Uniform Discipline for the American Yearly Meetings."

Discussion upon the subjects of the two papers, the one by Rufus M. Jones, and the one by Edmund Stanley, was deferred until to-morrow, the program for the forenoon being passed forward to the afternoon.

A motion prevailed to return the greetings, so kindly sent from the national convention of the Christian Church, by a delegation from our conference. Timothy Nicholson, of Indiana; Levi Mills, of Wilmington; Emma B. Malone, of Ohio, and Eliza C. Armstrong, of Western Yearly Meeting, were appointed for this service.

After announcements the conference adjourned.

FOURTH-DAY EVENING.

The conference re-assembled at 7.30 o'clock, and was opened with prayer.

The minutes of the afternoon session were read, and after some corrections, approved.

John Henry Douglas, a delegate from Oregon Yearly Meeting, arrived at this session.

The committee to carry our fraternal greetings to the National Christian convention was instructed to invite them to meet with us in a season of devotion at 8.15 on Sixth-day morning.

Thomas Newlin, of Oregon, read a paper on "Christian Sociology." The discussion which followed was participated in by Wm. L. Pearson, of Iowa; Rufus M. Jones, of New England; Elwood O. Ellis, of Indiana; Isom P.

Wooton, of Iowa; James Carey Thomas, of Baltimore; Emeline H. Tuttle, of New England; S. Adelbert Wood, of Kansas; J. Walter Malone, of Ohio; David E. Sampson, of North Carolina, and S. Edgar Nicholson, of Western.

The conference adjourned.

FIFTH-DAY MORNING, TENTH MONTH 21.

The conference opened at 9.30 with prayer.

The following resolution was received from the Business Committee, and was unanimously adopted:

The conference re-affirms the original position of the Society of Friends upon the fundamental doctrines of the Christian faith, and upon those more distinctive doctrines of the spiritual character of the Christian dispensation, the High Priesthood of Jesus Christ, the priesthood of all believers, the absence of every form and degree of sacerdotalism, the conferrence of divers gifts upon the church, and the rights of individual members in the exercise of their gifts in their proper spheres, under the leading of the Holy Spirit.

The following recommendations from the various yearly meetings were received from the Business Committee, and read:

Indiana Yearly Meeting sends the following from its minutes:

It is the judgment of this meeting that the conferences of 1887 and of 1892 have strengthened the bonds of fellowship in the yearly meetings, and prompted unity in some important matters, and we request the approaching conference to consider whether the time has not come to advise the yearly meetings to confer delegated powers upon the conference, so that, in the future, its conclusions

shall be binding on all the yearly meetings that unite in granting such authority.

The following is received from Wilmington Yearly Meeting:

At Wilmington Yearly Meeting, held in Wilmington, O., held Eighth month 19th, 20th and 21st, the delegates to the ensuing conference of Friends at Indianapolis, were instructed to ask the conference to formulate some plan of union or federation among the various yearly meetings, and submit the same to the various yearly meetings for their ratification.

(Signed) JAMES B. UNTHANK, Clerk.

The following communication is received from Western Yearly Meeting:

The following communications appear on the reports from Carmel and Kokomo Quarterly Meetings:

This meeting endorses the proposition and instructs our delegates to present the matter as contained in the Carmel report, to the Conference of yearly meetings.

Extracts from the reports of Carmel Quarterly Meeting:

The subject of a uniformity of Discipline in our various yearly meetings was presented, and the meeting united in forwarding the following communication to the Yearly Meeting:

Recognizing the fact that among the various evangelical churches of Christendom our system of government is unique, exceptional, and wanting in that uniformity which we believe necessary to the most healthy growth and successful prosecution of the Master's work, and believing that the time has come in the history and development of the Friends' Church when the objects for which we exist

as a church can better be promoted by a closer organic union of the various yearly meetings in faith and practice in all lines of Christian work; therefore, it is the sense of this meeting that the Friends' Church in America should have a common Discipline in place of a distinct one for each yearly meeting.

We, therefore, propose that the Yearly Meeting instruct its delegates in the quinquennial conference, to be held in Indianapolis in Tenth month next, to present the matter to said conference, and to support any proposition having such end in view with the understanding, however, that in the purely local affairs of the church the autonomy of the separate yearly meetings shall not be disturbed. Such Discipline shall be in force in the yearly meetings accepting the same when it shall have been adopted by not less than — yearly meetings.

Taken from the minutes of Carmel Quarterly Meeting, held Sixth month 5th, 1897.

JONATHAN JOHNSON, Clerk.

Taken from the minutes of Western Yearly Meeting of Friends' Church, held at Plainfield, Ind., Ninth month 17th to Ninth month 22d, inclusive, 1897.

THOMAS C. BROWN, Clerk.

The discussion of the topics, "Should Future Conferences Have Legislative Authority?" and "A Uniform Discipline for the American Yearly Meetings," was resumed, James Wood, of New York, Levi Mills, of Wilmington, and Thomas Newlin, of Oregon, participating.

A feeling prayer was offered for the perfect leading of the Lord.

The discussion was continued by Charles E. Tebbetts, of California; William L. Pearson, of Iowa; Esther T. Pritchard, of Western; Francis W. Thomas, of Indiana;

Emma F. Coffin, of Iowa; James Carey Thomas, of Baltimore; Benjamin Hawkins, of Wilmington; Ruth S. Murray, of New England; Joseph John Mills, of Indiana; Edward Wistar, of Philadelphia, and David Hadley, of Western.

The time of adjournment having arrived, it was decided to close this discussion, and the Business Committee was directed to bring to the session at 2 o'clock a resolution embodying the thoughts expressed this morning.

The conference adjourned to meet at 2 o'clock.

FIFTH-DAY AFTERNOON.

The conference opened at 2 o'clock, with a time of prayer.

The Business Committee presented the following communication from Kansas Yearly Meeting:

To the Conference:

Kansas Yearly Meeting at its session this year reaffirmed its position taken in 1887 and 1892 favoring a general conference with legislative powers and a uniform Discipline for all the yearly meetings, and instructed her delegates in accordance therewith.

(Signed) EDMUND STANLEY,
Clerk of the Yearly Meeting.

Rufus M. Jones, of New England, closed the discussion on the subject, "Shall Future Conferences Have Legislative Authority?" and Edmund Stanley, of Kansas, closed the discussion on the subject of "A Uniform Discipline for the American Yearly Meetings."

The following communication from the Business Committee was submitted:

1. This Conference believes that much benefit would result to our branch of the church of Christ from such a

union of our yearly meetings as would tend to protect them from common dangers, and to strengthen their joint participation in Christian work.

We believe this could be accomplished by the yearly meetings conferring upon future conferences limited legislative authority within distinctly defined spheres that would not interfere with the autonomy of the yearly meetings in their relation to their own members or to their separate interests.

2. It is advisable for this Conference to appoint a committee to consist of one representative from each yearly meeting to formulate a plan for closer union to be submitted to the yearly meetings for their approval, and which will become operative when adopted by such a number of them as may be agreed upon.

3. As many practical benefits would result from some uniform disciplinary regulation in all the yearly meetings on the American continent, it is advisable to appoint a committee to consist of two representatives from each of the yearly meetings to prepare a Discipline for submission to the yearly meetings for their approval, and which will become operative in those accepting it when adopted by such a number of them as may be agreed upon.

The two recommendations were considered separately, and the first and second clauses were adopted. The third clause was then considered, and unanimously adopted.

It was decided that the two subjects be referred to one committee, and each delegation was directed to report to the evening session the names of two friends to constitute this committee and two as alternates.

The committee to return our greetings to the National Christian Convention report that they had received a most cordial welcome, and had arranged for a season of united

devotion from 8.45 to 9.15 to-morrow morning, Tenth month 22d.

The matter was left in the hands of this committee in co-operation with the committee in charge of our devotional meetings.

The Conference resumed the order of business.

Absalom Rosenberger read a paper upon "Our Periodical Literature."

The discussion was participated in by S. Edgar Nicholson, of Western Yearly Meeting, Charles H. Jones, of New England; Rufus M. Jones, of New England; Peter W. Raidabaugh, of Western; James Wood, of New York; Emma B. Malone, of Ohio; S. Adelbert Wood, of Kansas; Wm. L. Pearson, of Iowa; Alfred T. Ware, of Oregon; Charles E. Tebbetts, of California; Moses C. Stevens, of Western.

The conference then adjourned.

FIFTH-DAY EVENING.

The Conference met again at 7.30 o'clock. After a season of devotion the following names were brought in from the different delegations to constitute the committee to consider what legislative authority should be conferred upon future Conferences and to prepare a uniform Discipline for submission to the yearly meetings.

COMMITTEE.*

New England.—Charles H. Jones, Rufus M. Jones.
 Alternates.—Ruth S. Murray, Sarah J. Swift.

**Chairman.*—James Wood, of Mt. Kisco, New York.

Secretary.—Mahalah Jay, of Richmond, Ind.

Corresponding Secretary.—Rufus M. Jones, of Haverford, Pennsylvania.

New York.—James Wood, Mary S. Knowles. Alternates.—Harry R. Keates, Carolina M. Wood.

Baltimore.—James Carey Thomas, Samuel R. Neave. Alternates.—Joseph P. Elliott, Margaret H. Elliott.

North Carolina.—Mary E. Cartland, Mary C. Woody. Alternates.—David E. Sampson, Walter White.

Ohio.—William J. Harrison, Emma B. Malone. Alternates.—Jacob Baker, Elizabeth M. Jenkins.

Indiana.—Joseph John Mills, Mahalah Jay. Alternates.—Timothy Nicholson, Hannah Lewis Smith.

Western.—Eliza C. Armstrong, S. Edgar Nicholson. Alternates.—Esther Tuttle Pritchard, Thomas C. Brown.

Iowa.—Absalom Rosenberger, L. Maria Deane. Alternates.—Stephen M. Hadley, William Jasper Hadley.

Canada.—William I. Moore, Phebe J. Wright. Alternates.—Robert H. Rogers, Sarah A. Dale.

Kansas.—Edmund Stanley, L. Ella Hartley. Alternates.—S. Adelbert Wood, Julia F. Dixon.

Wilmington.—James B. Unthank, Eliza H. Thorne. Alternates.—Levi Mills, Harriet F. G. Peelle.

Oregon.—John Henry Douglas, Jane H. Blair. Alternates.—Thomas Newlin, B. S. Cook.

California.—Charles E. Tebbetts, Nancy M. Arnold. Alternates.—William V. Coffin, Rebecca S. Naylor.

These nominations were confirmed by the Conference.

The subject of "The need of a fuller history of the Society of Friends in America" was presented by James B. Unthank, of Wilmington Yearly Meeting, and Joseph John Mills, of Indiana, read a paper on the "Qualification for the Christian Ministry."

Francis W. Thomas, of Indiana; James B. Unthank, of Wilmington; David E. Sampson, of North Carolina; Mary C. Woody, of North Carolina; John Pennington, of Ohio; Charles E. Tebbetts, of California; Moses C. Stevens, of Western; James Carey Thomas, of Baltimore; Charles H. Jones, of New England; David Hadley, of Western; Jacob Baker, of Ohio, made remarks in reference to this paper.

The question "How shall we foster the Spiritual gifts of our young members?" was presented by Isom P. Wootton, of Iowa. S. Adelbert Wood, of Kansas; Samuel R. Neave, of Baltimore; Joseph O. Binford, of Indiana; J. Walter Malone, of Ohio, followed on the same subject.

The Conference then adjourned.

SIXTH-DAY MORNING, 10TH MO. 22, 1897.

The Conference convened ten minutes late on account of the joint devotional meeting with the National Christian Convention.

Prayer having been offered, the minutes of the four previous sessions were read, and after slight alterations were adopted.

"The Regulation of the Ministry" was the title of a the paper read by Elwood O. Ellis. After remarks by Jesse W. Wilmore, of Kansas, Eliza C. Armstrong, of Western, read a paper on "The Authority of Evangelistic Committees." Harry R. Keates, of New York; J. Walter Malone, of Ohio; S. Adelbert Wood, of Kansas; David E. Sampson,

of North Carolina; Rufus M. Jones, of New England, took part in the discussion. It was decided to give thirty minutes to continue the discussion at the opening of the afternoon session, each speaker to be limited to five minutes.

The session closed by singing one stanza of "Coronation."

SIXTH-DAY AFTERNOON.

The session opened at 2.30. Prayer was offered, and James Carey Thomas, of Baltimore; Harriet Green, of England; Rufus M. Jones, of New England; Francis W. Thomas, of Indiana; Emma F. Coffin, of Iowa; David Hadley, of Western; Timothy Nicholson, of Indiana; Robert H. Rogers, of Canada, continued the discussion of the forenoon.

Elwood O. Ellis and Eliza C. Armstrong closed the discussion with brief expression.

Edward M. Wistar, of Philadelphia, Chairman of the Associated Executive Committee of Friends on Indian Affairs, made a few remarks upon the Indian work. He was followed by Mahalah Jay, of Indiana; L. Ella Hartley, of Kansas; Harriet Green, of England, and Emeline H. Tuttle, of New England.

The following resolutions from the Business Committee were adopted :

Whereas, There has been, from the early history of Friends in America until the present time, an earnest concern regarding the welfare of the native Indians, and for their advancement along the lines of Christian civilization;

And Whereas, There grew from such concern, by successive steps, an organized, united effort of the yearly

meetings known as "The Associated Executive Committee of Friends on Indian Affairs" ;

And Whereas, The said Associated Committee of delegates appointed by the yearly meetings has continued and is now carrying forward active mission work amongst remnants of several of the said Indian tribes, and represents the only united, organized work on the part of the American yearly meetings ;

And Whereas, According to the best judgment of those familiar with the so-called Indian problem, the need for fostering care of the religious bodies engaged in missionary work has by no means diminished ;

Resolved, That this Conference feels unity and sympathy with the said committee in its continued work and desires its encouragement and financial support on the part of the several yearly meetings here represented.

Resolved, That Friends have a present duty to the Indians which can best be discharged by continued and earnest united effort.

The subject of "A Hymnal for Friends' Church" was introduced by the Business Committee's reporting to the Conference the following communications on the subject from Western and Kansas Yearly Meetings, and proposing that, following the reading of these, Cyrus R. Dixon, of Kansas, be allowed fifteen minutes to present the subject :

"The committee appointed to consider the question of a Friends' Hymnal reports as below, which is satisfactory to the meeting, and the following committee is directed to give the subject attention for the coming year : Amos Sanders, Charles E. Newlin and Caroline L. Rees.

"The delegates to the Conference of Yearly Meetings are instructed to report the subject favorably to the Conference.

“ ‘To the Yearly Meeting :

“ ‘We, the committee appointed last year to have in consideration the subject of a “ Hymnal for Friends’ Church,” have given attention to the subject of our appointment.

“ ‘Realizing the difficulties of accomplishing the desired end by correspondence, we recommend that the subject be left in the hands of a small committee in order to keep it before the Yearly Meeting, and that it be recommended to the favorable consideration of the Conference of Yearly Meetings.

“ ‘On behalf of the committee.

“ ‘(Signed) AMOS SANDERS, Chairman.’

“ ‘Taken from the minutes of Western Yearly Meeting of Friends’ Church, held in Plainfield, Ind., Ninth month 17th to Ninth month 22d, 1897.

“ ‘(Signed) THOMAS C. BROWN, Clerk.’

“ ‘Kansas Yearly Meeting directs its delegates to bring before the Conference the subject ‘Shall We Have a Friends’ Hymnal?’

“ ‘The subject is referred to the Business Committee with the information that a short paper on the subject has been prepared by Cyrus R. Dixon.

“ ‘On behalf of the Kansas delegates.

“ ‘(Signed) CYRUS R. DIXON, Chairman.’

Cyrus R. Dixon read a paper with the title “ Shall Friends Have a Hymnal of Their Own ? ” John Pennington, of Ohio; Thomas Newlin, of Oregon; Charles H. Jones, of New England; Harry R. Keates, of New York; Mary C. Woody, of North Carolina; James Wood, of New York; Amos Sanders, of Western; Robert Pretlow, of Western; Lewis E. Stout, of Western, and Abijah Weaver, of Indiana, spoke upon this question.

The author of the paper closed the discussion.

A motion was carried that there be a committee appointed consisting of one from each delegation, to take this matter into consideration and, if they think proper, to prepare a copy of a hymnal and report it to the various yearly meetings. The delegations were directed to report each a name for member of this committee, to the evening session.

The following resolution from the Business Committee was read and, after discussion, adopted :

We hold that the Gospel of Christ is the remedy for the ills of mankind, and that it is wide-spread in its application and far-reaching in its results. It is facilitated in reaching men by the removal of the multitudinous barriers that surround them. Human society in all its interests needs its transforming power, and Christians should be unremitting in every effort that will aid its work. We therefore feel a deep interest in true Christian Sociology and we distrust all the movements in this new science that are divorced from faith in Christ.

We feel that the Church has given too little attention in the past to this important field of effort, so that it has been sometimes left to infidelity and agnosticism to claim it as distinctively their own.

We hold that the Church should be more fully aroused to its great duty in this direction, and should realize that beside the preaching of the Gospel there is a wide sphere for its application until men are firmly builded into the living temple of God and stand securely in the most holy faith.

The Conference adjourned.

SIXTH-DAY EVENING.

The Conference reassembled at 7.30, opening with prayer.

The following report from the Treasurer of the Conference of 1892, with the report of the Auditing Committee, was received and adopted :

Account of Lawrie Tatum, Treasurer of the Conference of Friends in America, with said Conference, held at Indianapolis, Indiana, 1892.

	DR.	CR.
1892—Tenth mo. Stenographer's Bill,	\$119 00	
Tenth mo. S. E. Nicholson's Bill (Reporter),	16 00	
Tenth mo. Interest on above borrowed money (90 days)..	2 79	
1893—Third mo. Sundry expenses preparing for and during the Conference,	8 20	
Third mo. Revision of Stenographic Report for Printer, and Reading Proof,	52 00	
Printer's Bill as per Itemized Statement,	956 20	
Interest, 60 days, on \$808.90 (Indiana Yearly Meeting paid in advance, \$207.50)	10 81	
	<hr/>	
Total expense,	\$1,165 00	

Divided among the Yearly Meetings in proportion to the number of delegates they were entitled to :

New England, (9 delegates),	\$82 10
New York, (9 delegates),	82 10
Baltimore, (6 delegates),	54 75
North Carolina, (10 delegates), . . .	91 20
Ohio, (10 delegates),	91 20
Indiana, (23 delegates),	207 50
Western, (19 delegates),	173 20
Iowa, (17 delegates),	155 00
Kansas, (15 delegates),	136 75
Wilmington, (10 delegates),	91 20
Total number delegates, 128.	<hr/>
Total received from Yearly Meetings,	\$1,165 00

LAWRIE TATUM, Treasurer.

We, the committee appointed to examine the account of the Treasurer of the Conference of Friends, held in 1892, report that we have examined the account and vouchers therefor, and find them to be correct.

On behalf of the committee.

ELIZABETH M. JENKINS, Chairman.

Tenth mo. 21st, 1897.

In the delegation of Western Yearly Meeting, Hannah Pratt Jessup, alternate, was reported as a delegate in the place of Andrew F. Mitchell, who has left the Conference.

The delegations report names as below on the committee to consider the question of a Friends' Hymnal, and the subject is referred to them .

* *New England*.—Salome C. Wheeler.

New York.—Harry R. Keates. ✓

Baltimore.—Samuel R. Neave.

North Carolina.—Mary C. Woody. ✓

Ohio.—John Pennington. —

Indiana.—Elwood O. Ellis. ✓

Western.—Robert E. Pretlow. ✓

Iowa.—Emma F. Coffin.

Canada.—Robert H. Rogers.

Kansas.—Cyrus R. Dixon. ✓

Wilmington.—Fremont B. Milner. —

Oregon.—Alfred T. Ware. —

California.—Imelda A. Tebbetts. —

The Business Committee offered the following resolution, viz.:

In the activities of modern thought new questions are constantly presented to the Church; among these are those growing out of what is called "Higher Criticism," and upon these true Christians desire to take correct positions. We desire to have the absolute truth of God, and we approve of true scholarship that is consecrated to the service of God, to correct the text of the Scriptures; and we rejoice in all the investigations that aid in the true understanding of the Word; but we wish to condemn the frequent attempts to attack the integrity of the Scriptures and to undermine their authority, which varying forms of unbelief make upon the canon under the cloak of "Higher Criticism," and which work very serious injury to those who are misled by them.

It sometimes requires a highly intelligent and sanctified

* *Chairman*—Cyrus R. Dixon, of Lawrence, Kansas.

Secretary—Alfred T. Ware, of Marshalltown, Iowa.

judgment to detect the purpose of these attempts, and our Church demands of its qualified members that they give diligent attention to these and warn our members against them.

We cannot too earnestly advise the members of the Church at large to reject all claims of authority for changes of any form or character in the recognized versions until these are confirmed by the consensus of Christian scholarship.

Cyrus R. Dixon, of Kansas; William L. Pearson, of Iowa; James B. Unthank, of Wilmington, David Hadley, of Western; Thomas Newlin, of Oregon; Esther T. Pritchard, of Western; William L. Harrison, of Ohio; Rufus M. Jones, of New England; Moses C. Stevens, of Western; and Francis W. Thomas, of Indiana, spoke on the subject, and the resolution was unanimously adopted.

The Conference agreed to the following proposition from the Business Committee :

The Business Committee propose that the preparation, printing and distribution of the transactions of this Conference, including the form in which they shall be issued and the number of copies, be referred to the following committee, and they are authorized by the Conference to draw upon the several yearly meetings represented for their respective shares of the expense, in proportion to their membership. If necessary the Treasurer of the Conference is authorized to borrow the amount required in anticipation of their receipts. Committee : Timothy Nicholson, Mahalah Jay, Allen Jay.

It was decided that the Business Committee determine the number of copies of the proceedings of this Conference

to be printed, and that they be distributed among the yearly meetings in proportion to the membership.

Allen Jay, of Indiana, read a paper on "What is Pastoral Work?"

Two delegates from Ohio were excused from to-morrow morning's session.

The Conference then adjourned to meet at 9 o'clock to-morrow morning.

SEVENTH-DAY MORNING, 10TH MONTH 23D, 1897.

The Conference opened near the time adjourned to.

Prayer was offered by James Carey Thomas.

Thomas C. Brown, of Western, read a paper "The Position and Authority of the Pastor." James Wood, of New York; Isom P. Wooton, of Iowa; John Henry Douglas, of Oregon, spoke upon this topic.

"The Position and Function of the Elder," a paper by Mary M. Hobbs, of North Carolina, was read by Mary E. Cartland. James Carey Thomas continued the discussion of the subject.

The Conference limited the speakers to five minutes each.

Charles E. Tebbetts, of California, and William L. Pearson, of Iowa, spoke.

It was decided that the paper prepared by William L. Pearson, and presented to the Business Committee, but which could not be read for lack of time, should be inserted in the proceedings without reading, in place of the stenographic report of his remarks.

Thomas Newlin, of Oregon; Robert I. Murray, of New

York; S. Adelbert Wood, of Kansas, and Moses C. Stevens, of Western, spoke briefly, when Thomas C. Brown and Allen Jay were called on to close the discussion.

Allen Jay declined his right to speak in favor of elders present.

Thomas N. White, of Indiana; William L. Pyle, of Western; James Wood, of New York; James B. Unthank, of Ohio; Ezra Hawkes, of New England; John Henderson, of Western; Martha N. Lindley, of Western, and Eliza H. Thorne, of Wilmington, occupied this time.

The Business Committee submitted the following conclusions which were adopted unanimously :

The various gifts bestowed upon the Church by its gracious Head must be diligently fostered and used if His purposes toward us and through us to the world are to be fulfilled. Each gift must be recognized, encouraged and developed upon its own lines, and exercised in its own proper sphere, the accompanying evidences of the Holy Spirit bearing witness to its authority. The Master is sometimes pleased to confer a single gift upon an individual and sometimes He endues His servants with a greater number, and for the true recognition of all these He gives to others a power of spiritual discernment. With an eye single upon the Master each must be faithful to that he has received.

We recognize the importance of the gift of the evangelist by which God carries on His pioneer work in the world.

The Church should co-operate in the exercise of this gift by encouraging its development and ascertaining the best fields for its operation. The committees of the Church to whom this service is entrusted need divine en-

lightenment and guidance for their duties and these should be performed by such a gentle exercise of authority as will best promote the service and cement the workers in loving accord.

The gifts of teaching and of speaking forth the mind and will of God are frequently associated in the endowment of a minister of the Word. As they are received through the Holy Spirit they can be profitably exercised only under His leading and direction. Faithfulness in these gifts implies faithfulness in everything that will aid their operation and increase their efficiency. Every operation of these gifts involves the use of the intellect. They are most efficient when the mind is trained so as to work clearly and accurately and is stored with knowledge that can be used to expound and illustrate the truth of God. A slothful minister fails to accomplish the purposes of the Master for and through him. Each should diligently study to be approved of God,—a workman that needeth not to be ashamed, handling aright the word of truth.

In speaking thus of the duty of the ministers we wish also to emphasize the duty of the Church toward them and their service. Every baptized member should co-operate in some way in the work. It is the especial duty of elders to encourage and strengthen the ministers and to facilitate their labors and usefulness.

We recognize the great importance of the pastoral gift. This may be a separate gift, or it may be conferred in connection with that of the public ministry of the Word.

It is a great thing to be commissioned to tend and feed the flock of God. The service must receive constant attention, and can be but partially and imperfectly performed by limiting to one or two days of the week.

In the exercise of all these gifts the whole membership

of the Church must co-operate in spiritual and temporal things as God has prospered them, bearing one another's burdens, and thus fulfilling the law of Christ.

The following report of the Business Committee in the matter of a catechism was adopted :

California Yearly Meeting forwarded a request that steps be taken to prepare a catechism for the use of our young members. As New York Yearly Meeting has recently prepared such a work, we deem it unnecessary to do more than call attention to this fact.

The following from the Business Committee on the subject of secret societies was also approved by the Conference :

Iowa Yearly Meeting forwarded to the Conference a request for a statement upon the subject of our members joining secret societies. We find that the Discipline of that Yearly Meeting contains a clear article upon this subject which is in substantial accord with similar articles in the Discipline of other yearly meetings. We therefore deem it unnecessary to make any further declaration upon this subject at the present time.

The following committee was appointed to make the necessary arrangements for holding the Conference five years hence, viz.:

**New England.*—Charles H. Jones.

New York.—James Wood.

Baltimore.—James Carey Thomas.

North Carolina.—Mary C. Woody.

Ohio.—J. Walter Malone.

Wilmington.—Levi Mills.

* *Chairman*—Timothy Nicholson, of Richmond, Ind.

Secretary—L. Maria Deane, of Pleasant Plain, Iowa.

Western.—P. W. Raidabaugh.

Indiana.—Timothy Nicholson.

Iowa.—L. Maria Deane.

Kansas.—Cyrus R. Dixon.

Oregon.—John Henry Douglas.

California.—William V. Coffin.

Canada.—Phebe J. Wright.

William L. Pyle and Eliza C. Armstrong were added to the Printing Committee.

The Business Committee offered the following suggestion, which was approved :

We suggest that the paper on a Hymnal, and the debate following, be published in the proceedings, and that all the remarks made on the misunderstanding of the resolution be expunged.

A Resolution of Courtesies was presented by the Business Committee and adopted as follows :

This Conference desires to express its appreciation of the labors that have contributed to the success of its sessions; we therefore extend our thanks—

1st. To the committee who had charge of the preparation of the reports of the preceding Conference.

2d. To the Committee on Programme for their care in its preparation.

3d. To the Committee on Local Arrangements, and to the Friends of Indianapolis for their generous hospitality.

4th. To those who have given so much time and careful thought to the preparation of papers for the Conference.

5th. To the Chairman, Secretaries, and other officers of the Conference for their faithfulness and efficiency.

We also extend to the press of Indianapolis our thanks for excellent reports of our proceedings.

A resolution of thanks to the Business Committee for faithful, untiring service was offered by Timothy Nicholson, and passed unanimously.

The Iowa delegation moved and several other delegations supported the motion to endorse the AMERICAN FRIEND and the FRIENDS' MISSIONARY ADVOCATE.

The motion was passed by the Conference. Endorsement was also given to the literature of our publishing house.

Stephen M. Hadley offered the following resolution, which was passed :

Resolved, That when this Conference adjourns we adjourn subject to meet at the call of the committee on the matter of Legislative Power for future Conferences and a uniform Discipline.

The minutes of the closing session were read and approved.

After a few moments of exhortation, prayer and praise the Third Quinquennial Conference of Friends in America concluded.

1951651

DECLARATIONS AND CONCLUSIONS OF
FRIENDS' INDIANAPOLIS CONFERENCE OF 1897.

(Extracted from the foregoing Minutes.)

From information before the Conference it appeared that one hundred and forty-seven delegates had been appointed to the Conference by thirteen Yearly Meetings, and that one hundred and twenty-nine delegates or their duly accredited alternates, representing every one of the thirteen Yearly Meetings, were in attendance.

POSITION OF THE CONFERENCE.

The Conference reaffirms the original position of the Society of Friends upon the fundamental doctrines of the Christian faith, and upon those more distinctive doctrines of the spiritual character of the Christian dispensation, the High Priesthood of Jesus Christ, the priesthood of all believers, and the absence of every form and degree of sacerdotalism, the conferrence of divers gifts upon the Church and the rights of individual members in the exercise of their gifts in their proper spheres, under the leading of the Holy Spirit.

REGARDING CLOSER UNION OF THE YEARLY MEETINGS.

1. This Conference believes that much benefit would result to our branch of the Church of Christ from such a union of our yearly meetings as would tend to protect them from common dangers and to strengthen their joint participation in Christian work.

We believe this could be accomplished by the yearly legislative authority within distinctively defined spheres that would not interfere with the autonomy of the yearly meetings in their relation to their own members or to their separate interests.

2. It is advisable for this Conference to appoint a committee to consist of one representative from each yearly meeting to formulate a plan for closer union to be sub-

mitted to the yearly meetings for their approval, and which will become operative when adopted by such a number of them as may be agreed upon.

3. As many practical benefits would result from some uniform disciplinary regulations in all the yearly meetings on the American continent it is advisable to appoint a committee to consist of two representatives from each of the yearly meetings to prepare a Discipline for submission to the yearly meetings for their approval, and which will become operative in those accepting it when adopted by such a number of them as may be agreed upon.

It was decided that the two subjects be referred to one committee.

REGARDING THE INDIANS.

Whereas, There has been, from the early history of Friends in America until the present time, an earnest concern regarding the welfare of the native Indians, and for their advancement along the lines of Christian civilization;

And Whereas, There grew from such concern by successive steps an organized, united effort of the yearly meetings known as the Associated Executive Committee of Friends on Indian Affairs.

And Whereas, The said Associated Committee of delegates appointed by the yearly meetings has continued and is now carrying forward active mission work amongst remnants of several of the said Indian tribes, and represents the only united, organized work on the part of the American Yearly Meetings;

And Whereas, According to the best judgment of those familiar with the so-called Indian problem, the need for fostering care of the religious bodies engaged in missionary work has by no means diminished;

Resolved, That this Conference feels unity and sympathy with the said committee in its continued work, and desires its encouragement and financial support on the part of the several yearly meetings here represented;

Resolved, That Friends have a present duty to the Indian which can best be discharged by continued and earnest united effort.

REGARDING CHRISTIAN SOCIOLOGY.

We hold that the Gospel of Christ is the remedy for the ills of mankind and that it is wide-spread in its application and far-reaching in its results. It is facilitated in reaching men by the removal of the multitudinous barriers that surround them. Human society in all its interests needs its transforming power and Christians should be unremitting in every effort that will aid its work.

We therefore feel a deep interest in true Christian Sociology, and we distrust all the movements in this new science that are divorced from faith in Christ.

We feel that the Church has given too little attention in the past to this important field of effort, so that it has been sometimes left to infidelity and agnosticism to claim it as distinctively their own.

We hold that the Church should be more fully aroused to its great duty in this direction, and should realize that beside the preaching of the Gospel there is a wide sphere for its application until men are firmly builded into the living temple of God and stand securely in the most holy faith.

REGARDING "HIGHER CRITICISM."

In the activities of modern thought new questions are constantly presented to the Church. Among these are those growing out of what is called "Higher Criticism," and upon these true Christians desire to take correct positions. We desire to have the absolute truth of God; and we approve of the efforts of true scholarship that is consecrated to the service of God, to correct the text of the Scriptures; and we rejoice in all the investigations that aid in the true understanding of the revealed Word; but we wish to condemn the frequent attempts to attack the integrity of the Scriptures and to undermine their authority which varying forms of unbelief make upon the canon under the cloak of "Higher Criticism," and which work very serious injury to those who are misled by them. It sometimes requires a highly intelligent and sanctified judgment to detect the purpose of these attempts, and our church demands of its qualified members that they give

diligent attention to these and warn our members against them.

We cannot too earnestly advise the members of the Church at large to reject all claims of authority for changes of any form or character in the recognized versions until these are confirmed by the consensus of Christian scholarship.

IN REGARD TO A CATECHISM.

California Yearly Meeting forwarded a request that steps be taken to prepare a catechism for the use of our young members. As New York Yearly Meeting has recently prepared such a work, we deem it unnecessary to do more than call attention to this fact.

IN REGARD TO JOINING SECRET SOCIETIES.

Iowa Yearly Meeting forwarded to the Conference a request for a statement upon the subject of our members joining secret societies. We find that the Discipline of that Yearly Meeting contains a clear article upon this subject which is in substantial accord with similar articles in the Discipline of other yearly meetings. We therefore deem it unnecessary to make any further declaration upon this subject at the present time.

REGARDING SPIRITUAL GIFTS.

The various gifts bestowed upon the Church by its gracious Head must be diligently fostered and used if His purposes toward us and through us to the world are to be fulfilled. Each gift must be recognized, encouraged and developed upon its own lines and exercised in its own proper sphere, the accompanying evidences of the Holy Spirit bearing witness to its authority. The Master is sometimes pleased to confer a single gift upon an individual and sometimes He endues His servants with a greater number, and for the true recognition of all these He gives to others a power of spiritual discernment. With an eye single upon the Master each must be faithful to that he has received.

We recognize the importance of the gift of the evangelist by which God carries on His pioneer work in the world.

The Church should co-operate in the exercise of this gift by encouraging its development and ascertaining the best fields for its operation. The committees of the Church to whom this service is entrusted need divine enlightenment and guidance for their duties, and these should be performed by such a gentle exercise of authority as will best promote the service and cement the workers in loving accord.

The gifts of teaching and of speaking forth the mind and will of God are frequently associated in the endowment of a minister of the Word. As they are received through the Holy Spirit they can be profitably exercised only under His leading and direction. Faithfulness in these gifts implies faithfulness in everything that will aid their operation and increase their efficiency. Every operation of these gifts involves the use of the intellect. They are most efficient when the mind is trained so as to work clearly and accurately, and is stored with knowledge that can be used to expound and illustrate the truth of God. A slothful minister fails to accomplish the purposes of the Master for and through him. Each should diligently study to be approved of God, a workman that needeth not to be ashamed, handling aright the word of truth.

In speaking thus of the duty of the ministers, we wish also to emphasize the duty of the Church toward them and their service. Every baptized member should co-operate in some way in the work. It is the special duty of elders to encourage and strengthen the ministers and to facilitate their labors and usefulness.

We recognize the great importance of the pastoral gift. This may be a separate gift, or it may be conferred in connection with that of the public ministry of the word. It is a great thing to be commissioned to tend and feed the flock of God. The service must receive constant attention and can be but partially and imperfectly performed by limiting to one or two days of the week.

In the exercise of all these gifts the whole membership of the Church must co-operate in spiritual and temporal things as God has prospered them, bearing one another's burdens and thus fulfilling the law of Christ.

STENOGRAPHIC REPORT
OF THE
PROCEEDINGS OF THE CONFERENCE
AND THE PAPERS READ BEFORE IT.

THIRD-DAY, TENTH MO. 19TH, 1897.—7.30 P. M.

THE CONFERENCE was called to order by Timothy Nicholson, who said : We have received word this evening that, owing to the illness of Joseph John Mills' wife, he cannot be with us, at least to-night. We hope he may be here later. As he was the president of the last Conference, the program had been arranged for him to preside until the Conference is organized. In this event, which prevents his being here, Thomas C. Brown, who was the vice-president then and presided at several sessions, should, logically, come forward and act as president for this evening.

It was arranged in the program, according to the precedent set us in 1892, for Emma B. Malone to act as secretary until the Conference is further organized. She will please come to the table.

Thomas C. Brown, taking the chair, said : Those of you who have been supplied with programs, will see that the arrangement is that in the opening moments of the Conference, we shall have a time of devotion. Perhaps a half-hour may be spent in devotion, invoking God's blessing to rest upon the work of this Conference, before we enter into the regular business that is arranged for this evening. Indeed, our hearts might go up as the voice of one man, invoking God's blessing upon us that we may be brought into very close touch with our Heavenly Father, and that under his blessing, the influence of this half-hour shall go to every session of the Conference.

The chairman read from the forty-second psalm and led in prayer. Several other vocal prayers followed, and the season of devotion was closed by the delegates joining in singing "Jesus Lover of My Soul."

The Chairman : We will continue the organization of this meeting by inviting the delegations to place upon the table a list of the delegates appointed by their respective yearly meetings so that the secretary can have them.

(The lists are brought forward.)

We think we have here reports from all of the yearly meetings represented, and the secretary will read the names of the delegates from the different yearly meetings. It is requested that each delegate present when his name is called, will rise to his feet, and by that means we may become acquainted with each other.

(For names of delegates see Minutes, pages 4 and 5.)

Isom P. Wooton, of Iowa Yearly Meeting : I have word from five of our delegates, John F. Hanson, Josiah Dillon, Mary M. Parker, Lawrie Tatum and John H. Hadley, that they will not be here, and we name as an alternate William Jasper Hadley, the only alternate present.

A delegate from California Yearly Meeting : The distance is so great that it was not thought likely that all the delegates would be present, and, referring to the minute, it will be observed that the delegation from California Yearly Meeting has the privilege of filling up the delegation by the appointment of any member present from that yearly meeting. We hope to have the delegation full by to-morrow.

James Wood, of New York : Following the precedent established by the former Conferences, the committee appointed at the last Conference, five years ago, to make ar-

rangements for this Conference, invited three members of Philadelphia Yearly Meeting to attend the Conference, stating that their status in the Conference would be determined by the body itself, and presuming that the Conference would ask them to take part in the deliberations, without, of course, having any right to vote, as that privilege would be necessarily confined to the delegates regularly appointed by the several yearly meetings. Our friends, John B. Garrett, Isaac Sharpless and George M. Warner were those invited. They had accepted the invitation, but from one cause or another they have been prevented from attending. We regret very much that this is the case. It is right that the Conference should have this information. The committee is informed that Harriet Green, a member of London Yearly Meeting, is present, and the committee thought it would be quite proper that the courtesy of the Conference should be extended to her, and that if the Conference so wills, she should be invited to take any part she may desire to take in the discussions of the Conference. We lay that before the Conference for your action.

The Chairman : The delegates will please give expression on that particular point at this time. (Expressions of unity and approval.)

The Chairman : I think it is the pleasure of this Conference to have Harriet Green rise to her feet so that we can see her.

Harriet Green : It is a great pleasure to be here.

The Chairman : A committee was appointed at the last Conference to make arrangements for this Conference. If that committee has any statements to make with reference to the preparations they have agreed upon; this will be the proper time to make the statement.

Timothy Nicholson, of Indiana : The committee ap-

pointed two sub-committees, one on program and the other on local arrangements: James Wood and others on the program, and William Pyle and myself on the local arrangements. It was thought by the committee that instead of putting it upon the Business Committee to prepare all the business of a Conference like this, it was far better to have a Program Committee prepare something and submit it to the Conference and in that way not waste any time in getting to business. I would ask James Wood to make some remarks about this program.

James Wood, of New York: The committee to whom this service was entrusted, published a request in the AMERICAN FRIEND, some six months ago, that Friends everywhere having a desire that any subject should be discussed by the Conference, should send their propositions to members of this committee. A number of subjects were proposed and from them the program, of which I suppose you have all received copies, was prepared.

The committee wishes it distinctly understood that it is not *their* program in any sense other than as far as we have selected subjects from those proposed. In no case have they named subjects for themselves. Persons have been asked to open the discussion of these subjects, and it is very gratifying that no one asked declined the request that was made. That is a remarkable fact.

The committee had not known what were the views of the individuals asked upon these subjects. The thought of the committee has been that the Conference will best serve its purpose if there shall be the very fullest and freest discussion of every subject brought before it without any reservation whatsoever on the part of any person, and then under the guidance of the Holy Ghost, we may be enabled to come to wise conclusions upon the subjects considered.

I think that is all it is necessary to say upon that particular subject. You will notice in the program that a considerable time is set apart for the consideration of propositions from the Business Committee. This was deemed very important that subjects such as may spontaneously arise in the Conference may have ample time for

consideration. Also all subjects proposed to the Committee on Program, that have not been placed upon the program, will be laid before the Business Committee that they may make selections from them of such subjects as they may think should come before the Conference for its consideration.

The committee feel that it would be proper at this time for the Conference to accept the program that has been proposed if it sees fit to do so, that it may be the program for the Conference accepted by itself.

Timothy Nicholson, of Indiana : I would like to say that the Committee on Local Arrangements have employed as stenographer, Anna Taylor, who served at the Conferences of 1887 and 1892 so acceptably. She has been engaged to report the proceedings of this Conference, and I would be glad, if the Conference is willing, that they should act upon that at the same time with the program.

The Chairman : What is the pleasure of the Conference with reference to the program that has been placed in your hands as delegates ?

James B. Unthank, of Wilmington : I think the adoption of declarations by the Conference is put at too late a date in the Conference. It seems to me it is very likely that this Conference will break up before 2.30 Seventh-day, and the postponement of this item of business, therefore, is a mistake. I think the matter should be referred to the committee with the suggestion that some other place be found on the program for that particular item of business.

The Chairman : What is the pleasure of this Conference with reference to the proposition made by James B. Unthank ?

James Wood, of New York : The committee think it would be quite impossible for this Conference to come to a final conclusion on the adoption of propositions until we have completed the discussions which are to come. We

are unable to see how action can be taken at any time earlier than the conclusion of the consideration of the subjects. Of course, the program is entirely subject at all times to revision or change by the Conference itself. This Conference is not going to bind itself to any iron-clad arrangement of any description whatever. The proposition to have the Conference accept the program is simply that the committee may be relieved from any responsibility in the matter. It is quite possible, the committee think, that the business proposed for 2.30 on Seventh-day can be taken up in the morning of that day and concluded then, but that there might not seem to be any pressure, the hour was named as you have it upon the program.

Allen Jay, of Indiana : I propose that we accept the program and then it is in our power to do what we please with it. (Expressions of approval.)

The Chairman : If that is satisfactory, we may pass from that subject. I understand that the proposition that was made by Timothy Nicholson, that the stenographer, as suggested by them, be accepted with the program, is also accepted. (Expressions of satisfaction.)

Timothy Nicholson, of Indiana : I will just make this remark, Friends, that looking at this program, it does not say when the Conference will conclude. It is not safe for us to say when this Conference will conclude, but when we have gone through what seems to be on the program and what the Business Committee may bring forward, then we will adopt whatever conclusions we may reach. It does not necessarily imply that the convention must adjourn next Seventh-day.

The Chairman : You will notice that on the program, the next item of business is the appointment of a committee to nominate the permanent officers, and the members of the Business Committee. We will take that up at this time.

James Wood, of New York : The program simply sets this time for the naming of the permanent officers and the members of the Business Committee, but the method of appointment will be determined by the Conference itself at this time. The statement upon the program is an unfortunate expression.

The Chairman : It is thought proper that in the appointment of permanent officers, there should be one delegate from each yearly meeting, and each delegation may nominate its representative on that committee. It is supposed, I think, that each delegation will have met together before this time and have agreed upon an individual ; if not, they can agree at the present time or report later.

Timothy Nicholson, of Indiana : I think it is likely that these delegations have had no opportunity to get together. I would suggest that we have five minutes' recess to allow the delegations time to have a name ready for nomination.

Isom P. Wooton, of Iowa : Please tell us again what appointments are to be made.

The Chairman : It is to nominate a committee to propose at to-morrow morning's session, the names of persons for permanent officers of this Conference. Perhaps we had better determine what method we will follow with reference to the Business Committee. How will that Business Committee be arranged for ?

James Wood, of New York : It was thought best that the Business Committee should be appointed by the delegations from the yearly meetings proposing one of their number, and that they should be asked to consider the matter and be prepared to name the Business Committee at the opening of the session to-morrow morning. It will give them some time for the consideration of this very important appointment and will be in ample time for any business requirement of the Conference.

The Chairman : Then it is not really necessary for the delegations to take that into consideration at this time. All they will take into consideration will be the appointment of one delegate from each delegation to nominate at to-morrow morning's session persons for the permanent officers of this Conference. They can give attention to the naming of members for the Business Committee at the same time or at any convenient time before to-morrow morning's session.

Robert W. Douglas, of Indiana : I think it is important that the delegations should choose a member of their body to be a member of the Business Committee, as well as to name a member for the permanent organization. I think that during the recess they could make the two selections and I think that they should be instructed to do so.

The Chairman : I would like to have you decide at this moment what is your pleasure as to whether these delegations report in reference to the Business Committee this evening or at to-morrow morning's session.

Thomas Newlin, of Oregon : It seems to me it would be in order for some one here to state clearly what the business of this Business Committee is to be. Is it to be for work during these sessions or is it to hold over for another year ? Let us know what they are to do and then we can appoint the committee more intelligently.

James Wood, of New York : There have been two General Conferences of the yearly meetings previous to this, and in each of those Conferences a Business Committee was appointed to have charge of the business to come before the Conference. A great number of propositions are made, and it is necessary that somebody, having the confidence of the Conference, should pass upon the question as to which of those propositions should come before the Conference, for many of them will be propositions of very little consequence ; and it is necessary also to deter-

mine the order in which these subjects shall be presented to the Conference. It is exceedingly important that a committee having charge of this should be appointed by the Conference itself. That is the main duty of this committee—the order of the presentation of the business not already upon the program, and the determination of what subjects shall be laid before the Conference during these sessions. This committee does not hold over until another Conference, but is only in existence during the sessions of this Conference. It seems to me that if we have five minutes' recess, that is time enough to meet the need.

If we have to adjourn at some special point, we will get in a rush, and if the business committee could be nominated to-night, they could meet to-morrow morning early and organize.

The Chairman : I think it would be as well to let the delegations make their report to-night, and then the Business Committee can meet before to-morrow morning session. I will so rule. It is suggested that each delegation submit its report in writing. The house stands adjourned for five minutes.

(Five minutes recess.)

The Conference was called to order by the chairman, and the secretary read the nominations (for which see Minutes, page 6.)

The Chairman : In the Minutes of the Conference of 1887, we have the statement that certain persons are appointed to consider and to formulate propositions to be presented for the deliberation of the Conference and to report methods of business and rules of procedure. Those are the different questions that will come before the Business Committee.

Timothy Nicholson, of Indiana : Last Conference, in addition to the president, there were a vice-president, two

secretaries and a treasurer. I would suggest that for this Conference, in addition to these, the committee bring forward the names of three delegates as an auditing committee, to audit the treasurer's accounts. Our friend who was the Treasurer of last Conference, Lawrie Tatum, is not able to be with us, and has sent us his report. It should be audited, and I merely suggest, that in addition to what we have had, there be a committee of three as an auditing committee.

(Expressions of consent.)

The Chairman : The nominating committee will so name three persons.

A delegate : The question has come up as to whether Friends present from the different yearly meetings are welcome to sit in this room during these sessions.

(Numerous expressions of assent.)

Robert W. Douglas, of Indiana : I hope that such Friends will receive cordial welcome.

Francis W. Thomas, of Indiana : I hope that not these only will be welcomed, but everybody else who comes with an interest to learn, until the room is filled.

The Chairman : I think an expression upon this particular point, as to whether these shall be open sessions or closed sessions, is proper just at this time.

(Numerous expressions for the open sessions.)

The Chairman : I think that is a sufficient expression. I think that is satisfactory. Are there other items of business that should be looked after at this time?

Timothy Nicholson, of Indiana : Just at this juncture I would ask indulgence for another word. The committee on local arrangements considered it eminently proper, in-

asmuch as the Governor of Indiana is an out-and-out Christian man and his family connected with Friends by the marriage of his daughter, to invite him to be present with us this evening. We called at his office last Seventh-day. He was not in the city. We left a note for him, inviting him to be here this evening. He has written a letter explaining why he can not be here, which the committee thinks it would be well to read if the Conference consents.

(Consent was given by the Conference.) (For letter see Minutes, page 7.)

Francis W. Thomas, of Indiana : I would like the Conference to extend its thanks to this committee for this invitation to the Governor of our state. It is a move in the right direction. It is a point we have neglected for a long time. We must reach the men that rule the world if we would accomplish what we would accomplish. I thank the committee.

The Chairman : I would like to have James Wood make a statement to this Conference with reference to the programs. As I understand it, there is one delegation that has not a program in it. I was so informed a few minutes ago.

James Wood, of New York : I would state that I had five hundred copies of the programs printed, and sent to each yearly meeting, a month ago, perhaps,—a sufficient number for all members of the delegations to be supplied. Three hundred were brought here to Indianapolis, some were placed upon the table at the headquarters at the hotel this morning, the balance were brought here this evening. I can give no further statement about it. They appear to have disappeared.

J. Walter Malone, of Ohio : I suggest we have a lot struck off to-morrow morning. I am sure we shall all want one during the continuance of this Conference.

The Chairman : Is that the pleasure of this Conference ?

(Consent.)

The Chairman : The Business Committee can make the arrangement. I am instructed to say that, if there are delegates here who have no badges, if they will meet the committee at the close of this session, they will be supplied with badges.

William L. Pearson, of Iowa : It occurs to me that the suggestion of James B. Unthank in regard to the adoption of the conclusions of the Conference is quite an important one. I do not believe it will be possible to have this Conference well attended on Seventh-day afternoon. We certainly do not wish to take it out of the hands of the Business Committee, but we might, at least, express our desire. It seems to me that they should, if possible, have some of the conclusions adopted earlier,—perhaps as we go along.

The Chairman : Is it the pleasure of this meeting to take up this matter at this time, and discuss it or shall we leave it with the Business Committee ?

(Leave it with the Business Committee.)

A delegate : I understand there are some propositions that have been forwarded by some yearly meetings. Will they be considered as coming from the floor, or will they be handed to the Business Committee ?

The Chairman : I had supposed that propositions coming from the yearly meetings in that way would be presented to the Business Committee, and I suppose the Business Committee will forward them to the Conference.

David Hadley, of Western : It occurs to me that as we are here at this convention for the cause of real spiritual helpfulness, we ought to have some opportunity for a

time for devotion. It may be possible that we may like to hear some of these preachers from the north, south, east and west, hear them preach, and get acquainted with them in a spiritual way, and in order to meet that demand, I think we ought to come here every morning at eight o'clock, or at least there should be some proposition submitted by the Business Committee that would give this Conference an opportunity of this kind.

The Chairman : Is it the pleasure of this Conference to take up that subject at this time ?

David Hadley, of Western : In order to test the feeling of the Conference, I move that a meeting be appointed for eight o'clock to-morrow morning, a meeting for worship, and that all delegates and preachers who may desire, be invited to come.

Robert W. Douglas, of Indiana : I see that by the action of the Conference five years ago, there was an arrangement to meet at 8.30 and hold a devotional meeting from 8.30 to 9.15. I think that would be well now.

David Hadley, of Western : I should like a longer time for devotion than that. It seems to me that we are crowding things together. There are sun-rise prayer-meetings in this country. It seems to me that we ought to be as enterprising about the things of God as we are about temporalities.

Robert W. Douglas, of Indiana : If David Hadley wants to meet here at eight o'clock to-morrow morning, I hope he will be encouraged to do so.

A delegate : I trust we shall give this proposition of David Hadley's serious consideration. There are none of us who do not need praying for. We are here for a week's benefit, all Christian brethren and workers in the church of God, and I do not think there can be any better prepar-

ation for the deliberations of this Conference during the hours of the day, than to spend at least an hour or an hour and a quarter in earnest devotion every morning, and the Christian man or Christian woman who is zealous for God will get here at eight o'clock.

A delegate : I should like to propose that we make it a quarter past eight : that will give us one hour, and a little recess before the business meeting. In the city, those of us who are in private families, will find it difficult to get here promptly at eight o'clock, and I think if we have the hour 8.15, we can begin promptly at that hour.

A delegate : I think we had better stick to eight o'clock, and those of us who cannot get here at eight o'clock can come at 8.15.

A delegate : We must remember that our souls are all in bodies and that we have a great deal of hard work to do here. I hope that we shall not for a moment forget that we are acting for God, and for his work, and that we must have a due amount of devotional exercise, but let us remember our bodies.

(8.15 was finally decided upon.)

The Chairman : That will give us one hour for devotion and fifteen minutes for recess before we begin business.

Isom P. Wooton, of Iowa : I think we shall need a committee on devotional meetings, and I make the proposition that we appoint such a committee.

The Chairman : Shall we have any specified number ? Make the proposition a little more definite, if possible.

Isom P. Wooton, of Iowa : Perhaps it would be well to take one from each delegation.

Timothy Nicholson, of Indiana : A committee of four would be better than thirteen.

A delegate : It occurs to me that a committee of four would be suitable and that it should be chosen from the members of this particular meeting as it is their house.

A delegate : I should like the superintendent of evangelistic work in this (Western) yearly meeting to be a member of that committee.

The Chairman : I think it would be well to select them from the delegates.

Robert W. Douglas, of Indiana : I think five years ago it was left with the Business Committee to arrange for devotional meetings and select suitable ones to conduct or lead them. I should be willing to have that course pursued now, if that is the mind of the Conference. This Business Committee already appointed can arrange at least for tomorrow morning.

A delegate : I hope we shall not lose sight of David Hadley's proposition that this should be a meeting for worship, and that there will be ministers present from the different parts of the country from whom we might hear. I hope we shall not come here to a devotional meeting where all or half of the time will be given to singing, and the other part used in such a way that we shall not hear from any of the ministers. I hope whoever the committee may be that they will take that into consideration and see that we have a meeting for worship as David Hadley suggested.

Esther Tuttle Pritchard, of Western : I would suggest that this committee be equally composed of men and women.

The Chairman : There are two propositions before this Conference. One is that there be a committee of four appointed for this special department of work ; the other proposition is that it be given into the hands of the Business Committee. Which of those propositions will you accept ?

(Expressions in favor of the special committee.)

James Carey Thomas, of Baltimore : These meetings were held as a part of the Conference at the last Conference. We are now making a distinct proposition to have them separate from the Conference. As I understand it, at the last Conference we devoted three-quarters of an hour to worship as a part of the Conference proceedings. I only want the Conference to understand what they are doing. I have no wish myself in the matter, but there seems to be more propriety in the Conference itself opening with religious services.

Edmund Stanley, of Kansas : I propose that we have a special committee and that the chair make the appointments.

(Expressions of unity.)

The Chairman : The special committee is to consist of four. The secretary will read the names which I have given to her.

(James Carey Thomas being named, declined because he was a member of the Business Committee.

The Committee on Devotion is as follows :

Francis W. Thomas, of Indiana Yearly Meeting; Emma F. Coffin, of Iowa Yearly Meeting; Levi Mills, of Wilmington Yearly Meeting; and Carolena M. Wood, of New York Yearly Meeting.

James B. Unthank, of Wilmington : I wish to call attention to what I think is an important matter before we conclude, in order that we may all understand it, and that is in regard to the functions of this Business Committee. I think if we do not all understand it, the meeting ought to express itself about it. My understanding is that if

any member of this Conference has a matter upon which he wishes the sentiments of this Conference as a declaration, whether it be upon a matter of church government or a matter of doctrine, that that proposition must come before this Conference through the Business Committee.

The Chairman : The question is before us : is that the understanding of the Conference ?

(Assent.)

S. Edgar Nicholson, of Western : I submit that propositions that are directed to this Conference, ought to come directly to this Conference.

James B. Unthank, of Wilmington : I do not include those. I mean that if any member of this Conference wishes a matter to come up, it should come through this committee.

A Delegate : I wish to emphasize, in a sentence or two, what James Carey Thomas spoke of. I do trust that we shall not divorce the different sessions of this Conference from each other, and have devotion in the morning and then carry on things at random through the day. There can be very much random talk in discussion, which we would think entirely out of order if it were in testimony or prayer ; let us think of these things, and have everything we say in discussion be with all the reverence that we feel when we approach subjects in devotion.

William L. Pyle, of Western : On behalf of Western Yearly Meeting and Indianapolis Monthly Meeting I extend a cordial welcome to the delegates here from the different yearly meetings. We are delighted to see you here from so many points of the compass, and we trust our cordiality toward you and our attention to you will be such as will command your respect. If we make any mistake in providing entertainment, it will be a mistake of the head and not of the heart, so I trust you will be patient with us,

believing that we will be faithful in trying to supply you with homes as best we can, and remembering that there are three or four other large conferences in session in the city at this time. We are glad that the house is large enough. We had a small house five years ago and could not extend the comfort and accommodation that we can at this time. We are glad to be able to accommodate you. You remember that this Conference was set here by a series of votings through committees that were formed of one person from each yearly meeting. It was finally determined to meet at Indianapolis. Our members said, "All right, we will do the best we can to provide for you." We were glad when the Conference was here before, and we are glad it is here now. We extend to you a hearty welcome. We would announce to-night that to-morrow at the noon hour, there will be luncheon served here in the basement of this building. We have a dining room and there will be meals provided there for all who wish to take their meals here, and partake of the benefits of the social opportunity. Our house will be open and we shall all esteem it a great privilege, I think, to have these social opportunities during this week. Meals will be served at twenty-five cents apiece to all that wish.

Timothy Nicholson, of Indiana: It was the intention of the committee on local arrangements, if we had got through, as we thought probably we should, by nine o'clock, to have had a social time here together for a little while, but it is so late that it would seem to be out of season. There is one thing, however, in which we, as Friends, certainly ought to be equal to other people in similar conventions. One great use of this badge is that we know we are delegates, and it is perfectly right for me to go to any man or woman with a badge on, and say, "My name is Timothy Nicholson. What is thy name?" We need not wait for any introduction, friends. Just come out with your full name. "My name is Timothy Nicholson." It would not do for me to say, "My name is Nicholson," because there is a bigger Nicholson here, but my name is

Timothy Nicholson. We ought to have a good social time together.

(The motion to adjourn was seconded and carried.)

FOURTH DAY.

MORNING SESSION, 9:30 o'clock.

The Chairman : I feel sure we shall have better strength for the day's work, if we have a time of devotion, and indeed, no session of a business meeting ought to begin, in the work of Friends anywhere, without first invoking the divine blessing. There will be, then, a brief moment for devotion.

Prayer by Harry R. Keates, of New York : O God, our Heavenly Father, we, thy children, have gathered here from east, west, north and south. We pray that we may realize as we came together, that we come to sit down in the kingdom of God, that we may acknowledge thy Kingship in our midst, that thou art our Master and that we are thy servants. We pray that in all our deliberations we may acknowledge thee, that we may look to thee and expect from thee. Naturally, we may have our own opinions upon the many subjects which may come before us, but we pray that thou wilt so pour thy gracious spirit upon us that our own selfish opinions shall be subordinated to thy blessed will for us and for the kingdom of which we are a part. Grant that the best interests of thy work may be served by this Conference. Help the speakers, every one of them, those who may lead in the various subjects and all those who may speak, that we may so look to thee and seek light from thee, and speak as thou wouldst have us speak or keep silent as thou wouldst have us. Grant, O Lord, that in every conclusion which we may seek to reach we may be so guided by thee that the work of the church shall be not hindered, but that it shall be carried forward to the glory of thy name. We implore specially thy blessing upon the officers of this Conference. Give them light and wis-

dom, and grant, we pray thee, that all our needs may be supplied out of thy fullness in glory by Jesus Christ, and thou shalt have all the praise, now and forever. Amen.

The Chairman: The first thing in order will be the report of the nominating committee on permanent officers for this Conference. There necessarily may be some of the members of the delegations who will not be able to get in at the opening moment of the Conference. Arrangements were made to have certain delegations located in certain places in the room, and I feel sure it will be the pleasure of all those who are not members of the delegations to find places that will not be occupied by the delegations, so that delegates will be able to find their places when they come into the room.

We will next introduce the report of the committee.

REPORT.

The committee appointed for the nomination of officers for the Conference were unanimously agreed in presenting the following names:

For President, S. Edgar Nicholson.

For Vice-President, Edmund Stanley.

For Secretaries, Mary C. Woody and Carolena M. Wood.

For Treasurer, William Jasper Hadley.

For Auditing Committee, Elizabeth M. Jenkins, Joseph P. Elliott, Robert H. Rogers.

It is recommended that this Auditing Committee not only attend to the accounts of last Conference, but also to those of the Conference now in session.

On behalf of the committee,

(Signed) RUTH S. MURRAY.

On motion the report was adopted by a rising vote.

The Chairman: The vote is unanimous. S. Edgar Nicholson will come forward to the place as president.

S. Edgar Nicholson, of Western Yearly Meeting: I most certainly appreciate the confidence that has been manifest-

ed in this action taken, and yet I must confess that I feel altogether a spirit of humbleness and insufficiency in assuming this position. I confess also to a feeling of surprise at the action taken. I heard a rumor of it last evening, but I did not for a moment think that it would be given serious consideration. I insisted that it be not so considered, and yet I have no disposition to shirk any duty that the church or Christian people may lay upon me, if it be within the bounds of possibility that I am able to perform it. So I accept it with a feeling altogether that I am the servant, and I shall be the servant of this Conference. I trust that in its deliberations there will be a spirit of mutual dependence and forbearance one with another, that we may really know the will of the Spirit: and knowing the will of the Spirit, in all these deliberations, that we may be obedient to it. It seems to me that the Friends' church, or the Society of Friends, has not only had, but has to-day, a very important mission to fill in reaching out and impressing the world with the fact that there is a reality and a most impressive reality in the religion of our Lord and Saviour, Jesus Christ. We need to impress this fact not only in the doctrine that we preach but in the practice that is manifested both in the church and in our individual lives. It occurs to me that the church of which we are members is entitled not only to our best efforts but to all arrangements by which the church may be the most effective in reaching out and making its impress upon society and upon the world. I have no set speech to make and I am sure you do not expect me to make one, but let me say again before we begin the deliberations of the Conference that I feel myself the servant of this body, and I trust, and I have no doubt it will be so, that there will be a spirit of kindness and of tenderness and of forbearance, and of deference, one toward another, in all of the deliberations. I am not sure of my ability to direct the course of the business of this Conference exactly in the way that it should be directed or conducted. If you were acting according to strict parliamentary rules, I might feel a little more at home in the situation that I

occupy, and yet, I promise that I will do my best honestly to serve you during these sessions.

Chairman Thomas C. Brown : The secretaries chosen will please come to the table.

Chairman Nicholson : The next topic on the program as arranged is that of miscellaneous business.

Allen Jay, of Indiana : The Business Committee have this report to offer. (Submitting it.)

The Chairman : The secretary will read the communication from the Business Committee.

Elmer D. Gildersleeve, of New York : I would suggest that the vice-president come to the platform, Edmund Stanley, of Kansas Yearly Meeting.

(He comes forward.)

The Secretary : In the past Conferences, it has been the custom of the Business Committee to read its own report. I should like that. I think the committee ought to read its own report.

The Chairman : It is for the Conference to determine.

A Delegate : I think the secretary had better read it.

(Consent.)

(For report see Minutes, page 9.)

The Chairman : I suggest that these propositions be acted upon separately by the Conference. The first recommendation is that the Conference be conducted according to parliamentary usage, as far as possible avoiding technicalities.

Francis W. Thomas, of Indiana : I am in favor of the adoption of that rule.

(Consent.)

The Chairman : It will be taken by consent unless there be objections.

Isom P. Wooton, of Iowa : I notice that the delegations from the yearly meetings are not all complete and it may be difficult for some of us when we have only a part of our delegation here, to give the voice of such delegates as are absent. I would suggest that that read, instead of the full delegation, that the votes be cast according to the number of delegates present.

Rufus M. Jones, of New England : The plan now proposed assumes that every yearly meeting has its full representation here, and if, for any reason, the full number of delegates are not able to get here, the plan proposed by this report is that those present shall be qualified to cast the votes of the full representation of the yearly meeting. If only three members were present and the yearly meeting is allowed to have ten, and those three are divided, they would divide in proportion to ten and they would cast their vote for the whole delegation, so that no yearly meeting would ever be deprived on this plan of any right of representation. If the delegation here proved to be a unit on any proposition, it would vote as a unit. Its twenty-five, or its three, or its eight, or its ten delegates would vote as a unit and count as the full number of the representation.

Isom P. Wooton, of Iowa : I accept it on that explanation.

Timothy Nicholson, of Indiana : I fear we shall waste a great deal of time with that method as it reads there. I should like, instead of taking this method in all our decisions, that it should only be used in those which constituted a recommendation to the yearly meetings. If we settle every little thing in that way, it will take up half of our time. It seems to me that in almost all ordinary questions, if the chair simply say, "Those in favor of that motion, say 'Aye,' and those opposed, 'No,'" in nine cases

out of ten, the chair can determine what the vote is without any delay. If there is a division called for, then it can easily be done in the way proposed. I just want that we shall not get any rule here that wastes time in taking our votes.

James Carey Thomas, of Baltimore : The chair can decide all simple questions by ordinary parliamentary usage, and if there is to be a vote from yearly meetings that suggestion can be followed. If any one is opposed to the decision of the chair, it is easy to state the fact and desire the vote taken in the proposed way.

William P. Haworth, of Kansas : I think if you will notice the report carefully, you will see that it provides for emergencies named by Timothy Nicholson.

The Chairman : Will the Conference consent to that interpretation ?

(Consent.)

The Chairman : Are there any objections to the adoption of this proposition ? (None made.) It is adopted.

The third proposition is that members of the Conference who present papers on special subjects be recommended to formulate their conclusions in the form of definite resolutions for discussion and for the action of the Conference.

James Wood, of New York : I move that this be referred back to the Business Committee for further consideration. Being a member of the Business Committee myself, I would say that a consideration pertaining to this proposition has been brought to my attention since coming into the room, and I would move that it be referred back to the Business Committee for further consideration.

James Carey Thomas, of Baltimore, seconds the motion.

(Taken by consent.)

The Chairman : The fourth recommendation is that four sessions of the Conference be held each day ; a devotional meeting from 8.15 to 9.15 a.m., a business session from 9.30 to 12 m., a business session from 2.30 to 4.30 p.m., and a business session from 7.00 until 9.00 p.m.

Edmund Stanley, of Kansas : I have heard an expression from a few people residing in the city concerning this matter. It seems that some of these people desire that the evening session be put as late as 7.30. They say it will be almost impossible for people living in the city to reach the meeting by 7.00 o'clock.

Thomas C. Brown, of Western : I was about to rise to speak of the same point. It occurs to me that there is a possibility that if we open this evening session at 7.00 o'clock, we shall be disturbed by individuals coming in for half an hour afterwards, whereas if we place it a little later, (7.30), persons having to come a distance of three or five miles, may be present so that we may begin promptly on time. I think there is a point there that should be taken into consideration.

Robert W. Douglas, of Indiana : I would move that the time of the evening service be 7.30, instead of 7.00, as proposed.

(Seconded.)

Elwood Ellis, of Indiana : Would it not be better for the time mentioned to include " to 9.30 " ?

(The motion as amended was taken by consent.)

The Chairman : The next proposition is that each dele-

gate, upon arising to speak, shall be recognized by the president, and the name of the speaker and the yearly meeting of which he or she is a member shall be distinctly announced.

(Taken by consent.)

The Chairman : The next proposition is that no speaker shall occupy more than fifteen minutes in his address without the consent of the president, nor shall he speak a second time without permission, and the second address shall be limited to five minutes. May I ask the chairman of the Business Committee whether that refers to the general discussions and not to the papers that are read ?

(Answer, Yes.)

James B. Unthank, of Wilmington : I think the permission ought to be given by the Conference and not by the chairman. I therefore move that the report be so amended that the permission shall be extended by the Conference instead of by the president.

The Chairman : I hope that will be done.

(The motion was seconded and carried.)

David Hadley, of Western : I move that we amend that to read ten minutes instead of fifteen. It seems to me with as many people that want to speak as there are here, we ought to put a good deal of restriction on the speakers.

Emeline H. Tuttle, of New England, seconds the motion.

The Chairman : The motion is that a person speaking the first time shall be limited to ten minutes instead of fifteen. Are you ready for the question ?

Levi Mills, of Wilmington : My observation has been in bodies of this kind that a finished speech of fifteen minutes is very much more helpful than an incomplete speech of ten minutes. And I think that those who occupy the time of this Conference will recognize the fact that we ought to limit the speech to ten minutes, and if they can finish their sentence and get perfect sense out of their speech without using fifteen, they should do that, and it will be considered honorable and a mark of good sense if they make it ten.

Timothy Nicholson, of Indiana : If a speech is thoroughly entertaining and right to the point, the Conference will give him the five minutes.

The motion being put, the amendment was carried and the amended motion was then adopted by consent.

James Wood, of New York : In reference to the subject of time to be occupied by speakers, it is proper that the Conference should be informed that the committee in the preparation of the program have arranged that the opening papers shall not exceed thirty minutes. The rule just adopted applies to discussions and not to opening papers on subjects on the program.

The Chairman : Is there any other miscellaneous business to be proposed ? I suppose it is in order just at this time if there be miscellaneous business outside of the recommendation of the Business Committee, that it be mentioned if it concern the work of the Conference.

Allen Jay, of Indiana : We have with us this morning our dear friend from Philadelphia, Edward M. Wistar, and I am sure the Conference will be glad to hear from him.

Edward M. Wistar, of Philadelphia : I am not here as a delegate from Philadelphia, but come on the invitation from the committee, as chairman of the Associated Executive Committee of Friends on Indian Affairs, made up of the delegates of the various yearly meetings.

James Wood, of New York : As chairman of the Program Committee, in the announcement I made last evening, I inadvertently omitted to say that the committee had invited the chairman of the Associated Executive Committee on Indian Affairs, Edward M. Wistar, to attend this Conference as a representative of that body, the only body in which the yearly meetings or a number of them are united, and I would now move that Edward M. Wistar be invited to sit in this Conference and participate in these deliberations. The Conference cannot, of course, grant him the right to vote.

Francis W. Thomas, of Indiana, seconds the motion.

The Chairman : You have heard the motion. I think it might be taken by a standing vote to give a welcome to Edward M. Wistar, who is well known in the Indian work. (A rising vote is taken.) It seems to be a unanimous welcome to Edward M. Wistar to participate in the discussions and feel at home amongst us.

David E. Sampson, of North Carolina: Perhaps other delegates have arrived. At least we are glad to say that we have one from North Carolina. Perhaps it would be well for them to be introduced as those were last night. The name is Mary E. Cartland.

The Chairman : Are there any other delegates ?

Enos Harvey, of Indiana : I announce Elwood O. Ellis, of Indiana Yearly Meeting, and Esther Cook, of Indiana Yearly Meeting.

William P. Haworth, of Kansas : We have present in our delegation from Kansas, Julia F. Dixon, who was not present last night. She is an alternate and fills a vacancy in the delegation.

The Chairman : Is there further miscellaneous business ? I hope we may attend to this now so that we can

give the full time to the paper to be read and the discussion.

Thomas Armstrong, of California : Liberty was given to the delegation of California to appoint such members of that yearly meeting as might be present to fill vacancies that might occur, so we have present with us this morning Washington Hadley as one of the delegation and Sarah J. Armstrong.

The Chairman : Washington Hadley and Sarah J. Armstrong will fill vacancies in the California delegation. If there be no further miscellaneous business, are we ready to proceed to the consideration of the subject for this morning ?

William L. Pearson, of Iowa : Are delegations from the yearly meetings allowed to fill up their ranks with any who were not appointed alternates from their own membership present ?

The Chairman : If I were to give a ruling, I would say that if they have the authority of the yearly meeting to do so, they can with propriety, otherwise not, unless this Conference delegates the power, but I am not sure that would be legal, unless the yearly meeting had so directed. If there be objection to that ruling, I would be glad to hear it.

(Expressions that the ruling is correct.)

The Chairman : I understand that a copy of the minute from the California Yearly Meeting was forwarded with the report and is now in the hands of the secretary, to the effect that they have authority to fill up the delegation.

Charles H. Jones, of New England : Some of the delegations were informed yesterday that it was the ruling of this Conference in past years for the delegates present to fill their delegation if any vacancies should occur. The

New England delegation has proceeded upon that basis and filled one vacancy that occurred in the delegation. The instruction was not received from the Yearly Meeting, however, probably owing to a lack of forethought on the part of the Yearly Meeting at that time.

The Chairman : Does the Conference wish to take any action in the matter ?

Timothy Nicholson, of Indiana : The ruling of the chair is entirely correct so far as the past Conferences have acted.

James Carey Thomas, of Baltimore : It does not seem possible for this Conference to allow an appointment from any yearly meeting unless the yearly meeting has sanctioned it.

The Chairman : Is there any further expression ?

William J. Harrison, of Ohio : I think that is the correct view to take.

Francis W. Thomas, of Indiana : That was the practice in the first Conference that we held.

The Chairman : I would rule that unless there be an objection or a question requiring us to proceed otherwise, the delegations shall so understand the ruling.

Robert W. Douglas, of Indiana : I do not think we ought to make any hard and fast lines here. In some of the far-off yearly meetings, the members may not be here by delegates or alternates, and I do think, inasmuch as there is not any very great importance attaching to it, they might have the privilege, if they honestly think they would be justified in doing so, and if they think they would have the consent of their yearly meeting to fill their delegation with such as they themselves should see proper. If this were a body in which a good deal were at stake, we

might have another ruling, but under the circumstances, I think we ought to pursue a liberal course.

James Wood, of New York : This is a matter of considerable importance and I think it is well for the Conference to give it some attention, as the question is raised. I do not understand the action of the Richmond Conference of ten years ago and the Indianapolis Conference of five years ago as has been stated by the two Friends who have spoken. Those Conferences took no action whatever upon this point, but in a number of the delegations from yearly meetings, vacancies were filled in the way to which reference has been made by Charles H. Jones, of New England, and in a Conference of this kind, whose decisions are not binding upon anybody, but are only advisory in character, it is very important that the yearly meetings should be represented as fully as may be possible. We can readily conceive of a case where a yearly meeting might be without representation entirely unless those appointed had authority to fill vacancies in their number. I believe that always with an appointment of this kind goes the authority to fill vacancies in their number, and I feel it will be a mistake for this Conference to establish a precedent that such could not be the case so long as the body remains advisory.

In several delegations in previous Conferences members were admitted who were chosen by their associates to fill vacancies in their number, and I think this Conference will make a mistake if it adopts a rule such as has been stated here.

William L. Pearson, of Iowa : I suppose that is the proper attitude of this Conference so long as it remains an advisory body purely. If it should ever become a legislative body at any time, then it would be another thing.

P. W. Raidabaugh, of Western : I agree with the remarks of James Wood, and besides the report of the Business Committee which was adopted, allows these delegates to vote as a unit, therefore the fact that any delegation is

filled up by members from their own yearly meeting will not change the vote on important questions at all.

Rufus M. Jones, of New England : Just there it seems to me that filling up the delegations *might* change the vote of the yearly meeting, because the new members brought in might determine the vote of the delegation just the other way ; but I think that, as some one has already said, so long as the Conference remains simply an advisory one and all its decisions are referred to the action of the yearly meetings, no special danger would result from the procedure that is suggested by James Wood, and I am not afraid of it for the present.

David Hadley, of Western : It seems to me if we put it on this basis we shall find that appointment by the yearly meeting as a delegate will descend into a low attitude. After a man is appointed, it will be optional with him whether he come or not. He can select somebody, perhaps not quite so well qualified as he is, to fill up the delegation, in such a way that it would make this Conference not what it should be made. I should be sorry to see this practice of laxity adopted in a body like this; while of course, we feel all tenderness towards those who might be put into the delegations at this time.

Timothy Nicholson, of Indiana : I entirely unite with that suggestion.

John Pennington, of Ohio : I am obliged to endorse the remarks of David Hadley, of Western, believing that we ought to hold to the ruling of the chair. I therefore move that the ruling of the chair in this matter be the ruling of this Conference.

Philip Slack, of Iowa, seconds the motion.

The Chairman : You have heard the motion that the ruling of the chair be adhered to.

Timothy Nicholson, of Indiana : It is not necessary to make and carry such a motion unless there is a motion to overrule the chair.

John Pennington, of Ohio : I withdraw the motion.

The Chairman : I wish to say as far as my own statement in this matter is concerned, that it was not with any desire to be harsh in any sense, and the ruling was given without reference to any delegation in the Conference. I gave it because it seemed to me it was the only right way, if we are going according to legal lines; and yet I suppose there ought always to be in a Friends' Conference a feeling of deference and Christian fellowship that could properly be extended to the various delegations.

Isom P. Wooton, of Iowa : I think we stand corrected by the decision of the chair, and yet it does not prevent our looking at it as we did in the case of Philadelphia Yearly Meeting, filling up the delegation with persons who were in attendance, allowing them to enter into all the discussions and interests of the Conference without a vote. I think in some cases it would be important to do that in order that there may be as many as possible from the different yearly meetings who are present, permitted to take active part in the Conference. I think the ruling this morning will have an effect upon our yearly meetings to make them lay plans for their perfect representation in the Conference.

Amos Sanders, of Western : May it not be well to have the rule stated again, so that we may all understand it.

The Chairman : The ruling was that only those are delegates of this Conference who were appointed by the different yearly meetings, either as delegates or alternates, the alternates to serve in case of vacancies, unless the yearly meeting had given definite instructions to its delegates that they could fill the vacancies by persons in attendance. If there be no desire to change the ruling, we

will pass from the subject. Is there any other business? If not, we will have the consideration of the subject "Quakerism, Its Theory and Its Practice," by Dr. James Carey Thomas, of Baltimore.

James Carey Thomas, of Baltimore: I was unaware until I saw the program, that it was expected that I should occupy this first hour with the paper I have prepared, but I have prepared it under a deep sense of responsibility as to the position we hold as members of this branch of Christ's church, and in no way misunderstanding or not realizing that we are but a small portion of that church, the church of the First Born, whose names are written in heaven; and yet, at the same time feeling that as a portion of that church, we have been permitted to take certain positions which it seems important for us to hold. I have therefore, very briefly endeavored to take a retrospective view of the condition of things in the beginning of the establishment of the Society of Friends, under the teaching and inspiration of that servant of God, George Fox, and also to show that that position needs to be held at the present time. I therefore crave your indulgence as I say some things very familiar to you all, and yet which it seems it is best to re-affirm and re-utter.

QUAKERISM—ITS THEORY AND ITS PRACTICE.

JAMES CAREY THOMAS.

The Reformation of the seventeenth century and the struggle for supremacy in England left the English people divided into a number of religious societies or churches; amongst these was the Society of Friends, or Quakers. In no other country had the discussion of religious questions been more persistent, and on the whole freer, than in England. When all was over, and the wranglings and persecutions had ended, these non-conformist religious societies were left to pursue their course in that country as best they might, always with some disabilities, indeed, but these have steadily decreased under the pressure of public opinion.

George Fox's preaching and mission, which crystallized into so-called Quakerism, was thus the outcome of the religious movement of the latter part of the seventeenth century, and carried the Reformation to what seemed to be its logical result.

The pioneers of Quakerism were accustomed to speak of their movement as "primitive Christianity revived," and one of the most eminent of its later exponents called Quakerism "Christianity without addition, without subtraction and without compromise." It was an effort to reproduce the conditions of the Apostolic church in the seventeenth century.

A simple study of the early church, beginning with its first public promulgation of the gospel on the day of Pentecost, shows in its beginning three marked characteristics. 1st, It was a church of the Spirit; 2d, it was a church of the prophets; 3d, it was a church of the gifts of the Spirit.

First: Before his ascension, our Lord had told his disciples to tarry at Jerusalem until they should be endued with power from on high. This came to pass on the day of Pentecost. The Holy Spirit came upon the hundred and twenty assembled in the upper room, not upon one, but upon all, men and women alike; and, as Peter explained to the multitude, it was the beginning of the realization of what was spoken by the prophet Joel, "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions and your old men shall dream dreams, and on my servants and on my hand-maidens I will pour out in those days of my Spirit; and they shall prophesy" (Acts 2:17). What was thus begun, was afterwards both expected and realized, as is evident from Paul's question to the Galatians (Gal. 3:2): "Received ye the Spirit by the works of the law, or by the hearing of faith?"

Second: The Apostolic church was a prophesying or forth-speaking church; and it seems very plain that the prophesying or forth-speaking was open to all, "your sons and your daughters shall prophesy," which is conclusive as

to the right of women, under the new dispensation, to speak forth the truth, under what might be called the original charter of the church, never to be abrogated by local expediency or special circumstances. As Barclay says, "For prophecy, as it signifies the foretelling of things to come is indeed a distinct gift, but no distinct office; Prophecy in the other sense, to wit, as it signifies a speaking from the Spirit of truth is not only peculiar to pastors and teachers, who ought so to prophesy: but even a common privilege to the saints." (Barclay's Apology, Prop. X., p. 302, Am. ed.)

Third: The Apostolic church was not only a church of the Spirit and a church of prophesiers or forth-speakers, (1 Cor. 14 : 5), but also a church of the gifts of the Spirit. If we turn to 1 Cor. 12 : 4, we find that there are to be "diversities of gifts, but the same Spirit." That to each one is to be given a manifestation of the Spirit to profit withal,—so that these gifts of the Spirit for service were to be and are to be expected by all.

Thatcher says, "It is not difficult to say a few plain words about the government of the early church. It was a gift, not an office. Just as there were some who had the gift of exhortation or prophecy, so there were those who had the gift of ruling. Just as some set themselves to minister to the poor, so others took it upon themselves to manage the affairs of the congregation.

"There is as yet no office in the congregations, but they are beginning to have some supervision over the exercise of the 'gifts' of their members." (Thatcher, "The Apostolic Church," pps. 294-5).

Harnach also declares, "Only an organization founded on the gifts of the Spirit (Charismata) bestowed on the church by God, corresponded to the original peculiarity of the Christian community." (History of Dogma, Vol. I., p. 213).

It must have been evident to George Fox that he must cut loose from all existing church organizations, if the endeavor were to be made to conform to the model of the

Apostolic church. As remarked in "Early Church History" (by Backhouse and Tylor, p. 534): "At a very early period of its existence the church began to be invaded by the weak and beggarly elements of the world. Other forms and superstitions, accounted even at the present day by the larger number of professing Christians to be essential parts of our religion, had a later origin, and the testimony of the Fathers of the primitive church is unequivocally against them."

It was not until the Reformation in the sixteenth century, that men began to break away from the Roman church, and to form churches entirely separate from that communion. The Lutheran and Calvinistic churches, whilst refusing the papal authority and clearly declaring the doctrine of justification by faith, retained many of the ideas and practices which had the flavor of antiquity.

Most of the English-speaking Protestant churches date from the seventeenth century. They all, whilst greatly modifying and purifying these ideas and practices, continued them in their church polity. It remained for George Fox boldly to cut loose from all these, and to aim to engraft his new Society directly on the original stem of the apostolic faith and practice, as he understood them, without reference to traditions and long venerated views and practices. It was a remarkable attempt, and was during Fox's lifetime crowned with extraordinary success.

Fox was born in July, 1624, and died November, 1690, in the sixty-seventh year of his age. As a result of his insight and preaching, it was estimated that in the year 1699, about ten years after his death, the Society of Friends in Great Britain probably numbered sixty thousand (60,000). Very early in his career, he saw clearly beyond the precedents and views everywhere accepted; and consistently to the end of his life, aimed to restore to the individual Christian the rights and privileges of sonship in Christ; whilst at the same time he successfully organized churches in which these rights were carefully guarded.

First. Fox believed in the universality of the grace of God; that Christ died for all men; and that the Holy

Spirit was poured out upon all flesh, and not limited to churchly channels ; and that the Holy Scriptures were to be read by all, and understood by the help of the same Holy Spirit by which they were given forth. The then universally recognized distinction between clergy and laity he believed did not exist in the apostolic age—but there was one who was master, even Christ, and all the rest were brethren. He at once saw that there were different gifts—but not different classes in the church. He therefore refused to recognize this distinction of classes, and it had no place in his church organization, in which the church composed of all the members was the ultimate authority.

Second. He perceived that women were equally the objects of the redeeming love of God in Christ as well as men, and restored to them their equal rights with men in the church, of which they had been long deprived. He believed that in Christ Jesus there are neither male nor female,—that Christ had, himself, sent women to preach to men; and from the first there were women amongst the Friends, as well as men, who delivered the message of the gospel, as they did in the apostolic age.

Third. He found many rites and ceremonies universally imposed upon men as essential to salvation that he could discover no valid authority for in the gospels, or in the apostolic practice. With a clear vision of Christ as the great and only High Priest, he saw that Christ himself baptized with the Holy Ghost; that he was the Bread of Life; and with this baptism and communion all others were non-essential. He therefore declined them at the hands of other men, and disused them in his own Society.

Fourth. He refused to recognize church buildings as peculiarly holy, or to give distinctions and honors to men simply because of their rank or title or church office, regarding all men in virtue of Christ's redemption as made capable of salvation, and to be esteemed because of their manhood and their being the objects of Christ's love. This thought was the basis of the philanthropic work of the Friends, and is largely prevalent at the present time, but was the cause of much persecution to the early Friends.

Fifth. He exhorted all men to accept their privileges in Christ, and boldly and loudly proclaimed that as many as received him, to them he gave the right to become the sons of God, and that as sons they were to receive and exercise their gifts freely as God gave them; and that all men and women were thus to recognize that the liberty of the sons of God made them free to serve and worship God as he commanded, without prearranged and ordered services, prescribed by ritual or book.

(See "The Society of Friends in Its Relation to Other Christian Churches," by the present writer.)

The organization of a church is important as recognizing in practice the theory on which such an organization is effected. George Fox's organization represented his theory not only of church government, but of the church itself. Promulgated after his release from a long imprisonment in Scarborough Castle, it was, as his latest historian, Dr. Hodgkin tells us, largely the result of his meditations on the condition of the Society, though doubtless aided by the help of others.—Singularly simple, it has hitherto stood the test of usefulness, and remains a monument to his clear thinking and spiritual insight. He thus re-occupied territory held by the early church, but, as we have seen, gradually abandoned.

This, which was originally the vital reason for the new organization effected by Fox, is valid to-day. It is not a limitation of the rights of the individual but an outward arrangement intended to facilitate their proper exercise and order.* To occupy territory further on is not to abandon old positions but to secure their possession. The Reformation on the whole effected a reclamation of the rights of individual believers, which had been gradually encroached upon and occupied by the hierarchy of the Roman church until the clergy claimed every right, to give or to withhold salvation, and to minister in holy things.

Luther preached justification by faith in Christ as opposed to penance, priestly absolution and indulgences,—

* It is not the scope of this paper to enter the details of that organization, but its underlying principles are treated.

gave a bible in the vulgar tongue, offered a free gospel to all comers, but reserved to the clergy certain powers and functions as regarded the so-called laity. The various other churches which grew out of this Protestant Reformation preserved this distinction, holding to it with more or less tenacity. Luther reclaimed lost privileges usurped by the hierarchy of Rome; Fox reclaimed those still surrendered to the clergyman or pastor or minister. The other Protestant bodies at that time and since, have always preserved the distinction between the clergyman or pastor or minister and the people. He is ordained to act for the people, not named with them, and always regarded as a distinct class, with rights beyond those of any ordinary member of the congregation, who are habitually called "laymen." The ordained ministers conduct the services, they baptize, they marry, they bury the dead, they often, indeed generally wear a distinct costume, they are called "reverend," they receive pay for the performance of these functions; as a rule, on the other hand, "laymen" feel excused from these duties, they rarely conduct the services, then only in the absence of the minister, they do not as a rule baptize nor administer the supper, nor marry, nor bury, nor are called "reverend," nor wear a distinct costume, nor feel called on to preach and pray in public, nor receive a salary for church work. The separation into classes is thus not imaginary, but real. It is not to be wondered at that the large body of ecclesiastics, whether in the Roman church, and others in the Protestant churches, have exerted in the past, and continue to exert in the present, a prerogative of which they are more or less jealous, and which they guard with more or less vigilance, but into which, at the present time, it must be confessed, the organizations outside the regular routine of the church order, and the increasing religious intelligence of the pew as distinct from the pulpit, are making large inroads; but the system continues to be upheld even by those who deplore some of the evils connected with it. From all these George Fox, who had seen clearly the evils, delivered the societies gathered together under the power of his ministry.

From which it appears that originally the Friends were organized after the model of the apostolic churches, as a church of the Spirit, a church of prophetes, and a church of the gifts of the Spirit, as distinguished from the church of the bishop or of the minister, as appears from the following extracts from Barclay's "Apology," pp. 300, 301:

"But in a true church of Christ, gathered together by God, not only into the belief of the principles of truth, but also into the power, life and spirit of Christ, the Spirit of God is the orderer, ruler, and governor: as in each particular, so in the general. And when they assemble together to wait upon God, and to worship and adore him; then such as the Spirit sets apart for the ministry, by its divine power and influence opening their mouths, and giving them to exhort, reprove and instruct with virtue and power: these are thus ordained of God and admitted into the ministry, and their brethren cannot but hear them, receive them, and also honor them for their work's sake. And so this is not monopolized by a certain kind of men (as the clergy, who are to that purpose educated and brought up as other carnal artists) and the rest to be despised as laics; but it is left to the free gift of God, to choose any whom he seeth meet thereunto, whether rich or poor, servant or master, young or old, yea, male or female. And such as have this call verify the gospel, by preaching not in speech only, but be received and heard by the sheep of Christ."

Barclay's "Apology," p. 305: "That which we oppose is the distinction of clergy and laity, which in the scripture is not to be found, whereby none are admitted into the work of the ministry, but such as are educated at schools on purpose, and instructed in logic and philosophy, etc., and so are at their apprenticeship to learn the art and trade of preaching, even as a man learns any other art, whereby all other honest mechanic men, who have not got this heathenish art, are excluded from having this privilege. And so he that is a scholar thus bred up must not have any honest trade whereby to get him a livelihood if he once intend for the ministry, but he must see to get him

a place and then he hath his set hire for a livelihood to him. He must also be distinguished from the rest by the color of his clothes; for he must wear only black, and must be a Master of Arts—but more of this hereafter.”

Barclay's "Apology," p. 320, IV. and V.: "The ministers we plead for are such as, being holy and humble, contend not for precedency and priority, but rather strive to prefer one another, and serve one another in love: neither desire to be distinguished from the rest by their garments, and large phylacteries, nor seek the greeting in the market places, nor the uppermost rooms at feasts, nor the chief seats in the synagogues; nor yet to be called of men Master, etc., such were the holy prophets and apostles, as appeared from Matt. 23 : 8, 9, 10 and 20 : 25, 26, 27. . . . The ministers we plead for, are such as having freely received, freely give; who covet no man's silver, gold or garments; who seek no man's goods, but seek them and the salvation of their souls; whose hands supply their own necessities, working honestly for bread to themselves and their families. And if at any time they be called of God, so as the work of the Lord hinder them from the use of their trades, take what is freely given them by such to whom they have communicated spirituals, and having food and raiment, are therewith content : such were the holy prophets and apostles, as appears from Matt. 10 : 8; Acts 20 : 33, 34, 35; 1 Tim. 6 : 8."

It was the organization of the Society of Friends, in all its particulars, that made possible the free exercise of gifts, prophecy and others, both in times of worship and in the church meetings. In nothing has the Society of Friends testified more completely to its principles than in the maintenance of its simple method of worship and its church organization.

The position thus taken by Fox has never been theoretically abandoned by the Society, and its triumphs in many ways have resulted from the high standard it has always inculcated of individual faithfulness on the part of every Christian to known duty. In the darkest days of its formality there have never been wanting individuals whose

special gifts have been consecrated to Christ and his cause, and the power of the Friends has been felt wherever they have lived.

In our own day there exists the same need of proclaiming to the world and to the church the great importance of the consecration of all Christians alike to the service of Christ, and of an organization capable of recognizing and furthering the gifts of all. Whilst other churches have ruling classes, and may be compared to various governments, autocratic or oligarchical, the Society of Friends is essentially a republic in which all alike are eligible to the offices, but a republic of God, in which the gifts received from the head of the church are to be recognized and utilized as far as possible.

The tendency to too great individualism should be met, as I believe was originally intended, by the co-operation of one member with another in the work of the Lord, and not by exalting one gift to the supremacy and so making an order or class in the church. A similar protest to that of the early Friends to this is needed to-day. The great Apostle to the Gentiles, speaking to the Romans (Rom. 12 : 4) says, "For even as we have many members in one body, and all the members have not the same office, so we who are many are one body in Christ and severally members one of another."

It is to this mutual co-operation on a common relation to the whole body that the cause of Christ must look for rapid advancement in the future.

It is not the intention of this paper to do more than to remind this Conference of the position so long maintained by the Society of Friends, and still theoretically held, and to urge, that in the adoption of methods, which may seem either locally or temporarily advisable, care be taken not to gradually abandon in custom what is held in theory, nor surrender the advanced position of the Friends, towards which, with more or less delay and with irregular steps, there seems to be a progress in many sections of the great army of the Lord.

It is possible to seek to gain in apparent facility of ad-

ministration, by endeavoring to take from the whole body of believers powers, which are theirs by virtue of the original constitution of the congregation, and set over them an authority superior to the local churches, or yearly meetings, as we call them, but the loss sustained thereby might be greatly in excess of the advantage obtained. The estimate of the public in regard to the position of the Society is well expressed by a writer in the London "Times," quoted in the London "Friend": "And at the present time a religious democracy like the Society of Friends, in which freedom and order are found side by side, must, as long as these developments are maintained, have in it the promise and power of increased service to church and state and to humanity at large."

It should be our aim to keep our churches in Christ, in the Spirit, in out-spoken testimony of the truth, and so to encourage and to regulate the exercise of all the gifts of the Spirit, that there may be mutual fellowship, co-operation and service for the Lord and for men.

In accordance with these conclusions, George Cadbury, in a recent article, addressing all our members says, "Those who speak should give a definite portion of time to reading and prayer. We have been too apt to devote all our time during the week to business—to public duties and to philanthropy. Could we render greater service to the world than by helping to preserve Quakerism? It is a living protest against priestcraft, which every student of history must know has been the great hindrance during the last sixteen centuries to real Christian progress."

No more timely utterance can be addressed to all believers, both within and without the pale of our organization, than to commend to all the great and paramount importance of the development and exercise of the spiritual gifts of every true member of Christ; time, talents, service and money according to their several abilities, caring for and supplementing each other's service and moving with united forces to battle for the salvation of men and the glory of God.

(James Carey Thomas spoke as follows after the paper was finished:)

I hope at some future time it may be the privilege of this Conference to adopt some expression of views something like these or some utterance in the re-affirmation of these principles so long held so dear to the Society of Friends, and so important to the world and to the church.

The Chairman : I see by the program that a general discussion of each subject will follow the opening address. The subject now before us is open for general discussion. I may suggest here, not only with reference to this paper, but to the other papers that come before the Conference, that a general discussion ought to embody, not so much a discussion of the paper per se, as the subject matter before the Conference. Of course, it is in order to refer to the principles laid down in the papers, but let us not take time with merely praising papers, but discuss the general facts and principles as related to the subject. I merely speak of that with reference to all papers so that we may not waste time in these discussions.

S. Adelbert Wood, of Kansas : Referring to the quotation given us from Harnack: "The church is founded on the gifts of the Spirit," I think if we would carefully consider what the gifts of the Spirit are, we should see more force in this statement than if we put the commonly accepted meaning on the word "gifts." Having written an article upon the subject, "The Gifts," and made the meaning of the word a careful study, I am very much surprised to find that the paper says nothing about what we commonly call gifts. Take the passage which speaks of Christ's ascending on high and leading captivity captive and giving gifts unto men; you will find by careful reading that the meaning of the gifts which God has given to men is that he has given some men to be apostles, and some to be pastors, and some to be evangelists. The man himself is the gift, not that God has given him some talent

or power or ability. It does not mean that, but the Greek word used is the same as is used in the text, "Parents know how to give good gifts to their children," and has that same meaning. Thus the ministry is God's gift to men, and every minister here is God's gift to men. Hence we belong to men, and are not our own, in that sense. We are to minister unto others. Thus in all our work, it is not for self, self-gratification or self-ease, but always for the good of the men to whom we minister. Then in the 12th chapter of 1 Corinthians, where it speaks of "diversity of gifts but the same spirit," the word there, as our brother has given it to us, which is translated grace, favor and kindness in very many places, shows us again that the gifts of the Spirit are favors or kindnesses of the Spirit, not talents or abilities by which men minister, but the grace, favors or kindnesses of the Spirit. Thus the church is founded upon these. It is founded upon the idea of ministry to others. The recognition of these gifts is the receiving of the grace, favors or kindnesses of God; and when the question of exalting one gift above another comes up, it is the question of exalting one worker above another. When we receive a man where God has given one as a prophet, we receive the prophet, not the individual. Thus we receive one gift, one kind of men, which God has given, or men that are given to one kind of work, above others. Thus it seems to me as we look into this, we shall see a beauty in this description and a force in this quotation which the brother has given us, which we do not get when we are thinking simply of the individual having a certain talent or gift or power by which he is to do work.

Then if the church is founded upon these, and we accept the statement given by the brother that the organization of the church is to be in keeping with the theory, then the organization of the church is for the purpose of giving every one of these gifts which God has given us a perfect place for the work for which he is given, and give every worker a place that every worker may have a part in the work for which he is given. Thus if he is given

as an evangelist, we are to give him a place, and it stands the church in hand to see that every worker whom God has given us has his place, and the church is not doing its duty and is not organized properly unless it is so organized as to put every man in his place where he belongs. If the man is given as an evangelist, the church organization should place him in the field as an evangelist. If he is given as a pastor, it should place him over the church as a pastor; and unless the organization of the church does this, I say our practice is not in keeping with our theory. I think our theory will compel us to take the position of making it possible for every worker whom God has given us, to the extent necessary, to be supported in the field. If we put in practice our theory, we shall be organized to put every man in his place, maintain him in his place, and thus carry on the work of the church.

So that it stands us in hand to receive the gifts which God has given us, and to see that they have a way made to do the work for which God has given them, and that will include the financial phase of it as well as the other. Let us as a church look to this, and see whether or not we appreciate the gifts which God has given to men. Read it carefully, "for he has given one as a prophet, another as an evangelist, another as a pastor,"—I may not quote it correctly, for I have not taken time to look it up. These are given to us. What are we doing with God's gifts? Are we receiving them? Are we praying for them, that the anointing may rest upon them? Are we as a church, making the way by which they may do the work for which they are given to us? I see a beauty in this whether I am able to get you to see it or not, that has enriched this Scripture exceedingly to me. For I feel as a minister of the gospel that I am a gift to men, and hence I am responsible that I serve them, and that I serve this generation by the will of God. It brings me into a place that I rather enjoy, though with increased responsibility; for I feel this much more keenly than if I simply think of myself as having a gift in the ministry as we have been in the habit of

thinking of it. May the Lord help us as a church to see that the ministry is given to us, and to make a way for it, and to put the ministers in their places and support them in their places.

Rufus M. Jones, New England : It seems to me that fundamentally the truth must stand, as perhaps has been brought before us already, that a man is not a Christian because he is a member of a certain church, but he is a member of the church because he is a Christian. The person who has come into his place in the church, whatever place it may be, has come into it because Christ is in him, because he is under the domination and power of Christ. He has authority in the church properly speaking, simply because he has participated in the life of Jesus Christ. The church is not an aggregation of people merely, it is not simply a collection of persons thrown together as you make a sand heap or as you pile up a lot of bullets or cannon-balls. It is a vital, living organism. Each member in the church is, properly speaking, a member of it because he has his life in Christ, exactly as the branch has its life in the vine and participates in the life of the vine.

When Christ was laying down the plan for the foundation of his church, he stood in the presence of a man who had just said, "Thou art the Christ, the Son of the living God" : who had shown by his confession that flesh and blood had not revealed this truth to him, but that he himself had participated in that life of Christ, and he had so entered into it that he had a revelation upon the subject. It was a clear revelation to him, and Christ turned to him and said: "Thou art Peter, and upon this rock will I build my church, and the gates of hell shall not prevail against it." He meant, as I understand it, that that revelation and that confession had shown plainly that here was a man, here was one man in the world, who could be the nucleus of the church, because he had been transformed by the life of Christ, and had in him that rock character that made him able to be built into the structure that

Christ came to build. Coming upon the living stone he himself had also become a lively stone to be built into the structure.

The church of God is to be builded out of just such lively stones as that,—living stones, men and women who have been transformed by participation in the life of Christ, who is the rock foundation of the whole structure. As we one and all come into union through Christ, bound together into an organism, we become a living body. Each man fills just that part in this organism that he is capable of filling. No order, no one man raised above another man because a certain position has been voted to him, but every man holding just the authority and just the following that belongs to him according to the *chrisma*, according to the apprehension he has made of Christ Himself.

L. Maria Deane, of Iowa : I want to express my hearty appreciation of the remarks of our brother, S. Adelbert Wood. I want to say also that it seems to me that no church which recognizes the call of God to the ministry, as does the Friends' church, but must recognize a distinction between the ministry and other members of the church. It is not more true of those called to the ministry of the word in the sense of teachers or evangelists, than of those upon whom other gifts of the spirit have been conferred, and who are called to other lines of work, but there is a distinction which comes from the recognition of the call of God to any distinct work. I believe I may more fully illustrate the thought in natural things, or in other things. There are those persons who have been introduced to the Conference as Dr. So-and-So. Not knowing them personally, I do not know whether that introduction is given because they are M.D.'s, LL.D.'s, or D.D.'s, but I recognize a distinction between them and other members of the Conference. More than that, I recognize that that title signifies that a gift of God has been conferred upon them. If they have been introduced to us as M.D.'s, a

gift of God has been conferred upon them. In recognition of that gift they have trained themselves for the service to which God has called them, and hence the recognition. So I believe it is in recognition of those calls to the ministry of the word. While I do not desire the recognition of "Reverend," I do not object to it, if it be given in this sense. I believe that to object strenuously to such recognition rather emphasizes the distinction than makes it less, but as we hold it merely as the recognition of the call of God, or bestowment of a gift upon the individual, which has been recognized by the church, then the recognition sinks into the proper place. Again, I believe that in the sense in which we magnify our office, does the individual stretch himself up to the responsibilities of that office, whether it be as a minister of the gospel or in the bestowing of any other gift or service.

Again, with regard to the support of the ministry, I believe that it should be a free support upon the part of the individual members of the church. There has perhaps been no text of Scripture more true than this, "Freely ye have received, freely give," as I understand, the word there meaning abundantly. That it can not mean that the ministry shall not be supported is evident, because Jesus Christ charges those whom he sends forth to preach the gospel not to provide for themselves, saying, "The laborer is worthy of his hire."

To the end then that this shall be a free-will offering, let the church be educated to freely give. I agree with James Carey Thomas that all the membership of the church need alike to be consecrated to God, but this does not imply that all will be ministers of the word. Let the farmer, the mechanic, the business man, be as thoroughly consecrated to God, and fall into the line of service appointed of God to him, and so take his place in the work of the church.

Harry R. Keates, of New York: I have been very much interested in the paper which has been read to us this morning. Whilst trying to take hold of the various

points referring to the rise of the Society and its practices, my mind has tried to take in at the same time the difference in things which existed in the days of Fox and his coadjutors, and the methods adopted. If we had the same condition of things existent to-day which confronted him, we would doubtless find that many radical measures would be necessary, which are not called for on our part. The church arising from the struggle between Roman Catholicism and so-called Protestantism, found itself confronted by an assumed supremacy which had come down naturally from the Roman church by a system of laws and supposed powers and privileges of the priesthood which really had grown upon the body, and which did not belong to the body as originally constituted, the apostolic church. The pendulum had swung too far in one direction to be good for the church at large,—I am using “the church” for the entire body of believers. The assumed functions which had become legalized by the action of the body constituted the priesthood a separate class, ruling the other body to their own hurt, and it called for some very strenuous and vigorous measures. In the inception, we find that many things were so strongly opposed that, as we read history, we do not marvel that there was some repetition of the apostolic history in the persecutions which were endured by Fox and his co-laborers; but to-day, when we come to consider the work of the church as it confronts us, we have very largely different conditions to meet, and the adaptation of methods to our need is the problem. The condition of things which we have round about us does not mean an established church; does not mean that this building is set apart as a church, and that you may not hold any meeting outside of this church which is established by law, or it will be considered as a conventicle into which the state officer may come and report you as plotting against the throne, as if there were a temporal head behind the spiritual head, but there is a broad liberalism, I think, adapted to our needs as a church, and adapted to the world at large. I think I understood the author of this essay to make a very strong distinction

between what were termed the gifts of God in the church, and offices, and to say that there is no place in the New Testament economy for offices. I do not find it so. One of the very first things that was necessary in the unfolding of the apostolic church was the appointing of officers, and we have seven men, filled with the Holy Ghost, appointed to the office of minister. Now that is about the first step I know of in the ordering of church officials. We have afterwards the apostles going up and down appointing elders,—officers,—and we have the apostle Paul, in writing to his “son in the gospel” Timothy, saying that if a man desire the office of a bishop, he desires a good thing, and it says that before he takes that office, he must have occupied still another office, subordinate to that; so that you have the development of the gift which is conferred upon him. But none of these things allow the individual to assume a position where he may dictate to the body of Jesus Christ. The gift makes him as the Master was, and if he is like unto his Master he will be the servant of all. As we grasp the blessed thought that it is our privilege in the church to use every gift which is conferred upon us, and the church, looking upon the environment to-day, sees boundless possibilities in our form of government, and the manner of its administration and its place to-day in the world, I do not think for one moment that we are likely to assume in the work of the ministry any position in which there shall be a hierarchy which shall seek to rule over and dominate and say what shall be done; but there are officers, at least that is my interpretation of the word. It is after all largely with us a quibbling as to term, but we must admit that there are places. In fact, in the very recognition of the gifts of the ministry, and the manner in which elders are appointed, and possibly other officers in our church, we recognize officers of the church, whatever term may be applied to them. Our clerk is an officer of the church, it does not matter whether of the yearly meeting, the select body, or the quarterly meeting. For the time being he is appointed by the church and

is the servant of the church, being first of all subject to the Master. So in these things I do not think that we can seek to merely apply lines which belong to the day and date in which the Society of Friends had its first commencement.

There is another thought in connection with that. We sometimes hear a great deal of quibbling about the term "society" and the term "church." Just going back to that state of things to which I referred a moment ago, you can not have, legally, to-day, in England, any other church but the established church; going back there "the church" is the body recognized, the others are societies, and in all their legal documents they must be so enrolled. So they have that condition of things existing, but it is the church of Jesus Christ under whatever name it may be, whatever the denomination may be. I do not think we have any danger of this. I have not seen it, others may know of it, but I have not seen very much danger of seeking to have a class which shall assume to lord it over the church. But, if we expect to adapt ourselves to the needs of men and the possibilities of the church we shall be found every man at his own place in the work of Christ and of the church, and we shall make such provision as will further the best interests of that work.

Harvey Ratliff, of Indiana: I am not in accord with the idea that the church is founded upon gifts, if, as Adelbert Wood has said, men are the gifts. Jesus Christ said, "Upon this rock I will build my church,"—upon this revelation of Christ to the world, or Christ to us individually, I will build my church. Then if we belong to Christ's church, we should build it. He will take those gifts of men, and use them for the advancement of that church, that spiritual church. It seems to me it is well to draw the distinguishing line between the organization and that church which Christ built, which is lively stones built together, a spiritual house. George Fox very clearly draws the line between the human and the divine side of

this work, and it is well for us to do it. The apostle says he gave some to be prophets, some apostles, some evangelists, some pastors, and some teachers for the edifying of the body of Christ and the perfecting of the saints. Now it is an impossibility for the pastor to edify the body of Christ, and bring it into the perfection of saints himself or herself. There must be the application of each gift in order that the great work may be accomplished in the line of perfection. Then if we are building as we should, we are building on the revelation of Jesus Christ, and he is the great architect who stands and inspects every stone that goes into that building. This organization is the human side, and we may be in harmony with the divine purpose or we may be in error in some respects. It seems to me it is well to make a distinguishing point.

Francis W. Thomas, of Indiana : In the highest sense in which there is equality and can be no superiority in the church of Jesus Christ, I admit the arguments of the paper to be thoroughly sound. That higher sense I understand to be expressed in these words: The universal priesthood of the believer. We all believe in and recognize this, and there is a level in the call to whatever office or whatever position we may occupy in the church of Jesus Christ, as the called of God, the ordained of God, for the execution of that to which we may have been called. There can be no superiority in that line, but as to the one single question of class or authority which arises under a recognition of class from the human standpoint, I am inclined to differ a little from the gist of the argument on that point. I find that in the organization of the first Christian churches in apostolic days, there was a uniform practice followed first by the apostles themselves, and given as a charge to their successors after them, to ordain elders in every church,—in the plural you will find it,—not a single priesthood of one man, superior in office and in position in every sense,—not that, but there were elders ordained who had specific duties, and rules were laid down

for them to follow. It was the understanding and the practice of that age in all cases of controversy before the public,—and it was a common occurrence to ask questions, and questions of doubtful propriety and of unbelief,—it was the duty by charge and by practice of these elders to defend the faith once delivered to the saints. These elders we speak of were ministers, and where the term bishop has been referred to, the proper rendering of that text should be elder,—simply a minister or elder of Jesus Christ as Peter was; he was a minister of Jesus Christ. It was his business by office, by ordination, as laid upon him by Jesus Christ, the head of the church himself. It was the same with the apostle Paul's charge to Timothy to follow out along this line of practice; and further on, we find the apostle Paul in his letter to the Hebrew church arguing after this manner, "And submit yourselves to them which have the rule over you, for they watch over your souls as those who shall give account unto God." They are held responsible to God, and account unto God for the position they hold and for the gift bestowed upon them for that special position. The accountability of every man in the priesthood of Jesus Christ, I understand to lie upon the same level, but it does not do away with the public and official recognition ordained first of all by heaven. Paul says he was taught that revelation which he was teaching by Jesus Christ. He did not receive it of man, but of Jesus Christ; consequently, God meets us and holds us responsible according to the revelation of Jesus Christ. Every man is a part of the body of Christ under the first and highest order of being, a priest unto God, and, having something to offer if he is a member of Christ's church, God holds him responsible and answerable to just that which he has, and not to that which he has not. So then upon this basis of church organization and distinction, I hold that the New Testament church organization was founded and followed out by the Christian fathers in the next century under the same order, and until apostasy began to take place this was not departed

from. So that I hope that while we regard this question of guarding very sacredly the common level of the believer in that of the priesthood of the believer, we shall not attempt to do away with the line of distinction in offices. When we do away with that, we do away with government. You have to have government anywhere. It begins with the beginning of the creation in the family of God. It goes through the old Mosaic history, and covenant and law. It is incorporated in the New Testament covenant and history, and the teachings of the disciples of the Lord Jesus Christ. So that I hope we shall not lower that point while we are trying to exalt the other.

James Wood, of New York: The question or subject before the Conference is that of "Quakerism, Its Theory and Its Practice." Perhaps it would be well for us to go back right to the subject for a few minutes before we conclude its consideration. Its theory and its practice. The word theory stands for the principles upon which the organization is based. And every rational being will understand, and does understand, that practice must be based upon principles, that principles must control practice, and that any practice in violation of a principle is erroneous, and is out of place in a body based upon definite principles. To the statement in the paper that we have listened to in regard to the apostolic church, and to the statement made with reference to the Society of Friends at the time of George Fox, we probably will take no exception, but in all ages of the church it has been, and is to-day no less than in former times, always the duty of the membership of the church intelligently to see that their practices are in accordance with the rule. There is always danger right on this line, for practice is usage, and usage is something that constantly changes. What we do to-day, we feel fully settled upon. The exigencies of to-morrow cause us to change the practice slightly, and on the day after to-morrow, we may change it a little more, and unless we are careful in our navigation, to watch the chart, we are liable

to go away out of our course, and to get into trouble. The Society of Friends has made this mistake in times past. Because they sailed by the compass at a certain point they continued on that course until they got out of the way. They ran to extremes, and got off the true course that would lead them on to the accomplishment of the purpose that God desired. I would never undertake to cloak the errors that the church has made in the past. Because of taking its eye off of the chart, it has gone astray. In this age of the world, as in every age, it is imperatively obligatory upon us that we keep our eye upon the chart, that we shall be governed in our practices by the principles upon which the body is founded, and that we shall in nowise deviate therefrom. Now, what do we find at the present time? We find, I believe, at the present time that our recognition and use of gifts are not in strict accord with the theory,—with the principles. I believe that at the present time we have ignored practically certain great gifts that have been conferred upon the church, whether we speak of gift abstractly as a qualification conferred, or as the instrument through which it is conferred. That is all the distinction there is there. In either case it is a gift to the church. Now we have ignored certain gifts. I will not undertake to specify them. It would not be valuable to do so, for it would lead into discussion of detail which would be perhaps out of place at this time. We have too much recognized but one gift, the gift of the ministry, which in itself, I admit, is comprehensive, but we have failed to recognize what the Apostle has clearly declared to the Corinthians, the various gifts; and we have made the error that Rome made of considering that they are all given to one man. *There* has been the error in the history of the church in the past. *There* was the error that made necessary the Protestant Reformation. *There* was the error that made necessary the George Fox Reformation, which was simply the logical conclusion of the Protestant Reformation. The church has been continually tending in one direction, saying that God conferred all these gifts on one man, and that therefore the authority to rule the church

is in that man, and the order to which he belongs. Now examine that carefully, friends. There is just the crux of the whole difficulty in the history of the church in times past, and in the church to-day, and we must look out that we do not get into that same old track that Satan has laid all down the centuries for hindering the church and injuring her usefulness, and the accomplishment of the purposes that God graciously designs for her.

All these gifts in the apostolic age in the first and second centuries were recognized and scattered throughout the church, and every one occupied his or her office. It is an error to think that the gifts of the Spirit were all conferred upon one man and the class to which he belonged, and that therefore they have a right to govern the church. They would have if that were the case, but God's infinite wisdom is shown in the fact that he does not confer them all on one man, and therefore you can not have any one man ruling and controlling the church, because every man has authority in the sphere of his gift, but not outside of that sphere. He can claim no authority whatever outside of that sphere. That is what the apostle refers to in regard to the "authority of those who are placed over us." It was the authority in the sphere of their gift, and the church recognized it.

Now at the present time we have got the same old idea precisely, that these gifts are all or nearly all conferred upon one individual, and he has to act accordingly. Now then we want to come right back to the foundation principles, if we have gone a little too far,—and we can not help going a little too far, friends, sometimes. Why the navigator himself, going by the chart, has to look around and see the situation, and sometimes he goes too far before he knows it, and then he goes back. It is the same with the church. We do not awake to the situation until we find we have gone a little too far, and God intends us to look around and see the situation, and then remedy it as best we can. I believe the duty of the church to-day is, without any regard to what our practice is, to prayerfully and

carefully, with the light that the Holy Ghost will give us, come up to understand just what the theory is, what the principles are, and then regulate our practice just accordingly. I should not be dependent upon any notions I have that I have derived from education or from practice, or that I have cherished from opposition to that man over there, that I have not agreed with, just because I have taken that position, and I am going to stand by it. Let us do away with all that, and see what the true situation is, and we shall find out that the foundation of the apostolic church and the foundation of George Fox Quakerism are identically the same,—the recognition of the diversity of gifts, and that every person receives his gift, and is a channel to the church that God chooses for the use of this gift; that he has authority within the sphere of his gift, and that he does not assume control in any manner outside of that sphere. Then we shall have no trouble, no talk of classes in the church, or anything of that kind. May God bless us and give us right understandings to see just where we are, and how to keep in the right course.

The Chairman : You remember last evening the privileges of this Conference were extended to Harriet Green, of London. It is our pleasure to hear from her a few minutes.

Harriet Green, of London Yearly Meeting: I believe the last speaker and the friend who spoke about the differences of our environment, struck the right note about this matter. We are all glad to go back to the foundation principles of the Society of Friends, and to have the old truths clearly set before us; but, dear friends, we all recognize that the work that George Fox did was done because he was in close touch with Christ, and the work of the Friends' church in early days was carried out more closely, perhaps, than the work of the Friends' church is to-day, upon apostolic lines. It is easy for the church to get into a rut. It is so easy for us to follow our fathers and our grand-

fathers instead of looking to the Lord himself for direction. We know how it is in the Friends' church, how easy it is for the weak members to follow the minister or the elder instead of looking to the Lord himself for direction.

In the old country, surrounded as we are by an episcopal system, where two-thirds at least of the ministers delight in calling themselves priests, I have been told myself by the clergyman of the district, when I have been reading the Bible to a poor woman, that this was not my work, that the ladies might bring food to the parishioners, but Bible work was the priest's work. On the other side of the water, we hold very closely to the old thought of the freedom of the gospel ministry, but I am glad to-day to say that having been on this side in your new country, and seeing the needs of the new country, I can see Quakerism as real, as true to the old line, where men and women are set apart by the church to preach the gospel, and to receive that money upon which they can live. In the new country, where of necessity the father and all the men have to work so hard for their living, it is sometimes almost impossible for them to give the time or thought to the pastoral work which we in the old country are so well able to do with ample means and more settled homes. So, I think, we may praise God to-day that all around this world of ours the principles, as we have been told, of our Quakerism can apply to every new emergency and every fresh environment. Dear friends, we do form our ideas from our environment. We can not help it to some extent, and it seems to me that the nearer we get to Christ, the nearer we are in living touch with him, the nearer we must of very necessity be to each other, and the methods and ways of understanding the commands of our Lord, and the early practice of the apostolic church will not matter so much to us, if indeed the work of the Lord is prospering in our hands. Just go that way in which the people where they are situated find that the Lord most blesses them, and most meets the needs of a dying world.

The Chairman : The time of adjournment is twelve o'clock. We ought not to prolong this discussion much longer. It is for the Conference to say.

James Carey Thomas, of Baltimore : May I say a word in conclusion?

The Chairman : I think it would be proper to hear him in conclusion as he is the author of the paper.

James Wood, of New York : If Dr. Thomas will allow me, I move that it be the rule of the Conference that the person who reads a paper at the opening of the discussion, shall have five or ten minutes to close the debate, after the usual parliamentary practice in legislative bodies.

(Consent.)

James Carey Thomas, of Baltimore : I just want to clear up a misunderstanding. Francis W. Thomas spoke of my not recognizing offices in the church. I do recognize that the church must have official members, and they must have their official duty, but that is by authority of the church itself, and is common to all, every man being liable to be appointed, as I understand it, to any committee or service that the church recognizes he has gifts for. No one more than myself believes that one of the troubles in our organization has been the lack of the exercise of that God-given gift of good judgment. That is one of the gifts of the spirit,—good judgment,—and when we find this gift, we should see that for the good of the church and the good of the congregation, it is rightly exercised under the appointment of the church. I had no reference to any idea that the church would not need its officers. I know that it is absolutely essential, and that the order of the church must be obeyed, but I say that the order of the church is largely dependent upon the church itself recognizing the proper gift in the appointment of its

officers. I merely wanted to say that in answer to my friend, Francis W. Thomas.

The Chairman : If it be the pleasure of the Conference, we are ready for announcements.

William L. Pyle, of Western : I want to announce to this company that in this city we have a Girls' Reformatory and a Women's Prison, the only women's prison there is in the state. We are invited by the lady managers of that institution to send two or three women or men as may be, to attend their Fourth-day meeting this evening, and I now make the announcement that if there are any sisters or brothers here who feel like attending their regular meeting at half-past six o'clock, provision will be made during our noon-hour by which they can be taken over there. They can get their supper there and attend their half-past six meeting this evening. This institution was largely organized, as many of us know, under the supervision of our dear friend, Sarah Smith, formerly of England. There are some there yet who were associated with her in the work. It is very desirable, and I hope the Lord will put it into the hearts of proper ones to go there, and attend their meeting this evening according to invitation.

(Announcement of dinner, with the request that all take dinner at the church, as Friends outside understand that they are not expected to provide dinner at their homes.)

Timothy Nicholson, of Indiana: I have failed to inform the Conference that this suggestion was made by the Committee of Arrangements, that it would give excellent opportunity for social intercourse, and save a great deal of time and car-fare back and forth to our lodgings, and be so much more convenient to Friends of Indianapolis who took people into their homes. So we are not only invited to dinner there, but we are expected to come, because they

have made arrangements for it, and it would be discourteous if we did not now accept it. In connection with the invitation, I want to say to the delegates from Western and Indiana Yearly Meetings especially,—because they mostly live in Indiana,—but the invitation is extended to all to visit the State House to-morrow between eight and nine o'clock, and personally I desire as many of you as possible to step into the office of the State Board of Charities, so as to get a little idea individually of what is being done there, so as to co-operate and facilitate that work in your respective neighborhoods as you can. I will take great pleasure in being there myself at the office of the State Board of Charities to-morrow morning between eight and nine o'clock.

The Chairman : There has been a matter mentioned to me several times rather officially, and I feel that I ought to mention it here, and perhaps the Business Committee can take it into consideration at noon. As you know, the convention of the Christian church, or Disciples, as they are called, is in session in this city. I have been told a number of times by delegates of that convention that yesterday a committee was appointed to invite this Conference to meet with them at some time that might be agreed upon in a season of prayer at some hour outside of the sessions of both Conferences. I suggested to them that an official communication be sent to this Conference. It has not been done. I think perhaps they thought it would be arranged here at some time. I suggest that the Business Committee take it into consideration.

Adjourned until 2.30 p.m.

FOURTH-DAY AFTERNOON, TENTH MONTH 20.

2.30 p.m.

The session was opened by a season of devotion.

Prayer.—O Lord, our Heavenly Father, in the name of

thy dear Son, the great Head of the church, who loved the church and gave himself for it that he might purify unto himself a glorious church without spot, in his name we come to thee and pray that thou wilt lay thine hand upon the helm of this Conference as we enter upon the deliberations of this session. Thou, O God, wast with our fathers when they performed the work thou didst commit to them in their day. They rest from their labors, and we enter into the work of our day. Thou wast their wisdom and their strength, and we beseech thee that thou wilt be our wisdom and our strength. We remember how it was long centuries ago, when in thine Israel there were those who had an understanding heart to know what Israel ought to do, and that it was by the inspiration of thy holy and unerring Spirit; and so we beseech thee that the same divine spirit may rest upon our minds and hearts this afternoon in unwonted power. We ask thee that thou wilt guide our thoughts and guard and guide our utterances, and that as we lay our hand upon the important interests that affect the work, and the organization and the mission of the church in which thou hast given us a providential home, we may do it reverently, we may do it humbly, we may do it in waiting upon God in faith for the wisdom that is profitable to direct. We commit it to thee. We pray again that thy spirit may brood over us. We ask that we may be united in a unity that is much more than a unity of opinion, that is the real unity and fellowship of the Spirit, and that we may be bound blessedly to Christ our living head, and that the afternoon session and all the sessions of this Conference, in all their present influence and future outworking may be to the glory of him who hath loved us and redeemed us, and whom we crown Lord of all. Amen.

The Chairman : The Business Committee will make a special report, which the secretary will read.

The secretary reads: The Business Committee with-

draw the third proposition offered this morning, and report that the committee will present resolutions covering the various subjects discussed.

The Chairman : You will notice that the change is simply this, that instead of asking the individual reading a paper to prepare a proposition embodying the idea, the Business Committee will attend to that. What will the Conference do with this matter?

(It is accepted.)

David Hadley, of Western: If the Chair please, have we any other miscellaneous business this afternoon?

The Chairman : There is no provision on the program, but it might be introduced now, I think.

David Hadley, of Western : I propose that instead of meeting as we agreed to meet at half-past two o'clock, we meet at two o'clock. I notice that in connection with the meal we have been taking here, we have been talking and we are getting up a little bit of anxiety about matters. I hardly think the time is spent in the best way. We had better spend it in council. I move we amend the provision, and meet at two o'clock,—from two to four, as nearly as possible.

Thomas C. Brown, of Western : The thought occurs to me that perhaps this would suit those of us who remain here, but there is a possibility that there are delegates who go elsewhere for their meals whom it might put to a great inconvenience. If there be no such condition, the suggestion may not be in place.

Timothy Nicholson, of Indiana : The committees have to get together a little while, and sometimes the delegations have to get together, and really, friends, that time

ought not to be spent unprofitably in a social way. It is a great thing when we get together to spend some time together in a social way. It is a great thing when we go home to think about it. I think we are better off.

(The vote being taken, the motion was lost.)

The Chairman : Is there any other miscellaneous business?

Timothy Nicholson, of Indiana : If the Chair please, I have received word from our dear friend, William S. Wooton, a delegate from Indiana, that he can not be here, and in accordance with the instructions of our delegation, Clarkson H. Parker, the first name not appropriated from the alternates, will be a delegate in his place.

David Hadley, of Western : I also am instructed to offer the name of Ella C. Coffin, an alternate, to serve in place of Jackson L. Jessup, of Western Yearly Meeting.

The Chairman : I think you will all be glad to know that President J. J. Mills, of Indiana Yearly Meeting, is present. I wish he would rise a moment.

James B. Unthank, of Wilmington : The delegation from Wilmington have decided to offer the name of Irene Hunnicutt, an alternate from that yearly meeting, in place of Ada Lee.

Emma B. Malone, of Ohio : It has been thought best by the secretaries that the names of delegates that have been handed in from the delegations that are not full, that have changed the names and supplied vacancies from members present, should be returned to them, and made out as the yearly meeting originally appointed, in order to assist the secretaries in making a complete list of the delegates.

The Chairman : Will the delegations attend to that? Furnish the secretaries with a list as originally appointed by the yearly meeting. Are there any other matters to be presented at this time? The minutes are ready of both sessions.

Allen Jay, of the Business Committee : In accordance with the proposition just mentioned, the Business Committee will offer a resolution in regard to the subject this morning, and the Business Committee in offering a resolution embracing the subject this morning, want it understood that if the Conference is not satisfied with it, there will be no discussion, and it will be withdrawn. We do not want a discussion just before a paper, but if the Conference is satisfied with it, let it go on the minutes.

The Chairman : It is my understanding that the Business Committee has right of way with business, and yet I suggest as the minutes are ready that they be read first if the Business Committee consent. (Consent.)

(The minutes were read and adopted.)

James B. Unthank, of Wilmington: Deborah Lloyd is present, and now the delegation from Wilmington is full.

The Chairman : The secretary will read the resolution from the Business Committee. I hope you will pay special attention to this, because it requires your action.

Secretary reads: Resolved, That the Conference reaffirm its allegiance to the original position held by the Society of Friends in regard to the headship of Christ, and the rights of the individual members in the exercise of their gifts under the direction of the Holy Spirit.

The Chairman : I understand the proposition of the Business Committee is that if any one desires to discuss

this question, the decision is to be postponed until another time. Is there any one who desires to discuss the resolution? If so, will you manifest it by rising?

(On request, the resolution was re-read.)

James Wood, of New York : It has been distinctly stated that this resolution is offered as a conclusion in reference to the subject before the Conference this morning, as a summary of the conclusion of the business this morning.

William Harrison, of Ohio : I understood from the Business Committee that if we desire to discuss it, this will be withdrawn.

The Chairman : For the present only. You have heard James Wood's statement that this is offered as a synopsis or as the consensus of opinion with reference to the subject before us this morning.

(It is re-read.)

The Chairman : I ask again, Is there any one who desires to discuss this resolution?

Robert W. Douglas, of Indiana : I do not desire to discuss it, but there was a large range of thought involved in the discussion,—which I am willing to say was one of the most able and most instructive discussions that I have ever listened to,—it strikes me that the resolution, if designed to embody that, should cover a larger range of thought, than the simple re-affirmation of two or three leading ideas. I would be very willing if the committee would take charge of that resolution, and bring forth something that would perhaps convey a more definite idea of what was embraced in the discussion.

A delegate : I should like that. I favor it.

On motion, it was referred back to the committee for a more comprehensive statement with reference to the subject.

The Chairman : I think we are now ready to take up the program of the afternoon, and as we have two very important subjects before us, I hope we may not only give close attention, but that in our discussion we may be as concise as possible in our statements. The first subject of the afternoon will be, "Should Future Conferences Have Legislative Authority?" and you will hear a paper on this subject by Rufus M. Jones, of New England.

Rufus M. Jones, of New England : I think everybody must be aware of the fact that this is a difficult subject, and one hesitates very much to say anything upon it. I hope I shall leave the impression at least, that I have no desire to be dogmatic, but simply to give expression to feelings I have myself, and shall not be disturbed by anything that may arise in the discussion, or the conclusion with reference to it.

SHALL THE CONFERENCE BE LEGISLATIVE ?

BY RUFUS M. JONES.

The conviction is deepening in my mind every year that Jesus Christ conceived of the Church which He founded, as a vital spiritual organism. The wide gaps between the different sections of it are not of His designing, and every honest effort to close up the gaps and to complete the organism is prompted, I believe, by His Spirit. The step which lies immediately before us at the present moment is one in the direction of perfecting and unifying the particular body of which we are members, and this may eventually prove to have no slight influence in hastening the realization of that greater organism—the one fold with the one Shepherd.

One of the root ideas of Quakerism is the great truth of individual responsibility before God, which includes freedom of conscience, the immediate communion of heart with God, the oneness of the Church through union of all believers in Christ, the Vine. This principle is essentially democratic, and is totally inconsistent with the establishment of any sort of an ecclesiastical tyranny or of anything which can grow into a dominating authority over conscience. In all matters which solely concern the particular meetings and in ways and methods of working out the principles and truths which draw us together under one name there should be perfect freedom. Each member should feel that he is a Christian, first of all because he is an obedient follower of Jesus Christ, and that it is through his fellowship with Christ that he has become a fellow-member of a church, and that in so doing he has increased his freedom and enlarged the possibilities of his life, not the reverse.

But, on the other hand, the Church has always a function and a mission which reach above the sphere and life and interests of any individual man. As the body is more than raiment and the life more than meat, so the Church is more than an individual; the latter may perish, but the former goes on in undiminished activity. In other words, the Church is the visible, permanent exponent of certain fundamental truths and the instrument for the accomplishment of a definite work in the present world. Its form of organization must be such that it can in the fullest measure maintain personal freedom, individual responsibility, and at the same time make its message clear and powerful and make its work move mightily on to the accomplishment of the Divine purpose.

Local interests and personal preferences are right and proper so long as they are not indulged in to the hindrance of the work of wider scope which should absorb in common interest and in united purpose the efforts and energies of all who make the fellowship. There is a dignity and a weight which befit a church which must not easily be sacrificed, and without which the influence of every

member is lessened and the power of the Church is weakened.

We have in the past jealously guarded the individual rights, and no one can complain that we have erred in the direction of restricting liberties. The question now to be considered is whether we can increase our dignity, scope and influence, whether we can make ourselves more effective in the promotion of the purpose for which our common Master has commissioned us and still maintain the important constitutional principle of freedom under the Spirit. There are many subjects in which all Friends in this country have a common interest, and action upon which concerns not simply one local centre, but which affects us all to the farthest circumference. This fact is an important one, and compels us all to look beyond the border of our home circle, even for selfish reasons, if for no other.

Under the present plan of organization, which has obtained during our whole history on this continent, all the yearly meetings are at the mercy of each particular one, and the whole basis of faith and practice may be changed completely in one while all the others look helplessly on and simply send epistles of advice. The Society of Friends, in other words, not only is not a church, but it is not even a branch of the Church. It is an aggregation of fourteen branches of the Church, each one independent of all the others, and possessing full power to make any system of discipline and of doctrine which meets its own immediate desire. Oklahoma, Nebraska, Colorado Friends are steadily increasing their numbers, and new yearly meetings will soon be called for in these sections of country.

The acknowledgment of a minister in any meeting in this country concerns us all because, according to our constitution, he is a minister wherever he goes, and though his gift may have been suited simply for service in a small home meeting, he immediately becomes a recognized minister with a commission, if his home meeting so decide, for service in any part of the country. The time has come for a clearer conception of the quality of our ministry and the

method of its recognition, so that the Church in every section may be edified.

It is not strange that we have had two crises in the past, but it is rather surprising that we have had no more, for institutions which have no head and no centre invariably disintegrate in the course of time. The tendency to disintegrate *was* strongly marked in our denomination in the early part of this decade, and though there has, through good and wholesome influences, been a reaction and a new tendency to harmony and unity, these disintegrating tendencies are sure to come periodically and no one knows when or on what line a new one will break out. We need a central head to foresee and to feel out the various needs and conditions and to deal wisely with these ever-recurring problems before they bring us to the verge of a crisis, and to overcome disintegrating tendencies by wisely and constructively drawing the members round the central truths for which we stand.

There can be no permanent Church builded out of fourteen absolutely independent and ever fluctuating bodies unless the Holy Spirit have complete and unhindered sway through every one of them, thus binding them indissolubly into an organic whole. But this beautiful spiritual ideal of the organic whole is much more likely to be realized in a close and more perfect human organization than in the scattered and disjointed one so familiar to us. In fact it takes no prophet nor the son of a prophet to see the time when our now flourishing denomination may be a chaotic wreck. Our one hope of permanent continuance is singleness of eye and heart to the revealed will of God, but one single period of grossness of heart and blindness of spiritual vision such as does occasionally sweep over almost all religious bodies, such as wrecked the "chosen people," would easily break us into fragments, for there would be no central body to meet the situation, to hold the parts steady and to illuminate the vision of those who may grow near-sighted or far-sighted to the truth.

But the great argument for a closer union and a more centralized organization is the positive one, viz.: that *so*

only can the Church become something more than a local influence and occupy its true position of power.

The weakness of the jelly-fish is due, not only to the fact that it has no bones, but even more to the fact that it has no brain centre to co-ordinate its feelings and its movements. It takes into its system a piece of stone as readily as a piece of food, for it is at the mercy of its surface sensations. No form of life is very high in the scale of existence unless it has a co-ordinating centre, and it is an undoubted fact that one body which can wield its whole power in a given direction is incomparably more useful than the sporadic movements of a lot of unco-ordinated members. A school may have teachers who have all the qualifications for success and yet completely fail in its practical work for the want of a principal who understands the purpose and methods of education, and who knows how to direct every one of his subordinates toward the definite end. In fact no widely and permanently successful work of any kind can be carried on in these days of competition—in these days of survival of the fittest—without an organizing and directing centre. Nor can it be said that the Church belongs to another order of structure so that it needs no thinking and directing. I admit at once that if every member of it were as sensitive to the movings of the Spirit as the retina is to light and as obedient to these movings as the ocean is to the gravitating power of the moon, the Church would immediately become a perfect organism, and it would move like an army under banners "where the Spirit is to go." But we are facing to-day facts and not this ideal condition. The Church does not move like that living creature endowed with eyes and wheels whithersoever the Spirit is to go. Now, while no amount of human organization can ever be a substitute for the immediate response of the membership to the will of our Spiritual Head, it is a fact that life manifests itself through organization, and that the Spirit accomplishes more through organization than through disorganization.

Our foreign mission work is a good illustration of what I mean. We are carrying on at least seven foreign mis-

sions, and they are all doing good in the countries where they are located, but really the work of most of these missions, when you think of the gigantic weight of the superstition and darkness and hopelessness of these masses of unchristianized beings, is much like pricking an elephant with a pin. None of our missions have power enough behind them to move with irresistible force into ever widening circles of influence, so that we feel that we hold the key to the future in any spot of the globe. Much of the work has been from hand to mouth, and not infrequently the future of a mission station depends on the passing of the hat in the open sessions of a Yearly Meeting. Now the Holy Spirit has blessed every one of these efforts, but would not the effect have been vastly greater if the power and judgment and money of all Friends on this continent could have been projected as from a central dynamo upon one, two or three spots on the earth ?

The work done for the Indians proves the same truth. Everbody laments that we have done so little to reach the condition of the much enduring red man, and yet we have done a hundred times more by consolidation of effort than we should have accomplished if the yearly meetings had worked, or failed to work, at the problem alone.

But if a central body could have taken complete control of the great work which was needed for the Indians, and could have acted with authority and weight from a single centre, it might have prevented much of the shameful treatment which these original inhabitants have suffered, and still more, it might have accomplished untold good in the direction of lifting them into the life and light and enjoyment of Christian citizenship with us of the white race.

I wonder if Friends realize how little is the influence we are now exerting toward the overthrow of the liquor traffic, toward the solution of the problem of arbitration, toward the defeat of corruption and manipulation in municipal and national politics. Of course no central organization will of itself reverse this situation, but if our hun-

dred thousand Friends could voice themselves through some one head their influence would be more felt, and the time would soon come when these assembled delegates from the shores of the two great waters would find something positive to say to the multitude of home Friends on the great issues in which the church is so deeply concerned. London Yearly Meeting has an influence in England out of all proportion to its membership, and that, too, in a country with an established church. Its whole membership—all the Friends in England—speak through its decisions, and as the body becomes aware of its power it is more and more ready to meet and grapple with each new problem. Its home and foreign mission work has multiplied in an astonishing degree since it became organized under the central yearly meeting, where it could utilize the wisdom and means of all the members throughout the country. The yearly meeting is just awakening to the fact that English Friends must have more efficient educational institutions and a better educational system. This problem will be systematically and profoundly thought out, and most of us will live to see their present hope realized, because when they act they have the best wisdom possible, and they move toward their end as a unit.

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 Quakerism ought to have a message—a message which should be held before the people of this American continent until they could no more mistake it than they can the Stars and Stripes of the American Flag.

I am tired of the humiliation of hearing the remark—when I tell a stranger that I am a Quaker—“Let me see, you are not the same as the Shakers, are you?” Or, if not this, then some other equally inadequate conception. I want to belong to a body which not only has a history, but which has a definite, positive, present existence, which is known and felt, and which is prophetic of a future. The principles of Quakerism are the same as the principles of New Testament Christianity, and we need to magnify our position in the world simply because the world

needs a revival of original Christianity in its simplicity, its vitality and its power for salvation.

We cannot have a bishopric because no one of us believes in a historic succession from apostolic days by which the apostolic gifts have come down to us through the laying on of hands. We cannot have a hierarchy of any kind, for we KNOW that every man who is transformed by the living Christ is by this royal heirship a king and priest unto God, and we know that the pentecostal power fell on the unofficial Christian as well as on Peter and the other apostles; therefore our organization must always be one which recognizes the authority of spiritual power wherever it appears, whether in the so-called head of a meeting or in the simplest member. We must avoid everything which approaches an oligarchy—the rule of a few—or the dominance of any irresponsible head.

Our system is fundamentally democratic and secondarily representative.

If any attempt is made to unify American Friends and to draw the scattered forces into a resultant power, it must be through some representative system. The yearly meetings are probably not ready to give up their annual gatherings to make way for one national yearly meeting made up of representatives from the 119 quarterly meetings. But here we are now with fourteen yearly meetings, and the members of each feel a commendable pride in their own local yearly meeting, and a loyalty to it which is wholesome and not to be weakened. It would in no way weaken this loyalty or lessen the importance of the several yearly meetings to confer legislative power, within a certain definite sphere, upon such a representative Conference as this, and it would in a large degree bring the scattered parts into a united whole, and make our work more effective. Perhaps not every yearly meeting would at first blush feel willing to delegate any of its powers, but as soon as it became evident that through the delegation of powers each meeting was to be so drawn into an organic whole that its powers would be multiplied rather

than lost, and its little finger, to use the Old Testament illustration, would become thicker than its loin used to be, the objections to such a natural step would vanish. Then, too,—and this is an important point,—the deeper problems and the great questions of policy and doctrine cannot be weightily and profoundly considered in the large popular gatherings of a Yearly Meeting, where the multiplication of business has made haste and despatch a necessity and the calmer and more judicial temper is in measure wanting. A body of carefully selected delegates would presumably bring together the representative thinkers and workers of the denomination in America, and it would devote itself not to the multitudinous details of the Church, but to the large questions which are always confronting religious bodies. It would from the very nature of the case be a more wisely deliberative and judicial body than a yearly meeting on its present basis can be, and its decisions would carry weight because it would be recognized that they were calm judgments of the chosen representatives of all the yearly meetings. Whether we have recognized it already or not, it is a fact that this present age, and it will be still more true of the coming generation, demands a religious faith that can stand every conceivable test and analysis. It is not enough to say we have received *this* from our good forefathers, and this good custom is hoary with age, therefore you ought to accept it. We are compelled, if we would survive, to have a type of religion which squares with the eternal nature of things, and which rings true under every test. A religion which has crystallized into a dead system of outgrown thought is going to have a hopeless struggle in our times. We must teach a religion of intrinsic power, and to do this requires the consecrated thought and wisdom of all our best and deepest members, and when the conclusions of such a body as this have been prayerfully formulated, they ought to mean something to those who send their representatives here.

The sphere of authority of the representative conference must of course be definitely limited, and its bounds

clearly fixed. Within this circle it should be authoritative, beyond its own circle its authority should not and could not reach. Each meeting, whether preparative, monthly, quarterly or yearly, would continue to conduct its own affairs, and work out its own problems under the guidance of the Spirit, free and untrammelled.

Those matters, however, which concern Friends as a whole, irrespective of location or section, the questions which cannot be settled in one section without affecting all Friends in America,—these matters should be put into the jurisdiction of a body composed of representatives from all America, and here the largest wisdom will be found and the broadest possible outlook. And when two-thirds of these representatives agree, their decision should be final, for it would be presumable that such a decision could never be sectional, or partial, but would be the wisest conclusion for the whole church.

In closing, I have just one word more to say after finishing my paper, and that is, I have been reminded since I have been here of the closing moments of the great constitutional convention which adopted the constitution of the United States under which we now live. I remember as it was closing, Benjamin Franklin rose and pointed to the chair in which George Washington was sitting, and on which there was painted a sun resting on the horizon. Franklin said: “Mr. President, I have been watching that sun all through this convention. I have been wondering whether it is a rising sun or a setting sun. Now I know it is a rising sun.” I am sure some of us have been wondering,—I have myself,—whether our sun is a rising sun or a setting sun. I do not believe that any mere organization, with the great purpose we have in view, can determine whether our sun is a rising sun or a setting sun, for the thing that will determine that is whether we are going down deeper and ever deeper into the spiritual life of Christ, but I do believe that the hour has come for us also to attend to this other matter of organization, which I recognize to be a secondary question, but nevertheless, as one of great importance.

The Chairman : The Conference will now recognize the fact that we have an important subject before us. I hope we shall be prompt and as brief as possible in the discussion. The subject is now open for general discussion.

Francis W. Thomas, of Indiana : I am exceedingly interested in the subject of the paper which has been read. I have been looking over the ground, and seeing whether it would make any serious infraction of the constitutional basis that we have acted upon ever since our existence as an organized body. I can not see that it will. A body constituted as this body is would ever be in the hands of the church membership at large, constituting the yearly meetings whose interests it was ordained to serve. I have for more than forty years believed that our organization was incomplete. I have traveled over much of the ground which has been brought to our notice, in my thoughts in years gone by. Again and again I have come to the conclusion that unless we do reach a conclusive organization for the settlement or final adjudication of some questions, the day will come when the disintegrating forces will be too great for any power there will be to stem them. I rejoice in the general tenor, in fact almost the entire tenor of the argument produced in the defence of this movement. It is highly probable that it will commend itself to the consideration of every thinking mind. It is in its organism and in its results just what we have been pleading for, for all the nations of the earth in a political sense. On questions of vast difficulty in which nations have differed, we have asked ever since the days of Penn for a formulation of a method by which these might be left to an arbitrate body, or an adjudicative body, for settlement. This assumes very largely the features of such an arbitrate body between the yearly meetings. Moreover, there is something higher that we should not overlook in our discussion of the matter. This Conference would not lay claim to anything but the one original headship and authority of Jesus Christ in its decisions. It would be regardful of any suggestion that would come from any year-

ly meeting anywhere on the American continent. Consequently, to make myself clearly understood, I favor the adoption of the paper, and hope that it will obtain.

James Carey Thomas, of Baltimore: I think in all these questions it is well to present a hopeful view of any movement which we attempt. At the same time we do not lose sight of the possible difficulties and obstructions in the carrying out of so interesting a scheme as has been outlined before us. If it would only work! If it only had any authority! If there was anybody to execute its decisions! If, after all, the decisions of such a body would not be rather advisory, and carry weight simply by their own power in the decision than by any legislative power!

I have another suggestion to make, and that is, that it alters the original constitution of our church, as I understand it. As I understand the constitution of the Society of Friends, it is that the monthly meeting, including the preparative meetings in some places, represents the church in the limited locality which is embraced by it. In that monthly meeting every individual has a right of appearance, and a right, so far as the weight of his suggestions may go, to influence the body. I think we ought never to forget that in our organization, it is not only numbers; and that is one reason why we have not been in the custom of taking votes in regard to every one's opinion, which is just counting heads. But there is a certain authority which belongs to the spiritual understanding which is recognized, although it may not be defined, and which has its effect in that monthly meeting. The monthly meeting sends its representatives to the quarterly meeting, but at the same time every individual member has a right to appear, and to state whatever he please before the quarterly meeting. What is true of the quarterly meeting is true of the yearly meeting. We have never heretofore in theory delegated powers to a certain number of selected people, no matter how wisely they may be selected. This Conference is a committee from the various yearly meetings, joined together in a committee which shall have ad-

visory powers so far as the yearly meetings are concerned, whose decisions are binding upon the yearly meetings only as the yearly meeting itself adopts the conclusions which are brought to it by its committee.

Now, how are we to force a yearly meeting to abide by the decisions of such a conference as is proposed? What power will there be to enforce its conclusions? Now, I can understand perfectly well that it would be desirable to have a central board representing missions, and a central board representing various concerns which could be delegated properly in that way to meet the approval of the yearly meetings, but there always must be a veto power in the yearly meetings according to our organization, and I can not see how we can obviate the difficulty. Will the central body excommunicate the yearly meeting that does not agree to the conclusions of such a body as this. What power is there to execute its decisions, other than that which comes from the moral force and power which may be at the time exhibited by such a body? Then my friend says it could never be sectional or partial. What guarantee have we that such a body could not be sectional or partial? While it is entirely possible to have central boards, as is done in London Yearly Meeting, that have control of certain interests, like the Indian interests, in matters of faith and discipline, it seems exceedingly difficult to bind all the yearly meetings by any declaration that might be made by such a central body. After all, the yearly meetings would not have to adopt such decisions; the final authority must be with the yearly meetings, unless we change our present order entirely. I think Friends will remember as a matter of history that in the early time of the London Yearly Meeting, it was a representative body, but as the church increased, and as the development of the church went on, it has now become what all our yearly meetings are, a body in which representatives are present from quarterly meetings, and where every person has a right in the yearly meeting. As I understand it, no member of the Society of Friends would have any right in

such a delegated body but the delegates, and necessarily, there would arise a question whether the meetings would accept, after all, the decisions. They could not, it seems to me, delegate the determination of important matters such as those of faith and of practice, which some might consider very desirable; they could not delegate these to such a body, and bind themselves to just simply take the decisions of that body, without exercising their independent judgment upon the conclusions. And so I think if there should be a Conference, its scope must be limited to such administrative matters as there could be no question about its being better done together than separately. But when it comes to matters of faith and discipline, it seems to me the final judgment must rest, after all, with the yearly meetings. I do not see how we can avoid it.

The Chairman : Before the discussion proceeds further, I will call the attention of the Conference to the fact that we began this discussion at three o'clock. The session will close at four thirty. There is another subject of about equal importance. It is my desire to give about equal time to each of these subjects, so we have only three, four or five minutes for discussion of this one subject. Does the Conference wish to prolong the time of the discussion ?

Joseph John Mills, of Indiana : It seems to me that this is the essential question this Conference has come together to discuss. Everything else is subordinate to it, whatever view we may take of the proposition involved in this paper. It seems to me it would be a mark of very great unwisdom to hurry at all through the disposition of this paper. It contemplates the consideration of the greatest movement, to my mind, in the polity of the Society of Friends in the last hundred years. It would really seem as though if we were to spend to-day and to-morrow upon this question, we should not have taken more time than its importance demands. I do not know what is the legiti-

mate method of procedure in the case, but if a motion upon the subject may be rightly entertained, I move that at least the whole of this session be devoted to this discussion, and that the Business Committee be requested to provide otherwise for the paper to follow on the program.

J. Walter Malone seconds the motion.

The Chairman : You have heard the motion. It is that the remainder of this session be given to the discussion of this subject, and that the Business Committee make other provision for the other subject.

David Hadley, of Western : It seems to me in view of the fact that this question is so closely connected with the paper that is to follow this, that that paper could not embarrass the question, and if we could complete the program up to this point, then I think it would be well for us to spend the time in discussion. Let us have the whole question before us.

William L. Pearson, of Iowa : I was about to rise for the very same suggestion. The paper following cannot be wholly separated from this, and it seems to me it is justice to the bringer of that paper to hear him, and then take the subjects together.

Thomas C. Brown, of Western : I had risen to make the same suggestion. Those two great questions are so nearly allied to each other. It occurs to me that we ought not to hurriedly pass over the discussion of these matters, but we might hear the next paper, and have the entire subject before us, and then continue the discussion at some future time if need be. Let the discussion be thorough.

The Chairman : We will suspend this subject for just a moment. I am glad to say that we have with us a committee from the convention of the Christian church in ses-

sion in this city, who have come, as I understand, with a communication for this body.

(Voices : Let us hear them.)

Rev. L. L. Carpenter, of Wabash, Ind., being introduced, said: Brother Chairman and Brethren of the Convention: I do not come with any special communication, only to greet you in the spirit of our blessed Lord, and to wish you God-speed in the work that we know you are engaged in. Personally I desired to visit this convention, because I have served upon a committee with my dear brother, Timothy Nicholson, have worked with him in Sunday School work, and in other good work in this state for many years. I also desired to meet my friend, your honored chairman, as both of us are intensely in favor of cold water, as some of you may know, and inasmuch as the people I have the honor to be identified with to-day believe in water, and believe that our dear brother at my left is our peer in that line,—and we thank God for it. We rejoice in the good work that you have accomplished in all the years of your history. We thank God for the good work that we believe you are doing now, and we desire to be co-laborers with you in the great work of bringing the world from the darkness of death into the light and liberty of the gospel of the Lord Jesus Christ.

Our convention appointed a committee of three, but Dr. Lord, of Cincinnati, could not be with us because he has a speech at the convention that is in session at this hour, and consequently could not come with us. We regret it. I have brought with me Dr. D. R. Duncan, a member of the committee, of St. Louis, Mo., and I have the pleasure of introducing him to your convention.

Dr. Duncan, of St. Louis, Mo.: It was rather a matter of fraternal greeting and of love communication that our convention put into our trust. We have in session only a few less than two thousand delegates now, which is the largest convention in our history, and we feel that under

God we are at liberty to rejoice in his blessing, in his mercy, and in the work he has been permitting us to do. And we rejoice in the work that you are doing. When Christ is preached, and men and women believe in him and trust their lives to his holy direction, it is the occasion of great joy.

Along with this, our love communication, we are informed that it would be the pleasure of our convention, if it should meet with your pleasure, to have a time of meeting, both of these conventions together. This is about all I feel at liberty to say at this time. I always have a speech on hand, being a speaker by trade, but you do not want to stop your work, and I do not want that you should. You have work of great importance, and we will simply bow ourselves off of your platform, delighting that we have met you, and hoping that it may be agreeable to you to send to us messengers indicating when we could have at least an hour or two, or possibly a half a day of meeting together. We thank you.

The Chairman : I think I voice the feelings of this Conference when I say to these representative brethren that we very much appreciate their kindly greetings, and although we may differ in the application of the cold water in some respects, yet we join with them in the true fraternal spirit of Christian greeting, and certainly bid them a hearty God-speed. Does the Conference wish to take action with reference to this at this moment or later on?

(Later on.)

Thomas C. Brown, of Western: If it is not out of order, I would be very glad if these brethren were invited to remain with us on the platform the remainder of this session.

Rev. L. L. Carpenter : We are on committees in our own convention, and are compelled to return. We thank you for your kindness.

The Chairman : To the people of Indiana, Brother Carpenter is well known as a Christian worker, and in many lines of reform work.

(The visiting delegates depart.)

The subject before us was the motion with reference to the discussion of this topic the remainder of the afternoon. It has been suggested by a number that as the other paper is so closely allied with this, we should have that paper, and the discussion afterwards. If you will allow the suggestion from the Chair, I happen to know that these papers touch each other very closely, in some points at least, and it had occurred to me also that if we took two separate times to discuss the papers separately, very much of the discussion would have to be repeated.

Joseph John Mills, of Indiana : I withdraw my motion. I am entirely willing to hear the other paper, with the understanding that then the Conference will give liberal time for the discussion of the whole subject.

The Chairman : As the motion has been withdrawn, I suggest that we may have the discussion in the latter part of the afternoon, or set another time for the discussion.

(Conference consents to hear the other paper.)

The Chairman : We will hear the paper on the subject, "A Uniform Discipline for the American Yearly Meetings," by Edmund Stanley, clerk of Kansas Yearly Meeting.

Edmund Stanley, of Kansas : I wish to say regarding the remarks that I have to make upon this subject that in my allusions to some things that I at least thought I saw were serious indications of weakness, I have alluded to them, not in a spirit of criticism, not with a view to censure

because these conditions have existed, but with a view to calling our attention to some things which it seemed demanded action on the part of the Conference in the direction of a unification of our methods of church government, and those things that pertain to the discipline of the church.

A UNIFORM DISCIPLINE FOR THE AMERICAN YEARLY MEETINGS.

“By the term *Discipline*, is to be understood all those arrangements and regulations which are instituted for the civil and religious benefit of a Christian church.”

“The meetings for discipline are for the purpose of carrying those objects into effect; their design was said by George Fox to be—the promotion of charity and piety.” (See Introduction to Discipline, page 1.)

If disciplinary measures purpose the promotion of piety, they must contain authoritative statements of the basic principles that constitute the faith, as well as a system of regulations for the direction of the activities of the church.

During the first years of the history of our branch of the church little attention seems to have been given to the perfecting of an organization such as is found necessary for the direction of the operations of great aggregations of people in definite lines of service.

But as interests became diversified, as different shades of thought became apparent in the body, and as local organizations became somewhat independent as to thought and action, the necessity occasioned an appeal to the accepted authority in the church for some expression concerning the gospel order of procedure in certain cases, and for advice as to our relations one with another. There probably never was a time in the history of the church when the separate organizations of a people who professed the same belief in Christian doctrine were wholly independent of each other.

We have accounts of meetings held “for the purpose of

providing for the various exigencies of the Society," and the general topics now found in the disciplines of the church were most, if not all, embodied in the directions and advices for the affairs of the church, in England, on the Continent, and in the Colonies. Following in the line of the early church, Friends gave much attention to the provisions necessary for caring for the poor members and in looking after the interests of those who were suffering on account of persecutions. Provisions relating to marriages and the registration of births and deaths were matters of early concern; and last but not least in importance, they make mention of the proper education of the children and "the exercise of spiritual care over the members."

George Fox writes, "Let your general assemblies of the members examine, as it was at the first, whether all the members that go forth into the countries do walk as becomes the gospel; for that you know was one end of that meeting, to prevent and take away scandal; and to examine whether all who preach Christ Jesus, do keep in his government and in the order of the gospel, and to exhort them that do not."

These laws, if such we might term them, were universal in their operation among those who were recognized as Friends. There was at that time an acknowledged head, a source of authority, and every organization or body of believers associated together, was in a sense subordinate to it.

It is not the aim of this paper to trace the growth of church organization or the development of a form of discipline as it was brought into use, but rather that we have in mind the thought that, in our formative period, there was a disposition on the one hand to exercise authority as to doctrines and practices, and on the other hand, to accept of directions and advice from recognized authority.

The second yearly meeting that came into existence was the creature of the first, and when set up, it was under the rules that had been established for the government of London Yearly Meeting; and the right to independent legislation concerning vital questions was doubtless not entertained by either body.

The precedent thus fixed has been followed very generally in the growth of the church and in the establishment of new yearly meetings from time to time.

Many changes have found their way into the disciplines of the several yearly meetings since their first adoption and the end is not yet; for there is to-day no recognized power in the church that can prevent any modification of the declaration of principles which has been generally accepted by the yearly meetings, or the introduction of practices not now recognized as in accord with the views of Friends, if a yearly meeting should conclude to take such a step.

It is true we maintain our system of correspondence, which is a slight bond of union, and we still accept the general epistle from the yearly meeting of London with a degree of respect and deference; but there is no authority vested anywhere that can compel a maintenance of that profession that makes of us a harmonious body professing a general agreement of belief on the great questions of gospel truth; and the bonds of union that now exist are merely extended courtesies established by precedent, utterly powerless whenever the ties of friendship are affected by disagreements or dissensions.

In the history of the church, questions of a legal character have frequently confronted us, and in the words of the late Barnabas C. Hobbs, whose memory we revere, and whose judgment we must respect, "Every suit pressed everything to the point of the headship of the church. They had to find the headship to the church before the court could get hold of the subject."

In the case of Philadelphia, he said, "They proved that London was the head of the church, and that there was a kind of supremacy recognized there, since London had set up other yearly meetings and other yearly meetings had been laid down."

There is abundant proof of the early recognition of an authoritative body in the church; and numerous are the incidents of recent times that go to prove the need of such authority now, that we may have a more perfect organization.

We have to-day fourteen yearly meetings on the American continent, and each one is sole arbiter concerning its declaration of faith, and for its course as regards church work and the civil conduct of the membership.

There was a time in our history when new meetings were constituted almost wholly of members of long training in the church, and their families. To-day we have large numbers of meetings composed mainly of members who have had little opportunity to know much of the church as regards its history, its practices, or its belief upon many important questions. It is the duty of the church to declare to all men its profession of faith, and to have that declaration recognized as the faith of Friends throughout the world. To-day not even the *name* can be controlled by the organization.

In the capital of our country there is a building bearing the name of "Friends' Meeting House." I am told that in it there is never taught the efficacy of the atonement, and yet it is pointed out to the stranger as the Friends' church, and few know any better. And why should it not be? The people that meet there claim the name; they form a part, no doubt, of a yearly meeting that has a right, even if it has not exercised it, to formulate a declaration of faith, prepare a discipline for subordinate meetings, and in it make no mention of Christ as the Saviour of the world, or the scriptures as the inspired volume of divine truth.

If exception is taken, we are at once confronted with the argument that under our system every church is an independent organization, and each yearly meeting has the inherent right to make its own discipline and outline its own declaration of faith.

You say that the courts have recognized the existence of our general organization. True, but only because they have been able to trace through epistolary correspondence and other vague forms of recognition what they deemed sufficient evidence to justify the claim that we have made to a general church organization.

Friends from the earliest times have taken much in-

terest in education, and they have been liberal in the use of means in this direction. Two of our strongest yearly meetings are united in the management of a great college at the present time. Its endowment is growing every year, and it is receiving substantial assistance from both yearly meetings; but each has its own discipline, and each possesses the power and right to change its declaration of faith and rules of discipline at will. Should these two yearly meetings drift so far apart as to bar further epistolary correspondence or other recognition; should one or the other cease to be longer recognized by the body of yearly meetings, what is there to prevent the jeopardizing of all the interests of that yearly meeting in the college and its equipments? True, there seems to be no immediate danger of such a difficulty; but who is there in this Conference that can foretell the legislation of any yearly meeting at its next session or in the near future?

There is a great need to-day for strong Friends' colleges in reach of our people, scattered as we are from the Atlantic to the Golden Coast. Few of the yearly meetings are strong enough to furnish a college the support that it must have to enable it to stand in competition with the educational institutions, public and private, that are growing up all over the land. Make of our church a united people, operating under one form of organization, which stands as the fixed rule of faith and practice for Quakerism everywhere, and you at once remove one of the obstacles now in the way of united action in the fostering of educational institutions.

Independent legislation of one yearly meeting could no longer disturb the relations established for the maintenance of the institution, and different views, sentiments, and practices in the church would not likely become so radical as to make the relations unpleasant or unprofitable for good in their co-operative work.

A uniform discipline may not accomplish all that we need in the matter of organization, but it will be a step in the right direction and it will establish another bond of union, and a bond stronger and more effectual than any now existing in the policy of the church.

Again, we have always recognized the brotherhood of those who hold a membership with us, regardless of yearly meeting boundaries; and yet, each yearly meeting has the right to decide upon the desired requisites for membership, and to determine what are sufficient causes for disownment. Under existing conditions, an individual may be a member in good standing in the church and, through the common courtesy of the yearly meetings, he may have his right of membership transferred to another, and then find himself subject to rules of discipline that would require his disownment.

The same courtesy is extended to our ministers. In transferring membership, the ministerial recognition and license, as bestowed by the church, is accepted with the right of membership; but even now there are ministers in good standing in their yearly meetings, who, should they remove to certain other yearly meetings, would at once come under disciplinary care, since certain practices tolerated in the one are forbidden in the other.

I appeal to you in all candor, are we *one people*, and *have we a Church organization* that we can recommend to the world?

Not long since an article appeared in a popular magazine which is read extensively by people of all denominations. It was written by request of the editor of the magazine, and its title was "What it Takes to Make a Friend." You who read that article, answer your own consciences, was it a statement of the principles that are upheld and advocated by the Society of Friends? We may content ourselves with the thought that an attempt was made to explain the facts concerning the matter, and we were all greatly relieved when we read the most excellent, clear, concise and positive declaration of truths that were published afterward in the same magazine, written by one of the members of this Conference; but remember the first article had done its work with many readers, and no explanation, however powerful or convincing, could wholly remove first impressions; and how can we hope to have the church vindicated in those communities when organized

bodies of people go under the name of Friends and claim to be the rightful owners of the name, and at the same time are the advocates of such doctrines and beliefs so radically different from those held by Friends? If the church was a united body, thoroughly organized, and promulgating everywhere the same doctrines and operating under the same system of church government, the name we bear would have a distinct significance, and those who profess a different belief could not adopt and use a name to which they have not the first right. The Society of Friends should abandon the name by which it is known or it should control the name of its organization absolutely. It is not just, honorable, or in accord with the spirit of the law that different organizations in no way affiliated should be operated under the same name. In Kansas we have two organizations known as the Society of Friends, and in many other states the same condition exists.

Not only so, but we as a church claim to be one in faith and practice and yet we are not all known by the same name. We not only fail to control *one name* as distinctively our own, but we assume the right to adopt and use *whatever name* may please us best in our own local organizations. Such an act cannot be construed as a violation of church law, since it is done by the sanction of the highest law-making power. How long, think you, will it be until even courts will be unable to trace any alliance of yearly meetings, or to find any basis for a belief that we possess any organization save as it is found in the separate and independent yearly meetings?

It has been urged that our disciplines are the outgrowth of certain environments and conditions; and that they have taken their present forms in conformity to the peculiar needs of localities. It is very apparent that there might have been some need of a modification when the London Discipline was to be adopted for and adapted to the American church of Friends; for it was then to be operated under two forms of national government, and had to be made to meet the needs of the church under very different conditions. But the American people are one

people, and while there may be some diversity of conditions, these differences are not so marked that they demand different legislation to meet the necessities that exist.

Again, one says we are already united on all the great fundamental principles of faith and practice. And for this reason we would urge immediate action, lest it be delayed till we are so far apart on some important matters that an agreement will be out of the question. If we are united on fundamental principles there can be no excuse for not taking action, and no argument for delay. It is the diversity of opinions on these questions upon which we ask for united legislation that prompts opposition to the plan of action.

Others object to our proposition on the ground that some yearly meetings may not choose to ratify a uniform discipline if prepared and submitted. If a *majority* of the yearly meetings should approve, we would gain much and lose nothing, if all approve it would be far better. What harm could result to the meetings adopting, or to those not adopting, if Indiana, Western, Baltimore and California, or any other group should see it right to use the same discipline? It would only be a stimulus to influence others to fall into line; and should new yearly meetings be organized thereafter they would be inclined to follow the united meetings in the adoption of their rules of faith and action.

It has been thought that the eastern yearly meetings might unite on a form of discipline that would not be satisfactory to the west, and that the western meetings might take similar action as regards a discipline for that section, and so array the east against the west. Grant it as a possibility; but we then have two disciplines instead of twelve or fourteen. But such a thing is not likely to occur. Our western yearly meetings are made up of your sons and daughters from the east, and we are not so forgetful of our training as to lose all respect and esteem for our parental training.

The meetings of Friends in the new and recently settled

parts of our country are composed of a membership in some respects different from that formed in the places where settlements have existed for a great length of time. The people that compose these meetings have come together from almost every state where Friends are found, and they are therefore representatives of many yearly meetings. Add to this a large percentage of members not of birthright inheritance, but added through the various evangelizing methods, and we have the characteristics that are found in many of our new meetings. From these localities would come almost a universal request that the earnest workers of long experience, those who are familiar with the history of the church and know of its doctrines and practices, should be intrusted with the important work of formulating the declaration of faith for the church and ordering its plans and methods.

It is not with a desire to press upon the church any new ideas, plans or practices, that we urge this united action. It is prompted by a desire to strengthen the bond of union, and make the work of the church more effective for good. The preservation of the autonomy of the yearly meetings may appear to be desirable; but this independence must be subordinated to the autonomy of the church as a whole. We have ever been jealous of the autonomy of the state; but every state must be subject to the constitutional enactments of the nation.

Again, objection has been urged on the ground that the adoption of a uniform discipline would tend to increase disciplinary measures. As the church is now organized there is no way to proceed in this matter but by the operation of the system of initiative and referendum—and this is not a method calculated to secure hasty legislation nor to multiply legislative enactments.

But the adoption of a uniform discipline would rather abridge church legislation, whether done in this way or through the work of a conference possessing delegated power to act for the yearly meetings. Changes in discipline would be less frequent, and, when made, would be made after more serious and careful deliberation.

The peculiarities of localities in the work of the church as a whole would have a wholesome influence, and these would soon cease to appear as localisms, since the modifying influence of the whole would assimilate the good in the homogeneous mass and the refuse would be thrown aside. Thus we would become as a church less diversified in practice, and in interest, and we would remain one in doctrine and in principle.

The church has had a varied experience in its history. In the half century now approaching its close the church has been led out in new lines of service; the influence of the work of the faithful leaders has been felt more effectually beyond the circles of Friends than in former years, especially the years just preceding; and the conditions, the service, the opportunities and the demands made upon the church, all call for some definite direction.

New yearly meetings are being established more rapidly than in former times; new meetings are being formed by earnest, active members who are asking for the help of the church in the proper direction of their efforts in the work of the Master; and all along the line there is a demand for a more perfect union and better defined plans for the activities of the church.

To-day we have with us some of the pioneers of the aggressive movement of the church in recent times. They have served the church well, and their efforts have not been in vain. To-day as a church we occupy vantage ground as the result of their energy, perseverance, and faithfulness to God, and their devotion to his cause. I would that in their time, and with their help and advice, the organization of the church might be made to serve the purposes of the age, by conforming it to the conditions that confront us, and that it be made as effective for good as is possible. We who are younger and less experienced in the work may have as much zeal as these, and should have, but long years of faithful service give skill and judgment that cannot otherwise be acquired. We have been loth to act till emergencies forced action; and not infrequently the action

has come too late to prevent serious loss. It is in time of peace that effectual preparation is made for war. It is time for action now in these important matters. Passing strange that some action of this kind was not taken years ago. Delay may have made it more difficult to secure the reforms needed; but in the providence of God we are to-day bound together by ties of friendship, of kinship, and, best of all, by the knowledge of our oneness in Christ, so that with little condescension we ought to be able to reach a united opinion upon those questions that affect the church in its work, and that appear essential to its existence as a united body.

Shall we not lay aside individual prejudices, and peculiarities, and work together for the advancement of the church, as God's instrument in our hands for the redemption of the world ?

If the Society of Friends is to be a growing body there must be a central organization of authority or a permanent agreement upon principles to insure efficiency. The points referred to in this discussion may seem to be trivial matters. They are none the less evidences of weakness in the body, and tend to scatter rather than to unite our forces.

Some of them may find a remedy in the accidental legislation of yearly meetings; but the practical and logical way to reach the questions of church government, that are to-day pressing for solution, is through general legislation for the body as a whole. Make us one in declaration of faith, one in church government, one in rules of discipline, one in name, and out of it will come harmony of feeling and action, growth in power and influence, and increased respect and loyalty.

The Chairman : The first thing for the Conference to determine is whether we shall proceed with the discussion at this time, or whether it shall be postponed to another session, or whether we shall continue for the time, and if we are not through, resume at another time. I submit the proposition that it is in the province of the Business

Committee to relegate this to to-morrow afternoon or some other time, and yet it is for the Conference to determine.

Charles H. Jones, of New England : I hope that this matter of so great importance will have a special session assigned to it if the Business Committee can so arrange it.

James Wood, of New York : I would make a motion that so much of this evening as may appear to be advisable be devoted to the consideration of the subjects before the Conference this afternoon. This is a very important matter—and we may speak of it as one matter, and the wisdom of the Conference in hearing both papers at this one session is manifest when we see how the two are but parts of one subject. We should consider them while they are fresh upon our minds, and therefore I make the motion that so much of this evening as may be advisable be devoted to the further consideration of these subjects. The Business Committee will find time for the paper on the program of this evening at some future time.

The Chairman : The motion is that we proceed now until such time as seems fitting for the closing of the discussion, and then continue this evening.

John Pennington, of Ohio : The only difficulty is that having the program as we have it, a great many people will come expecting to hear that paper to-night. I think if a time could be arranged for the discussion to-morrow, it would be far better.

Joseph John Mills, of Indiana : The discussions, I suppose, immediately concern the delegates, and they will be present at all the sessions. I can not see how any great disappointment can occur to the delegations of the yearly meetings by making the change.

William L. Pearson, of Iowa : I am decidedly in favor

of the motion as it is now before us. I think the paper that comes this evening will not be one to provoke very lengthy discussion perhaps, although I am in anticipation of an interesting paper, and as has been said, this is fresh before us now, and is a leading question, and deserves all the attention we can give to it.

Thomas C. Brown, of Western : I certainly think with the impressive papers that have been read this afternoon, the subject that has been brought before us will not have evaporated by some session to-morrow. I think it would be doing injustice to those who may be present this evening to substitute the discussion of this question for the one subject that was to be presented this evening. And then, again, there is this thought, the discussion of this subject, it occurs to me, is one that we ought to have together as a family matter, as a church, and for that reason I would prefer having the discussion at some future time, and not have it to-night.

The Chairman : May I ask if James Wood intended in the motion to relegate this discussion to to-night's session?

James Wood : Yes.

Robert W. Douglas, of Indiana : I wish to express an opinion coinciding with that of Thomas C. Brown. The meeting will be this evening, as I understand it, of a much more public character than the sessions here in the daytime, probably quite a number will come out for the purpose of hearing our dear friend, Thomas Newlin, discuss the subject which is before him. In view of that fact, however anxious I am and we all are for the discussion of the papers this afternoon, I would be decidedly in favor of pursuing the program as far as possible, and considering the weighty subjects that have been presented for our consideration some time to-morrow, or some other time if it would be better. I am certain these papers have impressed our minds to such a degree that they will retain

newness, and we shall be just as well prepared to discuss the questions at some future time as we would be this evening. For the reason of the public character of the meeting to-night, I would much prefer that the discussion of these papers be postponed to some future time.

James Wood, of New York : In a matter of this kind, we want to proceed with substantial agreement. Under the circumstances, I am quite willing to withdraw my motion.

Joseph John Mills, of Indiana : I am entirely satisfied with that arrangement, only I hope we shall not fail to have at least one full session of this Conference for the discussion of this subject. Personally I prefer a day session to an evening session.

J. Walter Malone, of Ohio: I rose to make an amendment to the New York Friend's motion that we have the program for to-morrow morning put over to the afternoon, and discuss this question to-morrow forenoon. I make that motion.

The Chairman : The motion is that the program for to-morrow forenoon be relegated to the afternoon and that the business session of the forenoon be devoted to the discussion of the papers of this afternoon.

(The motion is seconded and carried.)

Timothy Nicholson, of Indiana : I suggest that if we are to send a committee to express the fraternal greetings of this Conference to the Christian convention, that that committee ought to be appointed at this session.

The Chairman : I think now is the proper time to take action. You heard the invitation. The Conference has the matter before it.

Timothy Nicholson, of Indiana : I want to express my

opinion that we cannot act in accordance with their suggestion. We have cut out work here to do and we must do it, and about all that is possible for us is to do to them as they have done unto us, and a most excellent thing it is. I do not think they will insist at all. They wanted to be large in their suggestion and I think it is a grand thing. I do appreciate it very much, but I think all we can do is to appoint a small committee just as they sent here to return fraternal greetings. I make a motion to that effect that a committee of three be appointed.

(Seconded and carried.)

Levi Mills, of Wilmington : If the chair please, as a church we recognize the equal rights of women in our organization, and want to hold continually before the world our position on that subject. I trust that one of these that are appointed to attend that conference of Christian brethren will be a woman.

Timothy Nicholson, of Indiana : I unite with that because the women in that church have dwelt especially upon how they were being liberated in their own church, and they will be encouraged by that.

A Delegate : I suggest that there be two women and two men.

The Chairman : The suggestion is made that there be two of each from this Conference sent to them.

(Consent.)

James B. Unthank, of Wilmington : I would like to call attention to this change in the program of to-morrow. There has been nothing down on the program in the afternoon, while there is a public announcement of what there will be in the forenoon. Why should we change the whole day to-morrow and disarrange the program people have in

their hands when we have not anything on the program in the afternoon that has been announced. I think it is a mistake to change the forenoon to the afternoon when there is nothing definite on the afternoon program and people have their minds made up about the forenoon program.

The Chairman : The motion was carried,—unless the Conference reconsider the motion.

James B. Unthank, of Wilmington : I then move to reconsider the motion.

(Seconded.)

Allen Jay, of Indiana : I believe we will be in a better condition to-morrow forenoon to discuss this question, than in the afternoon. This program being changed won't hurt anything. The papers are already prepared. They can be read just as well in the afternoon as in the forenoon. Perhaps the people will feel more like the discussion in the morning than after they are tired out.

James Carey Thomas, of Baltimore : I would like to know whether on account of changing the program this Conference will be continued or not. Some of us have made important engagements, and it is important to know whether this Conference intends to extend its sessions into next week. Some of us, supposing the program would be carried out, have made engagements.

Emeline H. Tuttle, of New England : It does seem to me that it would be very wise for this Conference to consider this question before us when we are fresh in the morning. It will be the most important subject that will come before us.

James B. Unthank, of Wilmington : In regard to my motion, it makes no difference to me if I am on the program at all, when my paper is read. I made the motion with respect to some friends here.

Alfred T. Ware, of Oregon : I feel the importance of the suggestion that J. J. Mills made that the delegates to this Conference are here upon important business and that should be the first consideration of the Conference. I believe the Friends of this place will feel the truth of the fact that their consideration is of second importance. Feeling that the importance to the delegates is first, I believe we ought to leave the other matter out of the question for the time being.

The Chairman : The motion is to reconsider the vote by which to-morrow's program was changed. (The vote was taken.) The motion is lost, the program will stand as ordered.

The committee to visit the Christian Convention : Timothy Nicholson, of Indiana; Levi Mills, of Wilmington; Emma B. Malone, of Ohio; and Eliza C. Armstrong, of Western.

I think I may take the authority on the suggestion of several Friends to say that any of the newspapers of this city that are publishing the proceedings of this Conference will be at liberty to bring their papers to this house for sale. I understand the suggestion has been made to bring fifty copies here this evening; I do not know whether that will be done or not. The papers of the city are "The Journal" and "Sentinel," morning papers, and the "News" and "Sun," afternoon papers. Reporters from all these papers have been at the tables at the various sessions. It has been suggested also that the announcement be made of the fact that yesterday,—I think I am not doing violence to the subject and it is not done in a spirit of showing partiality,—but some have been calling attention to the fact that the "News" had an article of our columns in review of the development of the church and some historical matter that may be of interest to the Friends.

Robert I. Murray, of New York : Through the courtesy

of the Friends of this meeting the Book and Tract Committee of the New York Yearly Meeting have set forth, in a room adjoining, an exhibit of books and tracts of Friends. This is given as a notice to you all that you may see what good things are being published, and how they can be obtained. A young woman Friend has taken charge of them, and will give any information desired.

The Secretary : I am requested to announce that "The Work and Life of Addison Coffin" is on sale. The proceeds of this book are entirely contributed to the aid of girls attending Guilford College, North Carolina.

James Wood, of New York : The Conference last evening desired an additional number of programs for its use. It is expected that they will be ready for distribution at the session to-night.

(Adjourned.)

FOURTH-DAY, TENTH MONTH 20, 7.30 P.M.

The session opened by singing "Coronation."

The Chairman: I hope we will consider a few moments devotional service entirely in order at this time.

Prayer.—We thank thee, our Heavenly Father, for thy presence with us during the deliberations of this day, and as we enter upon this service to-night, we pray thee that thy blessing may rest upon us. We pray thee that thou wilt give us to see clearly from time to time what thy will is in regard to the work that is committed into our hands, and that we may be able to come to wise conclusions, and to make decisions that will redound to thy honor and glory. Grant that in all things thy name shall be exalted, that the cause of truth and righteousness may be advanced in the earth. These favors we ask in the name and for the sake of Jesus. Amen.

The minutes of the afternoon session were read and adopted.

Alfred T. Ware, of Oregon : The Oregon delegation would like to announce that John Henry Douglas is present.

The Chairman : Will he please rise. We are glad to greet him.

Elwood O. Ellis, of Indiana : I wish just to call our attention to a point without asking us to give it any time, if there is nothing in it. I confess that I have a feeling of uneasiness in regard to the way we have left this invitation from our sister church. I notice the evening paper puts it quite prominently that there is a prospective union meeting. It mentions the kind invitation that has been extended. I can imagine about how the paper to-morrow will read. Now it has occurred to my mind that especially in this day when there is a growing feeling of union and sympathy with our sister denominations, we may make a mistake in not accepting in some form this invitation, however good may be our intentions. It seems to me in view of the fact that we have an opportunity at the morning session at 8.15 perhaps, to offer to meet with them in an hour of prayer and praise and Christian fellowship, that we certainly will not do our duty unless we at least make a proposition to that effect. I do not feel like making a motion, but I want to call our attention to it. It seems to me that we are passing over this in a wrong way.

A Delegate : The very same thing impressed itself upon my mind, and I felt that the invitation or request ought not to be passed by as we did pass it by this afternoon. I sincerely think that there ought to be some time specified, and I hope there will be when we may grant the request.

David Hadley, of Western : In view of the recognized fact that these two denominations stand, if possible, at the opposite poles, and that perhaps no such incident has taken place in connection with fraternal greetings, it has seemed

to me that before the Protestant churches of this country we would have an opportunity to set an example, and I feel very much like Elwood O. Ellis that I think we ought not to have turned this matter aside so lightly.

David E. Sampson, of North Carolina : I unite with the speaker, and propose that we offer to meet with them at 8.15 on Sixth-day morning.

Allen Jay, of Indiana : I had the same time in my mind, and therefore I am glad to second the motion.

Robert W. Douglas, of Indiana : I think they will probably adjourn the day after to-morrow. We have a very excellent delegation to send to them, and I know that they can explain matters satisfactorily. There is a pressure upon us. We are only meeting here for a few days. They have been meeting here for some time. I do not think we can spend the time with the pressure there is on us, however desirable it might be. I think sending a fraternal delegation to them with proper fraternal and Christian greeting would be all they would reasonably expect with the explanation that I know Timothy Nicholson and Levi Mills and the other friends can make. I cannot see any way myself of carrying out Elwood O. Ellis's suggestion.

Timothy Nicholson, of Indiana : On further inquiry of some of the members of that convention, I find they are quite disappointed themselves that they cannot have any more meetings in Tomlinson Hall after to-night. They are compelled to give it up, and have the prospect of being in Roberts' Park Church. Their convention closes its business to-morrow night, except that they have a session on Sixth-day morning to hear the report of the Committee on Organization for the coming year. That is just the situation with regard to their work as I had it from one of their members this evening. The thought of the committee was to go to-morrow morning at nine o'clock, or else at two o'clock. I have not been able to see our committee since I got this information as to which time the committee might take.

Abijah J. Weaver, of Indiana : As it has been proposed that we meet with them at some morning session, if they adjourn, we probably will have to meet at some earlier date. I do not see how it will interfere with our transaction of business as the morning session is a devotional session and not a business session, and they have asked us to meet them in a devotional meeting, and therefore I favor very much meeting with them.

The Chairman : The motion is that the committee be directed to suggest a meeting with them at 8.15 on Sixth-day morning.

Timothy Nicholson, of Indiana : They meet at 8.45.

William L. Pearson, of Iowa : If they are going to adjourn on Sixth-day morning, it might be better for us to give an alternative, perhaps to-morrow afternoon also, in case they could not meet us on Sixth-day morning.

Timothy Nicholson, of Indiana : They meet at two in the afternoon.

Elwood O. Ellis, of Indiana : My thought was simply this, that if we extend to them the suggestion of Sixth-day morning at 8.15, then we throw upon them the responsibility of accepting it. We suggest it as the time convenient for us, then we have done the proper thing, and we leave it with them.

(The motion is carried.)

The Chairman : I think we are ready to proceed with the regular program. I think in all probability it will be the desire of the Conference to have a little discussion at least on the subject. The subject for the evening is one that is attracting considerable attention. "Christian Sociology," to be presented by Professor Thomas Newlin, of Pacific College, Oregon.

Thomas Newlin, of Oregon : Delegates of this Conference: I am very glad of the opportunity this evening of presenting this subject. It is very near my heart, though I have not stopped to show every time the direct application to church work. The paper has been worked out in very busy days and nights of prayer that it might have an influence upon the church, and thus upon the coming of the kingdom.

CHRISTIAN SOCIOLOGY.

BY THOMAS NEWLIN.

Ours has been called a materialistic age, yet there never has been a previous age when the kingdom of inner consciousness had such a firm grasp upon the thought of man,—that kingdom which eye cannot see nor ear hear. We live in the era of sociology. The diversification of industry, the division of labor, and modern competition, have all made men aware that their condition is fundamentally affected by the existence of other men. At first, movement was individual, now it is social and institutional. More and more is the truth deepening that “one man is no man.” “The individual withers, and the world is more and more.” Men no longer depend upon the fixed physical relations in life, but are set to watch the institutional movements in commerce, industry or legislation, it may be, on the other side of the globe.

Human relations are very perplexing. Accurate observation and sound reasoning are sadly needed in this field. Popular philosophies spring up from sandy foundations and a wreck is inevitable. Every prophetic thinker to-day has his face set squarely against the ancient individualism, and his countenance is aglow with the dawning of the kingdom of social light. But the masses have only fragmentary knowledge in regard to social relations, and when this partial and inaccurate material is transmuted into doctrine, opinion and practice, it becomes a great danger and a menace to society. Great havoc has been wrought in the social world by men who take a fragment of truth

and regard it as the whole and final. The result of such an attitude is to narrow and contract life, and to follow it up will make a man a hide-bound obstructionist. Such examples are in society, in the church and in the State. They were useful in their day, when their idea needed emphasis, but when the world moved on they were not supple enough to move with it, and have been left stranded, conceited, soured and useless. The popular judgment is apt to become intoxicated with some splendid half-truths. Truly here "a little learning is a dangerous thing." The situation demands a strenuous effort on the part of all lovers of truth, for a sound and authentic philosophy. We must substitute revised second thought for our hasty and often erratic first thought. The church should not deal in any of the cheap theories that pass in the moral and religious world as sociology. Unless we conclude that the entire truth about the origin of society has been laid bare, and that men now have a monopoly upon the truths of social philosophy, then we must conclude that many who attempt to teach the public in morals and religion are sinning against their hearers by presenting second-hand, aggressive and inflammatory sociological dogmatism. Christianity, to say nothing of science and common sense, demands that there must be adequate investigation and tabulation of the conditions before there can be any judgments formed or opinions expressed. If we really mean to help society we must know men in their social relations, have a real enthusiasm for humanity, know its aspirations, its successes, its failures, its joys, its sorrows, its heartaches and its soul longings.

We live in a time when re-statements and reconstructions are necessary. Our new theology is not so much new as it is a re-statement of old truths and a reconstruction of principles which make the whole structure appear new, and in its applications and methods it is new. The same may be said of education, psychology, ethics and economics. As a science sociology is new. Language is the instrument of thought, and sociology could no more progress without new words and new statements than can the

industrial arts advance without tools and machinery. Sociology is the science which arises from the association of mind with mind. But life influences life, and continual re-adjustment is necessary. Sociology studies the mind in action, and the mutual adjustments of life and its environment in the social medium; it is the science of social elements and of first principles. It is thus seen to be not a superficial or trivial science, but fundamental, and the highest of all sciences, the crown of education and the foundation of civilization.

But what is meant by Christian sociology, and what is to be included under this term? Christian sociology means simply the sociology of Christ, his philosophy and teaching about society. While it can truly be said that Jesus gave no system of sociology, it can just as truly be maintained that he gave no system of theology or ethics. The seed of the kingdom was planted in social soil, and the leaven of the kingdom is quite as much social as personal. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This is the basis of all theology. "Thou shalt love thy neighbor as thyself." This is the the foundation of all true sociology. Jesus says these two commandments are alike. They are co-ordinate, and must stand or fall together. Moreover Christ told them who their neighbors were. Theology deals with God as manifested in the rational and moral nature of man, while sociology shows us God and man united in the institutional life, in which the love and will of God are worked out through human instrumentality.

It has been very difficult to gain a true appreciation of Christ's social teachings, because the study of the New Testament has been permeated by an individualistic philosophy. Theology has worked almost solely along the line of an explanation of personal salvation, and the idea of the solidarity of the race has been neglected. Religious teachers have been right in insisting on individual saving faith, but they have been wrong in applying New Testament teaching to men as if they were isolated beings,

and in overlooking the sociability in human nature. Individualism in Biblical exegesis has greatly biased interpretation, and has narrowed Christian truth to a sphere in which Christ never meant it to remain. A new society was quite as emphatic in Christ's teaching as a new man. Faith, hope and love are all social in their nature, for they lead the individual away from himself into social relations. Every Christian grace and quality of the spiritual life does the same thing. Christian sociology is in great danger of falling into the same error into which Christian theology has fallen, that is, of erecting a philosophy upon a single term or a single sentence, and supporting it with proof-texts, with total indifference to context, date of authorship, and purpose of the book; or without thinking it necessary to take into account the personal equation of the author. Again, as in the sphere of theology, sociologists have mistaken what they think Christ ought to have taught about society, for what he really did teach.

Now there is but one way to find out whether Christ taught any thing that can be called sociology, and that is by a systematic study of the New Testament, aided by all the modern methods, and the wisdom of the ages in Biblical criticism. The student in this field will care not so much for results as for accuracy, and will always be ready to re-cast his opinions when proof is in evidence. The inductive method is the only safe method, for his desire will be to find out what exists, not to prove some traditional or preconceived opinion. But we must always remember that both Jesus and his original biographers were oriental, and that thought is always deeper and fuller than words. Christ's figures of speech are so perfect and his style so concrete, that we are tempted to forget that his teaching often lies not in the form of words, but in the analogy, and often the real essence of his teaching is far removed from his form of words. But we can not gain a complete understanding of these questions from a study of the New Testament alone, for history too has a meaning here, and is a living commentary upon the creeds. In re-

gard to very many of the social and political questions Jesus was silent. This is not without significance, for he did not give rules of conduct, but rather principles of action, and his words are never to be taken as maxims, but as scattered fragments of a complete system.

The value of the individual is emphasized in Christ's teaching of our sonship to God, and in the Christian doctrine of the Incarnation and the Atonement. But it is just as clear from his teaching that in order for the individual to realize his purpose, or even to preserve his individuality he must place himself in social relations.

The Christian ideal is the realization of the kingdom. What then are the problems of sociology? It clearly has to do with the whole institutional life of the people. Civilized life is manifested in five principal institutions: the family manifesting the social customs, the State showing forth the political ideals, commerce, illustrating the industrial life, the school, exhibiting the ideals of culture, and the church showing the religious ideas. These are the forces that mold our civilization.

Humanity can be really and truly social only when it is fraternal. The family is the first social unit, and nowhere is Christ's teaching more clear and lofty than in regard to marriage and divorce. The home-making instinct is a natural one. If this is neglected then society, the church and state must suffer. All society is interested in the welfare of each home. But the family cannot be absolutely self-sufficient, for it must have the help of the other groups. Wants of all kinds are supplied from the ideal home. When we think how Christ was interested in the home, and his ideal for the family, and compare this ideal with the real, our hearts sink within us. The miseries of the world as well as its happiness are centered in the home. Ought the Christian church to be interested in the quality of the homes of our land? Is the Christian church intelligently acquainted with our home-life? The first query must receive an emphatic affirmative answer, and the second a sad negative. We have only to explore the so-called homes of the poor in our great cities,

and the palatial residences of the rich where oriental barbarisms and refined vices are practiced, to find that the home-life is very defective. Go to the great centers of population, and there witness the insufficient breathing space, defective ventilation, the absence of natural light, the inadequate cooking utensils and the ignorant cooks, the unwholesome food, the scant but dirty and broken furniture, the absence of all art and culture, and of everything that would tend to refine and elevate. Or go to the homes of the poor in country and village, and there witness the degradation, the misery, the sufferings and the nameless agonies. What are the fruits of such home life? Is it any wonder that lives are intemperate? Such homes educate thieves, tramps and prostitutes, and then Christian people set to work to reform them. These miserable homes send out coarse, rude, insolent, incompetent additions to our population. Insanity, suicide, and every kind of vice are here augmented and encouraged. Bad homes produce bad boys and girls. Lax home discipline encourages licentiousness. Such undisciplined children are apt to grow up to be pests and annoyances to society. When will Christian parents recognize their sacred obligations, and arise to their God-given opportunities? Every barrier to the true family life and culture, is a bar to the coming of Christ's ideal, and a backset to the reign of righteousness. Our search for ways to help humanity will find a beginning in the home. Help given here is a practical Christian sociology. The environments either ennoble or debase the soul. What infinite opportunities are open here for the lady of true culture? Poor and rich alike have never thought of a thousand means of culture already within their reach, and it remains for Christian sociology to suggest these helps, in the way of household economies, improvements in the preparation of food and clothing, in the care of the home, in planting intellectual culture, and religion in the home where these things are strangers. Here are real avenues for showing to the world what Christ meant by teaching his disciples to pray for the kingdom to come. Every home ought to be a sanctuary, and

when the holy flame on the domestic altar is extinguished it burns dimly everywhere else. I plead in the name of him who made sweet and sacred the memories of home and family life, that the church may arise to her privileges. Sociology here it not far from any one of us, and missionary fields are right at our doors.

Let us next glance at the Christian ideal for the state. The union which Jesus presents is an organism, not a mere aggregation; a fraternal union over which God is to reign. The new kingdom is not a commercial association for exchange and general economic purposes, but an organic union, as of members of the same family. Jesus stands committed to no political dogmas. The Sermon on the Mount is not a political document, as some have thought, for we must appeal to the spirit of Jesus and not to his specific sayings, if we would seek his sanction in politics. A system is Christian not because it is of a certain form, or supported by a certain creed, but because it is an attempt to realize the principle of love which is the foundation of all the social teaching of Jesus. It is difficult to be hopeful in the face of Armenia, Cuba, party campaigns and municipal governments, but I fully believe there is no other attitude for all those who pray for the kingdom to come on earth. Christ was a great advocate of Christian citizenship. To be a good citizen and to have an enlightened and clear conscience are the two aspects of the same thing. These conditions cannot be separated in an individual. The conscientious performance of duty is what makes good men. Voting right and attending the primary is not the whole duty of good citizens, for the primary is often only a secondary, a machine for recording bribery. The patriotic citizen must be on the alert everywhere, but we must give encouragement to a new order of patriotism, a patriotism based on righteousness and brotherly love. Our citizenship is low, not because men do not know enough but because they are not good enough. This evil may indeed be the result of ignorance, hence public education along civic lines must be promoted. The church must hasten to make the citizenship righteous and

Godly. Christian sociology believes in material improvement, in better homes, in improved and clean streets, in cheaper fares and nice parks. The Christian sociologist will inaugurate and second all such movements, but he will not be satisfied with these things, for he sees that these may exist, and at the same time the humanity that walks these clean streets, and lounges in these beautiful parks may be rotten at the heart. Nor will conversion be enough. Some enthusiast will say, "Convert the people and never mind about the parks, the streets and the tenement houses." Here is a fallacy. As long as families are reared in unfavorable surroundings it ought to make much difference. Religion will not thrive in the midst of dirt and depravity, nor will ideal surroundings make ideal men. The devil cannot be kept out of green parks, nor can human depravity be dumped into a heap and burned with the trash. Goodness and social intelligence must be wedded, and the church is sinning against the spirit of its Founder when it remains ignorant of existing evils. But there are signs of promise. Our patriotism is growing more civil and less military. We still have many citizens who will gladly spend their substance and lay down their lives, when their country's honor is in danger from a foreign enemy or domestic foe, who in time of peace will not sacrifice a little time and ease for the public good. Such men attend strictly to their private affairs and leave the public matters to be managed by dangerous demagogues. This has become so expensive that the public conscience has become aroused and is deeply interested in civic affairs. It is the spirit of Christ to ethicize politics. The church must stand behind this new movement, and do it rationally and logically. I plead for a living, active agitation, a calm and patient investigation and explanation of conditions, causes and principles. I have no sympathy with much of the fuss over symptoms, specifics and panaceas, for they are so often selfish and egoistic, rather than fraternal and altruistic. Action is much more effective than discussion. There is a better work than criticism of institutions and measures, and it is greatly to be hoped that Christians will

not, under the name of sociological work, join a society for the promotion and enjoyment of misery and melancholy over the sins of corporations and municipalities. A return to Christ is the ideal in politics, and we must look to him to furnish the ideal in statecraft, as well as in morals and religion. I see hopes of the realization of the Christian ideal, and I dare to say this in the face of current history.

What was Christ's attitude toward the industrial world? If ever sanity and soberness are needed it is when we approach a question like this. It is a hopeful sign that although many men are hostile to the church, and ridicule the Christ of the church, Jesus of Nazareth commands almost universal respect and reverence. Christ was not an economist, nor did he deal in abstract definitions. Charity is not communism, and Christian communism never had the approval of Christ. But the spirit of the Pentecostal communism is as permanent as Christianity, because it is the spirit of brotherhood. The communism of saints is a Christian fact. The communism of force, making all men equal, is abnormal, but the communism of love is rational, because we are "members one of another," brothers in the same family. Christ did not condemn competition, nor did he speak for or against trusts; he neither speaks in favor of strikes, lock-outs, trades unions and boycotts, nor does he forbid them. He was the friend neither of the capitalist nor of the laborer as such. His demands upon the rich and poor are alike. He belonged to no class of men for he was the Son of Man. He did not regard the material world as evil, except it be made an end in itself, but he treated it as though it was created to be the manifestation of the spiritual in God and man. But Christ was clear in his denunciations of those men who took possession of the material world at the expense of souls, who found in wealth no fraternal bond, who became selfish and forgetful of their social obligations, who built barns and forgot their souls, who gained the riches of the world but forgot their neighbors who were stoned by thieves or lying full of sores at their doors. The face of Christ is set against everything that does not tend to advance the com-

ing of the kingdom, and the only way to escape his pronounced woe, is to abandon any life that does not promote a fraternal feeling. The great social cure is friendship. The industrial relations of men are now so close that they are unbearable unless they are right. Men are now compelled to recognize the rights of others as well as their own, and whenever a man recognizes another's right, he thereby acknowledges his own duty. The watchword of selfishness is rights, but the password into Christ's kingdom is duty. Christ gave the only laws upon which industry will succeed, the law of duty and the law of love, and whenever these laws are not obeyed there will be strife, capital will oppress labor and labor will combine against capital, men's commercial interests will conflict and nation will rise up against nation. The church must proclaim these laws of service and love as applicable in every sphere of life and binding upon every conscience. Industrial trials, distresses and social alienations must be met not by a lifeless, nominal church, but by the intensity of Christian truth, and by Christians living every day and everywhere, the truths they profess. Our industrial problems are almost entirely new. Has Christianity no solution for these new problems? Did Christ spend his force on an older order? A return to Christ will cause new light to break upon the industrial world. We will see that his law is social and pre-eminently so. Selfishness is destructive and disintegrative, but love is constructive and social, the real antidote for all the varied ills that beset capital and labor.

The division of human life into sections, each with its appropriate name, is a survival of the old philosophy. Human life like the divine life from which ours is derived, is one and cannot be divided. We cannot call one part secular and another part religious. God was no more secular when he piled the mountains in ridges and placed the minerals in the depths of the earth, than when he received the adoration of his saints. Each day has its special function and service, and love reigns the week through or it reigns not at all. Our relations among our fellow-men from the basis of Christ's judgment of our relation to God,

hence our serviceableness in the social world is the measure of our acceptableness to God. In God, humanity lives and moves and has its being, hence our attitude toward men represents accurately our attitude toward God. No orthodoxy in belief, or ceremony in practice can be in any degree a substitute for right social relations, for the universal form of our social relationships is religion. God is rights, but the password into Christ's kingdom is duty, brethren, and when Christ is reproduced in our institutions, and multiplied into society individually, then this fellowship will be the manifestation of the Holy Spirit.

Let us look at the Christian ideal in the intellectual world. This is a most important element in the sociological world. The importance of shaping intelligence is greater than is generally conceived. The school is a social function whose end is not so much to fill the mind as to start it on a voyage of endless discovery. Education brings added responsibility. The real office of knowledge is to be the servant of love, and the purpose of education is to develop the child unselfishly. But mere scholarship is in danger of agnosticism and egotism. True scholars are always beneficent, but those abnormally educated are tempted to withdraw from society and hide away among books.

Christians should be vitally concerned with the new movements in the educational field. Thought is quickening in many directions and nowhere more rapidly than in the social world. Society is beginning to be self-conscious, and is seeking to explain itself—to seek the laws of its development and the conditions of social health and disease. New sciences are arising everywhere, for the true aim of science is to show the meaning of familiar things. It will be disastrous if this new movement is allowed to assume an anti-Christian attitude, or even an unchristian attitude. When a question is raised we must go to Christian scholarship for an answer and unchristian scholars and unscholarly Christians must not be followed. Jesus Christ laid down the fundamental laws upon which modern thought is built. The church must enlarge its horizon to correspond

with the enlarged thought of the world. Christian scholarship must be encouraged and protected. Christian sociology teaches that all truth is sacred. It is characteristic of ignorance to be fearful of changes and unexpected visions. Superstitious people close their eyes and run away for fear of seeing ghosts, when if they would only investigate with open vision they would find that no ghosts exist. The socialized Christian will not be fearful of honest investigation anywhere, nor will he be perplexed if conclusive evidence is produced showing him that his notions are erroneous. A new estimate of the universe has come to man, and a new interpretation of the world. Sociology is based on this enlarged thought. History does not hold her torch over the cradle of humanity, nor does revelation explain it in historical terms, but history and revelation unite in bearing testimony to an intelligible and intelligent evolution. The new science, the new ethics, the new art and the new religion, have all been enlarged and enlivened by sociological thought. The day is past, and will never be recovered when the old time methods and statements will have power with the men and women of this world. Shall this enlargement be possessed and espoused by the church, or shall it remain in the narrow groove, and surrender the larger, more vital and more beautiful territory to the evil one? I believe the church of Christ will see and make use of her opportunity. The movement back to Christ means so much in the life of society.

The signs of the times in the religious world are ominous. We are living in the midst of a transitional period in religious thought, and the pre-eminent characteristic of this period is the return to Christ. The kingdom of God is being rediscovered. Never before have the character and words of the Master been so closely and affectionately studied. We are breaking away from traditionalism. Each new day is freighted with new consecrations and new revelations of Christ. No draught now satisfies the thoughtful unless it comes from the fountain head. There is a perceptible movement of the churches toward one another.

The most important question to-day before the ecclesiastical world is that of church union. How like the spirit of Christ such a movement is; "that they may be one" seems now a possibility. How unlike Christ is the spirit of schism and disruption that has been witnessed in our churches. But what is true unity? Here sociology has made its most beneficent contribution. The method of abstraction has been tried. This would exclude all but what are exactly like the ideal; all differences would be eliminated. This is the union according to a creed. This in the church has produced individualism. "Believe like I do or you are unorthodox," says the religious dogmatist. But the sociologist will recognize that the differences are often the most valuable part of the true unity. This idea in society produces asceticism, and in politics, socialism. Such unsocialized Christians delight to sing "This world's a wilderness of woe," and "Farewell, vain world, we're going home." This is fancy and fiction, for in reality such people are as tenacious of life and material things as others.

Another method of unity is a physical grouping of individuals, thus making an aggregate. Put all the churches into one group, and we will have church union. Not thus was Christ's ideal. In the social world this idea leads to the vicious practice of helping individuals as they are; it hastens to relieve suffering and poverty regardless of their causes. Such conduct multiplies diseases. All help given to an individual, without at the same time helping him to take his normal relations in society, is social mischief.

Organic unity is the plea of sociology. Take a seed and mix with it the lime and potash, and other mineral and vegetable elements which it needs for its growth, and you will have a physical union, but it will be disgusting to the sight and useless to life. But let that seed organize these elements, and we have the type of how the food and the beauty of the world are produced. This is the true union, the union of life. Every element in its proper place, every appetite and passion of our natures filling its God-giving function. Making virtues of our vices, by an

invigorating life influence is Christ's method of union. These natural powers which so often lead to terrible and swift destruction, may also grace life with beauty and glory. This method in the social world will not offer so many patent remedies for social ills as the other method, but it is the way of life and the way of the coming of the kingdom.

The churches must be vitally concerned with this method of organization in every one of our institutions. The church is the training school for the kingdom of God; it ought to be related to every part of human society. It has no meaning nor justification except as it ethicizes and spiritualizes the family, politics, education and commerce, and all things allied to these institutions. Whenever the church isolates itself from society, setting up an ecclesiasticism of its own with a creed, a culture and an enjoyment of its own, just so soon it becomes not only a dead church, but a shame and a sorrow to him who went about doing good to all men. The apostolic church not only inspired but outlined and performed much social work. The institutional church is doing the same thing now. The church of God must practice as well as preach. I hope that we may learn a lesson as applied to church extension and home missions. So many churches are mere cumberers of the ground. I speak reverently and thoughtfully when I say that all money spent in the support of superfluous churches would better be burned up or cast into the depth of the sea. The man who strives to build up his church as an end in itself, is not only worthless to society, but is contemptible and a bane and blight to the coming of the kingdom of God. Regeneration is not only necessary for the individual, but for society in all its functions. Love is the dying of self and the birth within of a new and richer self, hence the family, and all social life is based upon regeneration, not figuratively but really. In politics, industry and education the same truth prevails. A spirit more noble than his own must come into a man enabling him to see in civil society, state and nation, commerce and

science, a sacredness and social claim, which amounts to divine authority, so far removed from his own littleness and private ambitions, that competition will be out of the question. In every sphere of life a man must become a new creature before the ideal can be realized. "Except a man be born anew he can not see the kingdom of God." The best evidence that Christ could give to John in prison of the coming of the kingdom was that "lepers were being cleansed, the dead being raised, the deaf were hearing, the blind were seeing, and the poor were having the gospel preached to them." This was practical sociology. If the church has healing power let her go to those diseased; if comforting power let her go and hold the hands of those in sorrow; if lifting power let her go to those who are fallen. Christian sociology is permeated by the new commandment, "Love one another as I have loved you." How strange it seems to see Christians preaching holiness and dissecting their fellow-Christians who do not believe exactly with them in theology. It would be strange, indeed, if the dawning of the twentieth century should find the church at a standstill, while everything else is marching on. Christian sociology demands some new theological habitations for faith and seeks emancipation for the human mind from the ancient bondage of creed and church authority. It believes the world is weary of formalism, and is longing for Christ, and also believes there are visible signs of return to the Christianity of Christ. The gospel of human brotherhood is seeking to make real the spirit of life in the home, in the school, in the state, and in the industrial world, as well as in the church.

A careful study of Christ will give us a method as well as an ideal for the new social order. Alexander, Mahomet, Caesar and Charlemagne have all failed. Christ cannot thus erect his kingdom. Not a new and greater power, but a new life is needed. The kingdom is not to come with observation, for the mustard seed was its type. Physical wants are pressing and legitimate, but they are very inferior to the higher realities of life. Not compulsion but loving impulse is the avenue to worthy living. Philip was

right. Seeing the Father has satisfied humanity. Because we are sons of God we are therefore brothers, and the love which springs from these relationships is the key to the kingdom. The new kingdom was to be made for man and made out of men. Jesus believes in the powers and capabilities of the human race. This regeneration is possible because humanity is salvable. The new society will not be a perfect society, but will be progressing toward perfection. These things are not beyond the reach of society, and I believe there is no power that can prevent the realization of our fondest dreams for social regeneration. The method of this progress is in general to be one of development and evolution, the method of life and growth; it is to be made out of existing powers. It is to be an organic process, the assimilation of material quite unlike it, but by life processes becoming a part of its own structure. Biological analogies are frequent in speaking of the kingdom. But transformations wrought by life must necessarily be gradual—the steady growth of a seed into a tree, the increase of the leaven in the large mass, the gradual development of a fraternity which has power to assimilate an unregenerate society. The process was to be institutional and national rather than individual, but institutions are composed of individuals, so Christ set to work to win the single disciples, who were to be imbued with its own spirit, so as to leaven the whole mass. The end of this process is at the end of the age, the time of which Christ himself professed ignorance. Men that will not be fraternal cannot be made into brothers; they must be removed and separation must come if need be by a cataclysm. The meaning of this figure is not clear, but whatever it may mean it will be the triumph of the kingdom. By God's transforming power and through human efforts the regeneration will be complete—this is the coming of the Lord. "Even so come Lord Jesus."

But this kingdom lies not in a distant sphere and in another state of existence. It is here and now to all those who love and serve their fellow-men, under the loving im-

pulse of sonship. Loving homes, honest toil, strict integrity, sanitary dwellings, righteous citizenship, official honor, chaste art, upright government, clean cities and happy school rooms are some of the elements of the kingdom.

The progress of social evolution is marked by human depravity, corruption and intolerable burdens; by passions unsubdued, and appetites untamed, by unholy aspirations and ungodly ambitions. The subjugation and co-ordination of these things is the key to the kingdom, and he who helps in this noble work for his fellows partakes of the blessedness of the kingdom of God. Christian sociology believes that the life of society is organic, a mighty river of many different currents, with a single goal and one destiny for all its institutional life. The continuity of history clearly shows forth the natural and supernatural, the human and divine. The two threads of divine causation and the law of evolution are inextricably interwoven; break either cord, the natural or supernatural, and history becomes meaningless and human progress unintelligible. We must hold tenaciously to the continuity of the divine as well as the earthly, else our ideas will be confused and discordant.

There is great need of co-ordination in social reform, and it is the duty of the present generation to wed Christianity and the social movement. They are divorced now in too great a degree. Too often the Christian church is either ignorant, indifferent or suspicious of the social movement. Christian sociology believes deeply in the spiritual life, in the awful facts of sin and wickedness, in the necessity and possibility of salvation, in holiness and consecrated living. It believes there is no other name, but the name of Christ whereby men must be saved; its ultimate aim is to bring men to the worship and service of the Redeemer. It has no desire to do away with evangelical Christianity, nor to see the Christian church turned into a reform club or society for ethical culture. It loves the Christian church above all other institutions. It wishes not to see an insipid and bloodless altruism substituted for the life of true religion; nor does it claim that Christian

theology is a mere system of evolutionary philosophy. The only fault it has to find with Christianity is that it is not Christian enough.

Oh friends, I believe this is the opportunity for the church. I am persuaded that our own church has not lived up to our standard. I believe that we have lacked intelligent system in our work. Our churches are closed six days in the week, but dens of vice are wide open every hour of every day. We have rested on our past, proud of a noble history, living too much on tradition, afraid of progress and change, and resting thus in ease, personal security and beauty while "the hungry sheep look up and are not fed." I crave that the church may locate men and women who understand the problems of humanity. I plead that our colleges and academies may send forth young men and young women who know what the Christianity of Christ is. The only way to keep orthodox is to keep active and full of the spirit and life of Christ, rather than to narrow and dwarf our lives by emphasizing one or two phases of Christian experience and directing all our thought to some one phase of the truth. If Christianity is to hold its place and encroach upon new territory it must be Christianity rather than traditionalism or churchianity. Our ministers must understand the tenement-house problem, our pastors must know the social problem, our church must know the labor problem, and we all must know the problem of charity and benevolence. If we do not know the scope of these problems we will not know the Christ when he comes and stands by our side, and asks us about the work he gave us to do. Greek and Hebrew, homiletics and theology are interesting and highly praiseworthy, but the social doctrine of Christ is essential. What shall be the attitude of the church toward these problems? It must study them, espouse humanity's cause, be as broad as human needs, and as free as the air humanity breathes. Christ was the ideal man. Whoever felt the worth of a human soul more than he who healed the sick and comforted the sad and sorrowing? Whoever had more faith

and hope for the kingdom than he who came to institute the new order, and to deliver the keys of the kingdom?

Christian sociology is all and all for King Jesus, and it believes to its very heart's core in the social movement of these closing days of the nineteenth century; and in the face of a sad and sickening wreck, right among the flotsam and jetsam of humanity it sees the gray streaks of dawn from the coming years; it sees in this movement the creative hand of God, and believes that he will bring out of this chaos the beauties and glories of the new kingdom.

The Chairman : It is due to President Newlin to say that the Business Committee to-day granted him the privilege of more than thirty minutes. We certainly have had a broadened view of the mission of the church to-night. It is your pleasure probably now to enter into a general discussion for a short time of the subject matter in hand. Has any one any desire to discuss this paper?

William L. Pearson of Iowa : I have not any desire to discuss it. I am delighted with the many excellent things that have been said to-night in a very excellent way touching the church's duty toward all society, and I think there is much for us to learn in that field. Sociology has been a science only a few years, and it has done much to enlighten the church about what society really is, and what our duty is toward it. There are others in this room who are much better prepared to speak of it than I am, but I believe that Christianity gives inspiration and enthusiasm in the search of truth anywhere in this universe. It is our great privilege to search for it, and where we see any one eagerly at it we ought to encourage him. Christian sociology is what I should want to emphasize if it has any thing particular to do with Christians, and if it has anything to do with non-Christians there is perhaps all the more need of it. I think that in all of our researches, however, we should remember what I am sure President Newlin would agree to, that the cross of Christ should always be present in our study, and that from the cross of Christ we must proceed

in every direction if we study his work and the work he gives us to do in the church. I got a little recipe for the field of doubts, or I might say, perhaps for the fear of doubts in study, a few years ago. It was said by Dr. Somebody of one of our sister denominations, I cannot recall now, "You may have your doubts and you may have your beliefs. Doubt your doubts and believe your beliefs, but never believe your doubts and never doubt your beliefs." And so you may go forward and search for the truth. So long as we inspire Christian young men and young women to hold fast to that which they have, there is not much danger of their going wrong in the search for that which they have not, and I cannot understand it when they do step off of the rock and into the quicksands. So let us encourage the study of this subject for the good it will do us in the Christian church.

Timothy Nicholson, of Indiana : I would like to suggest to our chairman, as he is interested in one branch certainly of this subject, that I hope he will not be too modest when he has the vice-president just at his hand.

Rufus M. Jones, of New England : I will only take a moment. I do want to touch on just one phase of this subject which is before us. It seems to me that no sentence was ever spoken in ancient or modern times that so truly and fully endorsed the solidarity and unity of the race as those words of Jesus Christ, when he said, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." You cannot put your finger on a sore anywhere in the human race, and heal the sore without doing it to Jesus Christ; you cannot give a cup of cold water to anybody on earth without giving it to Jesus Christ; you cannot do anything to make life easier anywhere on earth without doing it to Jesus Christ. This one sentence of his floods the whole world with light, binds us all together, and makes us realize the oneness of the race. I think we have had enough to-night to show us that everywhere we look, it makes no difference where we turn our eyes, we meet a problem, and the church has too much stood off

and looked at the problem, and done nothing. You will remember that our Saviour illustrated it beautifully when he said there was a certain man who fell into a very unfortunate condition on the road between Jericho and Jerusalem, and a very prominent member of the church on his way down to Jericho, hastening down there to attend some kind of church business, saw this poor unfortunate lying in the road in this unfortunate condition, and he stood and looked at him, and if he stopped at all,—perhaps he did not stop, but any way he said to himself, ‘ There is a problem, there is a poor fellow down there who has had trouble; that is a problem.’ Then he hurried on. Then you remember that one of the other church officers came by, perhaps going from Jericho up to Jerusalem to attend church or something of that sort, and he hurried up, and if he looked at the man at all, said, “ Well, there is a problem and a very serious problem,” but he went on. Then you remember that a man came along on a very insignificant beast, and stopped by the way and got down under the problem and lifted on him, and he solved the problem, and he had the commendation of our Saviour in doing it. It seems to me that this parable which is a wonderful parable, opens to us the situation that is before us all. We must be Christians if we follow Christ, and we must have an interest in every problem that meets us in the social relations of men. If the law of love were as universal in its working as the law of gravitation is, it would be just as impossible for these conditions of society to exist which now exist, as it is for a stone to fall upward. You could not have a saloon in Indianapolis or in Philadelphia. You could not have them. They could not exist possibly. Dear friends, it is our business as members of the church, not simply to be interested in these things,—of course we are interested in them, but to get practically to work on the problem, to get our shoulders under the problems, and try to help solve them. We have got to make our Christianity practical. As I said the other day in Cleveland, we can not be like those men on the coast of Italy in the great storm, who sent in a report the next day that they did all they could to

help the people on the ship through their speaking trumpet, but the next morning forty dead bodies were cast on the shore. We have been trying to render service too much through the speaking trumpet. We need to launch the boat and go out to the wreck. We need to try and get our hearts right down where their hearts are beating and feel the situation, and then help, if we can help, in the name of Christ.

Elwood O. Ellis, of Indiana: We think that we have solved a problem, and we do, in sending missionaries to heathen lands. We have found as we have undertaken that work, that one of the difficulties is in gaining access to the homes and to the hearts of these people. So we are learning to resort to means through which we may reach these homes and hearts. One of the prominent and popular means of this day is for women to study the science of medicine that they may go into certain homes through that art, and then gain the hearts of the inhabitants of the homes. This is a problem under which we are placing ourselves as Rufus M. Jones has suggested, but there is a problem similar to it at home. Three-fourths of our people living in this country do not attend any church. That is not the worst part of it; with the great majority of this three-fourths there is such a distance between us that we can not get into their homes and hearts. As we go to our churches on the first day of the week, we meet persons to whom we dare not speak, simply because there are barriers between us which, under our present circumstances and conditions, are insurmountable. Here is one of the problems that we have to solve. I only wanted to suggest that there is a problem. It ought not to be so. It is something we need to study and prayerfully consider. And let us apply the suggestion that has been made, also, not merely to be interested in it, not merely to consider it a problem, but right in our own communities, wherever we live, to begin proposing some means of getting into such places, getting into such hearts. If our own church could solve this problem successfully, I am sure it would be demonstrated that it has a grand mission to perform.

Isom P. Wooton, of Iowa : If I knew how to use scholarly language, I would like to say something to-night. It is a little difficult for me to get hold of words to express myself on this, and yet there is in connection with the subject that is before us to-night such a relation of vital importance that I am going to dare to stumble out and do my best. The old expression of Jesus to his disciples is just as good to-day as it was eighteen hundred years ago, "Beginning at Jerusalem," and it has just as many sides to it now as it had then. The church then was held before these disciples, the center of the church as the place of beginning, and I do not know but this discussion this evening is pretty good for us, because it begins on us, it talks straight to us as Christian people, it comes home to us, and raises some very important questions concerning the conduct of the church, the way the church is going at these social questions, the carefulness of the church to investigate social questions. I do not know but it is because the church has left the social questions too much out of sight that the schools and colleges of our country and the universities have taken them up. I am informed that every boy and every girl in the colleges and universities of our country are studying sociology. They are compelled by the rules of the colleges or schools to bring forth a thesis on sociology, and that very frequently a list of social questions is put in their hands and they are compelled to select from the social questions such as they may inform themselves on, and be able to inform others on. I am wonderfully pleased with the fact that the social interests of our country are being pressed upon the hearts of our young people that are attending our schools and colleges. Yet we can not get away from the expression of my text this evening that if we take up the social question, there is a starting point for it as for all other interests of the church, and that is at Jerusalem. Unless the social question has in it first of all the element of the cross, and the tomb, and the resurrection, and the ascension, and the mediation of our Lord and Saviour Jesus Christ, with the precious blood of the atonement, we have lost our footing, and are only up sky high in the air, thrown up by the social question by the force of

the spring beneath our social institutions, leaving us to investigate as much as we please, and theorize as much as we please, and yet having no remedial force in connection with the investigation. That is the important interest that rests upon our hearts to-night. This world in the science of sociology is too much leaving the really effective force of divine grace in the Saviour of men, and making us take an outside and worldly point of view, resorting to an imaginary Christ upon the face of the earth. I protest against this course in any form whatever. Now these remarks, in this broken and unscholarly way, I leave, but my trust is in Jesus as my Saviour.

James Carey Thomas, of Baltimore: I read a little story which was published in England, now to be had in almost all of the book-stores, in which a little girl misunderstood the word *prodigal*, and spoke of everyone she met as *probable* sons. Instead of saying *prodigal sons* she said *probable sons*. It seems to me that is the foundation of all our efforts for mankind—the fact that they may be reclaimed and may be saved to the world and to the future. Now it seems to me the duty of every Christian to make use of all these institutions of which we have heard. We are living to-day in the midst of institutional effort, and it becomes the Christian in every community to see that he or she has a vital part in all these movements, that they may have Christ for the real motive, and that we may make use of all these opportunities that are put within our reach. It used to be said that one Quaker would shake the country for ten miles round, and I never understood that until I understood that that one Quaker sympathized with everybody in that radius, and tried to do all he could to help those people who lived within the radius of his and her influence. Now we have not only our duties which belong to the church, but also our duties which belong to the community. I am glad our society is taking up the question of good citizenship. I am glad to believe that a great many of us here are interested in the questions in which we unite outside of distinctive church limits, with all societies that are for the benefit and uplifting of mankind.

Each community has its social problem, and it becomes the Christian man or woman to study these problems, and to have a hand in helping to lift up those that are fallen, and in helping the community. I agree with our brother that clean homes, pure water, good drainage and ventilation, are things that every good Christian ought to try to secure to his neighbors and to himself. I believe also we ought to have a part in this great movement for the elevation of those in trouble, difficulty and distress. I need not question whether we all feel it. The only question is, are we looking at the subject in a practical way, and are we taking hold of it exactly where we can do it effectively? I have always remembered ever since I read it, the simile that Joseph John Gurney made in the days when the Bible society was first started, and Friends then took a part in it. He described the Christian's duty as like a pyramid. He said there was a grand broad base which related to the interests of humanity at large, in which he could unite with all his fellow-citizens of every creed and description in endeavoring to benefit men because they were men, and because they were in trouble, which was the broad base of his pyramid; and then there were certain other things in which, growing closer, he could unite with others in a special work for special objects, and he gradually went up to the top of his pyramid until he came to the church work, in which he himself was interested, and finally to his individual service, and he stood at the top of his pyramid. So, dear friends, there is a work for us to do, each one of us in the community in which he lives. Whether man or woman, each should be one to whom the people of his community will go for counsel and help. It ought to be known that his or her interests are with the welfare and benefit of all men, and so we may get in the line in which the Lord may open opportunities.

There is just one other thing. I do not think people ought to wait to be asked. I think there ought to be enough Christian impulse coming from the spirit of the Master to make us go out and seek the opportunity to benefit the community, and to help in every possible way in which the Lord may give us opportunity.

Emeline H. Tuttle, of New England: I cannot see that the Christian, the really redeemed man or woman, has any business in this life but to help to develop spiritual life, and to assist humanity. I do not see anything else for him to do. I never in my experience, which has been considerable in some lines, found a human being anywhere of any color or any people, but what if I managed to get into his heart, I found something that longed for sympathy. Dear friends, this is a problem that touches my heart. We want to go down into the depth of it. We want to go out and practice what we are preaching here to-night in theory. We want it to be real with us. I remember the Scripture that our brother quoted came home to me once very forcibly, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me." There was a sick girl at my house, an Indian girl. She could speak very little English. She was upstairs dying. I did not know she was so near her end, and left her with some Indian women to take care of her, and lay down to rest. I had only closed my eyes and got into a little doze, when somebody, either an angel or the Lord Jesus Christ, stood by me and said: "Could ye not watch with me one hour?" "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." It waked me up, and I went upstairs to Minnie, and found her dying. She looked up into my face and said: "I want somebody to pray," and dear friends, when a few of us knelt down there together, the Indian women and myself, heaven and earth almost met, and I never was in a place where it seemed to me that the blessed Lord Jesus was any nearer than in that spot with those Indian women. That girl knew but little. She knew just one verse of Scripture, which she had always spoken for her verse, and it was this: "And Jesus said, 'Suffer little children, and forbid them not to come unto me, for of such is the kingdom of heaven.'" She came to him, and that night she was very happy. Just before she passed away, which was about an hour from the time I went to her, she folded her hands and committed herself to the Lord in just a few little words in her own language. She began in

words which meant, O Father of God, and in just a very simple little prayer she asked the Lord to take care of her and keep her, and then she was perfectly happy, and passed away rejoicing in his love. Ever since that day, I have never had any doubt in my mind that when I was doing anything for God's poor, I was doing it for him. I know the time is precious, but I would like to tell just one other little story. There was a tribe sent down as captives. They were sad and disappointed. Everything had been taken from them. The old chief came over to our house, and I sympathized with him. I have a heart, and I praise God for it, that sympathizes with the poorest person on God's earth, for God made of one blood all the nations that dwell upon the face of the earth. This man was sad, and came to us for sympathy. I had a little girl, and he had a little girl about the same age. My little girl was a little larger than his. She had outgrown her clothes, and I wrapped up a bundle of little white dresses and other things for his baby, and he took them and went home. My little girl was sick at that time. She died in a few days, and we buried her. Soon after this, we went over to the other side of the river, and as we passed through the camps just in the twilight, I said to my husband: "Stop a minute; I want to go in and see the old chief's little daughter." When I went in I said: "Where's the baby?" They all bowed their heads, and tears began to drop down their faces. I knew very well what that meant. It meant that their baby had died. After a while the old chief raised up a stick that had five notches in it, and said: "One baby die, another baby die, and another, and another, and another." All had died. He had none left. I said to him: "One baby die, and another baby die; my babies all gone too." And so there was something in common between us. There was something on which we could sympathize together, and there on their buffalo robes we had another season of prayer. I tell you, friends, it pays to be working for God's poor. Maybe we are just waking up to-night to the responsibility that rests upon us to go out into the highways and hedges all about us, and carry the gospel and carry sunshine and comfort and con-

solation to those that are trampled down, and that are in conditions worse than our own.

S. Adelbert Wood, of Kansas : Certainly the subject of the betterment of society is not beneath the consideration of Christians. I believe that the Christian man is one who will want to stand out prominently showing that all there is of him is on the side of every true reform, and I believe that the faith of the church, the character and practice of the church should be such that the world will know that whenever any true reform comes before us they may know where to find the church. If we follow in the footsteps of our Master, we shall seek to better the condition of men around us in every respect, even if this betterment will not come to the fullness that we desire in the salvation of souls. Yet we feel the importance of recognizing that if we could get all the reforms that we desire, every single last one of the reform movements that are on foot to the number of one hundred and fifty, even if we could know that all national difficulties would be settled by a board of arbitration, that all our implements of war would be beaten into implements of agriculture, if we should get the prohibition that we want of the manufacture and sale of ardent spirits, and the Sabbath reform, yet these people would still not be converted; so it is important that we recognize that there is a difference between civilization and Christianization, and yet I say that it is not beneath the dignity of the Christian church to show herself on the side of the advance of civilization. It is true that the greatest agency in civilization is Christianity, that if we could get the people Christianized, they would very naturally become civilized. Some one has said that Christianity is not revolutionary, but those of us who have found Christ, been converted, have found that it has revolutionized us very much, and we believe that it will revolutionize society. So let us see that as Christian people, as a Christian church, our principal charge is to get men to come out and be separate from the world, to become Christians, and that we do not get the mistaken idea that the object of Christianity is to civilize the world, and that by a high degree of civilization the

world is to get into that condition that Christ shall come and find the world ready to receive him. If we have hopes along this line we shall labor in vain, for the Scriptures give us no such encouragement. The question is, shall Christ find faith on the earth when he comes? We shall find at his coming that no matter how high a state of civilization we may have attained, it will be only those who have come out from the world and are separate—that have come under the reign of God,—that will be ready at his coming to receive him who will come in the clouds of heaven with power and great glory. There seems to be a tendency in some places to get the idea that the world may suddenly be better, that that which is of the world to-day within a few days may not be of the world because it shall be permeated and civilized, but we shall find that that which is of the world is to be come-out-from. We are to come out from it. It is not to be brought over to us. May the Lord help us then to see the great work that the church has to do to-day is to get men converted, to get them to come to Christ, and this is our chief work, and as to these moral reforms, they are largely secondary, very largely so. I say again, our work is to get men to come out and receive him, in whom alone is life, that he may give life unto them. Without this, however much we may better society, however much we may do along these lines,—and it is our place to do all that we can,—it will be unavailing without the other. You may go into the home of the drunkard, and you may get him to put away his drunkenness, and make an end of the poverty and wretchedness in that home, but unless he comes to Jesus Christ and finds salvation, at last he will be lost and perish. However much we may better society, unless it be the betterment that comes through faith in Jesus Christ, that comes through being born from above, unless it be the betterment that comes from the incoming of Jesus Christ, the Son of God, it is of no avail, for they that have the son have life, and they that have not the Son of God have not life. It seems to me that in a conference like this, where we consider the subject before us to-night, important as it is, it is very important that we recognize and

make this distinction. Thus let us see to it that men and women around us are impressed with the fact that however perfect their civilization, unless they are Christianized still they will be counted among the lost that know not Christ at his coming, and will have no part in his coming kingdom. For his kingdom is one that is higher than civilization without Christianization can possibly reach; and yet as I have said, may the Lord help us as a church when the question comes up of a moral reform to stand where the world will know without waiting to see where to find the church. Then we shall find ourselves in everything working unselfishly, casting our ballots unselfishly, working for the betterment of society, instead of for a little office or something of that kind for the aggrandizement of self. The question will come up, What will better society? And I rejoice to know that in all these things we may labor for the good of our fellow-men.

J. Walter Malone, of Ohio: There is a little text on my mind,—I will leave you the text, and preach the sermon the next time I get a chance,—and that is this: “Why speak ye not a word about bringing back the king?” The king’s presence will settle the question. I am an old George Fox kind of a Quaker. Let us do as he did. He in his single life lived somehow so that nearly two hundred thousand people accepted Jesus Christ and turned to righteousness. That is the kind of living and that is the kind of sociology that will bring men to that very place that we are talking about, the love of the Lord Jesus Christ. Oh, I just wish that it were not so many Quakers we had, but about half as many earthquakers. The Lord wants that kind that Dr. Thomas was speaking about, and he just wants us to work at this question in the power of the Holy Ghost.

Beloved, we will never get the world converted. I was interested in Bishop Taylor when he was in our city a few months since, talking about the wonderful work they were doing, getting people converted by the hundreds and

thousands, and yet he said according to the best figures, it would take them two hundred and forty-five years to convert the people in India alone. Well, I said, how will it ever be done but by the coming of the King of Righteousness one of these days. I am not discouraged, but unless we Friends get at it as George Fox did and get our hundred thousand apiece, I do not know what is the hope for us. Beloved, I do not believe we will ever get it done by education. It will take too long that way. We will have to take the short cut. Why, even if we got them all educated, they would not be saved, as has been well said. That is not coming to the Lord Jesus Christ. I remember General Booth speaking in our city, telling about a great ship-wreck where people stood on the banks singing so sweetly, "Rescue the Perishing." That won't do it. We have to go for them down where they are. If every Friend would get his hundred or his thousand saved this year how we would tell for God. I believe we are just playing at religion. I believe our Quaker meetings, every last one of them, ought to be places where we are getting our scores and our hundreds of people saved from their sin, every day of our lives, so that all around our meetings would be raising up men who are being saved, as the old apostolic church was doing day by day. Let me tell just one little story. There was a boy who was a silly fellow, sitting by the roadside, and some men came along who had lost their mules and could not find them. They found him sitting there and they said, "Say, Sam, we have lost our mules. Do you know how we can find them? We have searched everywhere." He said, "I will find them for you," and he sat down on a rock, and after a while he got up and walked right over and found the mules. The fellows said, "Why, Sam, how on earth did you find them?" And he said, "I just sot there and sot there and thunk a bit and I just thunk of what I would do if I was a mule, and I went right there." And so, do you know, I think if I were a sinner what would I do in Indianapolis, where would I go? I am afraid I would not go to the Quaker church. Say, let us go down where they are. Let us go down in the power

of the Holy Ghost. You will find them there by the thousands.

Our city is a city of homes. Not these great massive buildings where a hundred families live in a house. No, no. We have a city of homes. Homes all over our city, plenty of good fresh air and good water. Beautiful homes, but there are sinners there just the same. Sinners by the thousands, living within a mile of our home by the hundreds. They are drunkards, and whoremongers, and wicked men, and nothing will save them but Jesus Christ. There is a great, big, lovely sociological institution right there in one of the worst neighborhoods, and the bad people are scattering out everywhere and leaving the whole institution. But, say, beloved, do you know that the power of God will reach them? Let us have the greatest Quaker meeting there is on the American continent, just a place where there will be fire from God and it will fall on them when they come near the place. But listen, the tares and the wheat are going to grow up together until the harvest. The tares will grow a little faster, but they will grow together until the harvest. Don't let us go to raising tares, but let us raise wheat. Get men born again. I believe in all this education. Amen, if we have the Holy Ghost back of it.

David E. Sampson, of North Carolina: Lying right at the foundation of the Sermon on the Mount are those seven beatitudes, and if you will take the trouble to trace them through from the starting point, you will see they bring man to conversion. It starts with him there and behold there then follows that beautiful life of which we are talking, that beautiful practice of which we are talking, that life of doing of which we are talking, but it starts with conversion, it starts there. A man asked me one night to go down into his little corner and have some meetings. I said, "What do you want me to go down there for?" He said, "You people go around into a community and get people converted and you just change that community. You go into some community where they are gambling, and

dancing, and card-playing, and they are drinking, and you drive it right out of that community." And he said, "We have another corner of it in our county, and I want you to go down there." I went down there, and right there where they had those things, is a little Quaker meeting house. They tell us that if every Christian to-day would, during the next twelve months, save one soul and then the next year the added number would save one more, and so on, in twenty years the world would be converted. We have been trying the work for nineteen hundred years, and there are more unsaved ones to-day than when we began. Ah, friends, the way to reach this question is where Christ starts it, that is, just *be*, before we will effectively *do*. I have tried this thing. I have seen men steeped in iniquity, sin and drunkenness, whom people have told me it was no use to talk to. They say, "We have had them sign the pledge, we have gone among them, and encouraged them by gifts and philanthropy and acts of kindness, but they will just go right down in spite of all you do."

I just throw my arms around these men, lead them to the altar, get down and ask God to convert them; and I can take you to those homes, and they are Christian homes, never any drunkenness since. You may go to the Keely cure, and you may see them there as I have seen them, when they were dying of delerium tremens. Ah, dear friends, there is no effective way of meeting this question but in the way Jesus Christ said, and that is, *be*, and then God will give you the Holy Spirit, then *do*, and as you go, be full of the Holy Spirit and you will get an entrance into men's hearts. Let us not forget that in the wondrous sermon that Jesus Christ gives us, He attacks these questions. He says, "Not every one that says unto me, Lord, Lord, shall enter the kingdom, but he that doeth the will." He says, "Many shall say unto me in that day, Lord, open unto us." They have been doing, oh, yes, they have been doing. We have preached and we have done this and that. In thy name we have cast out devils and done many wonderful works, but he says, "I never knew you." Ah, these persons had done good to others. They may have helped

others, but they never got themselves right, consequently, whilst they may have helped a few, they sank. May God help us as a church to go out in this soul-saving work and then we shall see this question of reformation starting from its right standpoint.

S. Edgar Nicholson, the President : I would like the indulgence of the Conference for just four or five minutes. I know it is late. I am very much impressed with the fact that there is nothing that can stand in the stead of real, genuine conversion. We have heard this evening that civilization is not necessarily Christianization, and yet, I am more and more impressed with the additional fact that we have certain conditions in our midst to-day confronting us, toleration of certain evil practices that are so deadening the public sentiment and searing over the individual conscience, that despite all the preaching that the church may give and despite all of our individual efforts to save souls, the poor soul never gets the faintest whisperings of the glad tidings of great joy, and I have come to the conclusion very much, my friends, that the mission of the church is more than merely the salvation of the individual soul, and I have come also to the conclusion that one of the best ways to reach the individual soul and get it converted is to remove, in the first place, the obstacles that stand as barriers between us and the individual soul. I believe very much in the idea that before you are going to get a lot of people converted in this country, or any other country, it is going to be absolutely necessary that you change and renovate the conditions of society until these barriers shall be removed, and then you will have free access to the individual soul with the gospel of Jesus Christ.

Professor Graham Taylor, who perhaps is the greatest advocate and the best example also of Christian sociology in this country, made a statement in Cincinnati not very long ago, something like this, that the time had come when the church of Jesus Christ should look for more than the salvation of the individual soul. I am sure that Professor Graham Taylor did not mean for a single moment that the

church should in any way lessen its effort to save the individual soul, but his idea was this, that it is within the province and bounds of possibility for the church to preach such a gospel and to preach it in such a searching way in communities and neighborhoods, that the result would be that not only would the individual soul be convicted for sin, but that there would be a kind of universal or wholesale conviction on the part of the people of the neighborhood because of the wrongs and the errors that exist within their midst. And I pray to-night especially, it is a burden on my soul, that we as members of this church who have a regard for reform, shall get the burden upon us of so teaching the idea of righteousness in all the relations of life, that in these various neighborhoods where we have influence there will be a universal, as it were, conviction for the sins that are upon the neighborhood, and as we teach that idea and impress it upon the minds and hearts of the people and begin to remove, get out of the way, some of these evil practices and the errors that are going on in society and in the individual life, then we can have a clearer road to reach the individual soul. I believe when we do that, there will be a flocking of the people into the kingdom of God.

Professor Graham Taylor has got the right idea; he has not only found it, but is a living example of it, of taking Christianity, of taking the idea of right living down into the very slums of Chicago. I like the idea that was given here to-night that we are to take the gospel to the people where people are to be found. Just one other thought here, I wish I had a little more time.

(Several voices—"Take more time.")

Just this one thought, I am impressed with the idea that the church has a special mission in a good many lines, but all of them are tending to the one end, the one great end of the Christianization of the world and the salvation of human souls, and so when we are talking about these reforms, I care not in what line they may be, let us not get the idea for a moment that we are holding them up as the

one great end in view but only the means to the one great end of the glorification of God in our lives and the salvation of human souls. Here is this difficulty that is coming up between capital and labor. On the one hand we are told of the organizations of wealth that are grinding the people down to the very ground. While we admit that, yet as we look on the other side there is just as much danger, it seems to me, of the development of an undue individuality,—I do not know whether you understand what my idea is or not,—but the development of an undue and inordinate independent individuality which is just as harmful as the greed of the corporations on the other side.

Now here is the point, the church and Christian people must come into just such a condition as this to teach the people the fact that only can these questions be settled according to the standard of a righteous idea, and if the church can do that,—and it can if it be led by the Holy Ghost and the spirit of truth,—if the church can do that, two things will have been accomplished. Not only will the question have been settled by setting up and showing the people who are on the conflicting sides the idea of an absolute standard of authority or right with reference to that but the church will have gained a hold upon these people such as it cannot gain in any other way possible.

And so there is the duty of the church in this direction. Again there is the duty of the church in the governmental relations of life. I am impressed more and more with the fact that the people in this country especially have been trained wrongly with reference to a great many things. We have eulogized indiscriminately the ideas of liberty and freedom until there, some way or other, wakes up in the mind of the average person the idea that liberty means license to do as he pleases. As I conceive it here is one of the missions of the church at the present moment, to go forth upon a mighty campaign of education, to train the citizenship, not merely teach them, but to train them relative to their relationship to the government and of the government to the individual citizen.

I believe as we do this, as the church gets the burden

upon its heart and as we go forth with this one end in view, of teaching these new ideas of our relationship to the government and of the benefit of the government to us as individual citizens, that the day will come speedily when we shall see swept away these wrong things, these systems and practices and ideas that are corrupting society, and in their stead will be raised up a standard of righteousness in this nation of ours. And so I pray God to-night that we as Friends specially may get this burden upon our souls that in all the relations of life in which we come in contact and in which we mingle, we may teach ever and always the idea of a righteous standard, the idea of an absolute truth being found somewhere, in every difference that we find in society to-day. May God speed the day and speed the effort that will bring this condition about.

The Chairman : President Newlin will now make the closing speech.

President Thomas Newlin, of Oregon : I have occupied my full time in the first speech. I think I am willing fully to rest the case where it is.

(Announcements.)

Charles E. Tebbetts, of California : Before the motion to adjourn is made and put I want simply to say it seems to me quite an important thing that our Conference should have not only a parliamentary adjournment, but a devotional one as well.

The Chairman : I think that is a very good suggestion. I hope that after the motions is put and carried, there may be a moment's pause.

(Motion to adjourn. Carried.)

Prayer : Our dear Heavenly Father, we thank thee for the truths that have been brought before us and we pray that the Spirit may so rest upon us that we may no longer,

as we have been in the past, be among those who look upon suffering humanity and go by on the other side. Grant us the spirit of the Master that we may *be* and *do* as he did when he was personally upon the earth, going about doing good to the bodies and souls of men; and unto the Father and the Son and the Holy Spirit shall be the praise forever. Amen.

(Adjourned.)

FIFTH-DAY MORNING, TENTH MONTH 21.

9.30 : The Conference was called to order by the President.

The Chairman : I hope we may remember that we are gathered now in the presence of the Lord, and may we not wait a few moments in devotion.

Prayer : Our Heavenly Father, we thank thee for the privilege of meeting here this morning, remembering that the Lord has promised to everyone of his children that where we meet together in his name he is with us. We thank thee that while our conclusions in some respects may vary, yet the means of grace are all sufficient.

Thou dost meet us with the blessed love of Jesus, and in that precious love, we can take each other by the hand. We can look, with gratitude to our Heavenly Father, into each others' faces and feel that the Lord is precious and preciousy manifested in the love that we find in each other's hearts. And oh, in this precious love this morning we do greet thy presence. Stay with us, our dear Saviour, brood over us with thy Holy Spirit and let every session of this Conference be a session which is owned by our Heavenly Father in the name of the Lord Jesus Christ.

We do pray thee to give us ability as thy people to discuss the great questions that are involved in our lives and in our opportunities for usefulness in the spirit of Christ with the blessed mind of the Lord Jesus Christ actuating us in every effort. Let the grace of his blessed presence

and fullness rest upon us as we deliberate this day. We ask it in his own precious name. Amen.

The Chairman : Before entering upon the work of the Conference in the discussion, the Business Committee has a resolution to make which the Secretary will read.

The Secretary reads : The following resolution is submitted : The Conference reaffirms the original position of the Society of Friends upon the fundamental doctrines of the Christian faith and upon those more distinctive doctrines of the spiritual character of the Christian dispensation, the high priesthood of Jesus Christ, the priesthood of all believers, the absence of every form and degree of sacerdotalism, the conferrence of divers gifts upon the church, and the rights of individual members in the exercise of their gifts in their proper spheres under the leadings of the Holy Spirit.

Submitted by order of the Business Committee,

ALLEN JAY, President. .

P. W. RAIDABAUGH, Secretary.

Charles H. Jones, of New England, asks for a re-reading of the resolution and it is re-read.

The Chairman : The Conference will notice that this is the subject matter of the resolution that was withdrawn yesterday for a more comprehensive statement. What is the pleasure of the Conference ?

The report was unanimously adopted.

William L. Pearson, of Iowa : I just want to say that I think the committee has been highly favored.

The Chairman : Although the minutes of the last session are ready, I suggest that we postpone them until this afternoon and probably we can have the reading of those of last evening and this afternoon also. I would ask before entering upon the subject of the forenoon, whether there is

any other miscellaneous business that needs attention at this moment.

Allen Jay : The Business Committee has nothing.

The Chairman : The program for this forenoon, as you will remember, is the general discussion of the subject matter of the two papers of yesterday afternoon with relation to the legislative authority of such a Conference as this, and a uniform discipline.

[The Business Committee submit communications from three of the yearly meetings, and direct that they be read at this time, prior to the discussion, if it be the pleasure of the Conference.]

(Voices : We will hear them.)

James Carey Thomas, of Baltimore : Part of this discussion was held yesterday and part to-day. Will the rule in regard to the speakers be enforced to-day or will we begin afresh, and allow the speaker the ordinary time as though he had not spoken before. There are now two questions brought together, and on one of them some have here expressed their sentiments. Will the chair rule that the ordinary rule is in force now, as this session has been entirely devoted to the consideration of this subject ?

The Chairman : I have no disposition to be arbitrary in the matter, but I should think a person who spoke on that first subject would not be in order to-day, but if such a one should to-day wish to express himself on the last paper specially, it would be in order.

James Carey Thomas, of Baltimore : I thought this subject was a very important one and ought to be heard in all its bearings, and as we have devoted this whole session to this subject, the question is whether the whole matter does not come up in a broader scope. I do not wish to

question the ruling of the Chair, but I would like the ruling of the Conference on it.

Rufus M. Jones, of New England : There were only two spoke yesterday, and the whole broad subject is before us to-day and we want to get all the light we can, so I hope there will be freedom for those two to speak to-day again.

Francis W. Thomas, of Indiana : I should think it would be treating the subjects and the members of the Conference both, justly, to make a division of the subject thus far ; those who have spoken on the first paper yesterday would not be entitled to speak in relation to that again to-day, except by permission, but upon the last subject, on which they have not spoken, they would be with others entitled to speak.

The Chairman : Will the Conference be satisfied with the ruling that the whole question is thrown open to begin anew ?

(Consent.)

The Chairman : The secretary will read the communications in order as they come from the Business Committee.

(See Minutes, pages 15-17.)

It is the pleasure of the Chair to give opportunity to as many persons as possible to speak in this discussion, and yet I notice that if thirteen persons occupy the full time of ten minutes each, we shall have reached the noon hour. While I have no disposition at all to limit any one, yet if you can say what you want to say in five minutes or four minutes, not necessarily taking the whole ten, I am sure it will be agreeable to all of us and give opportunity to more to speak. And yet the subject is of so much importance that if you have really a ten-minute speech, I hope you will give it to the Conference.

James Wood, of New York : The reading of the communication from one of the yearly meetings to which we have just listened, in which it states that our form of church government is unique and unlike that of any other Christian body, instantly impressed upon my mind the thought that it might be well for me at the beginning of this discussion to make a statement in the first place why this is so. Friends glory that it is so. The Protestant Reformation begun by Martin Luther, was a reformation from the hierarchy, of rights and authority which they had usurped from the church. And the reformation instituted by George Fox was a freedom of the individual from the tyranny of the church, the individual priest unto God by the Holy Spirit ruling in his thought.

Now there is a distinctive thought in the organization of Quakerism and in the beginning there was just a little departure from that, so that legislative authority should be conferred only on delegated bodies, but they soon found they had violated their fundamental principles and they immediately returned to the position that the meeting of authority should be composed of the entire membership where the right of the individual for expression of his views should be recognized and maintained, and therefore it is that our organization is the most democratic one known in the history of man, except the Indian councils of those aborigines who occupied this country. It is the right of the individual believer and that is the basis of our church organization.

We know that in human experience every good thing may be carried to an extreme, and we believe, looking at this matter in the best wisdom that we can bring to bear upon the subject, that we have found in our experience that it is quite possible that the individual may voluntarily surrender certain of his rights for the good of the whole body. There is another principle of government that comes in, and we are at the beginning of a great era, an epoch, friends, if to-day, or during this Conference, we inaugurate a movement by which there may be a limited voluntary surrender of certain individual rights for the good of the

whole body. That is just the position, friends, that is the force of it, placed right distinctly before us.

Now if we approve of this idea, there comes up the question, How can it be carried out in practice? Friends, here comes in the necessity of sanctified judgment, sanctified judgment as to the manner in which this can be brought about without doing violence to the fundamental idea of our organization and church government. It can only be done, friends, by a full recognition in whatever we may present of this right, the inherent fundamental right of individuals and of the individual yearly meetings, and we cannot undertake to exercise coercive authority in any manner whatsoever, and any scheme of organization which we may present to accomplish the object which we have in view must rest, in the first place, on the voluntary acceptance thereof by the yearly meetings.

Now we must be very careful in this scheme. Do not think, friends, that this scheme can be perfected in a day or in a week by this Conference. Those who are familiar with the history of the formation of the Constitution of the United States, in which separate and distinctive individualities were interested as there are here of the yearly meetings, know the extreme difficulty, the delicacy of this work. The great fundamental constitution of our government for a long time held in the balance so that a hair's weight or a hair's breadth would seem to determine the issue. We must provide not only for the voluntary acceptance on the part of the yearly meetings of any scheme that we may present, but we must avoid above all things any semblance of coercive authority anywhere. The Quaker church cannot be coerced except by the Holy Spirit of God. The Quaker church cannot be put under restraint, but if this is carried out in true wisdom, it will result in such an action on the part of this central authority, whatever it may be, that all will be glad to accept its decisions and cooperate in the work which it may recommend.

I wished simply to make this statement in order that we might in speaking upon this subject definitely know the scope of that which is proposed and the practical manner

in which it can be carried out. I think those fundamental ideas are very necessary for us in considering the proposition before us.

Levi Mills, of Wilmington: However much we may prize our personal and individual liberty, the fact remains the same that the security in our individual liberty consists in individual restraint. My property is made secure to me because of the fact that I have no right to so use that which belongs to me as to infringe upon the rights of my neighbor owning property. My protection is because he cannot infringe upon me and his protection is because I cannot infringe upon him. My liberty of speech is secured simply because of the fact that I have no right to traduce or slander any other man, and my character is protected and hedged about by the fact that by law my neighbor is restrained from vilifying me or saying that about me which is untrue.

Personal liberty and personal property are made secure to the individual only by virtue of individual restraint. I am not afraid of this question of the centralization of power while the great God of heaven is controlling those in whom the power is concentrated. I am not afraid but that our Society will delegate its authority to a class of men and women selected by the different yearly meetings, carefully selected not only because of their wisdom and their right judgment, but because of their devout piety and consecration to God and to his church.

As we thus look at this subject, it seems to me that we cannot fear the giving of this legislative power to a delegated body such as this Conference is here this morning and such as the delegates would be that should constitute the legislative authority of the future should this proposition be adopted.

Another thing; our brother yesterday wanted to know by what authority we would enforce the power of this body of delegates who should legislate with reference to the entire yearly meetings, by what power we would enforce upon the respective yearly meetings the duty to obey the legislation that might be formulated by the Conference.

In all bodies constituted of a multitude of people, there must be a head and centre of legislative and executive authority. We must of necessity, in order to maintain our relations to each other and to the body at large, yield our individual rights to have an individual voice in all the legislation constituting the government of the body except through our representatives appointed at a time and at a place where we have the right of individual voice in the choice of those delegates. Having selected them in a body in which we have the right of individual voice, they are our representatives, speaking for us as individual men and women, and the legislation that they form is our legislation by virtue of the authority vested in them by our voice and our sanction.

If respective yearly meetings shall delegate legislative authority to the delegate body thus appointed, the yearly meeting that does not come and accept the provision of a united body will simply be left out in the cold and be simply divorced from the body at large by virtue of its own action. Having appointed delegates to the Conference, the yearly meetings cannot refuse to obey the legislative voice of that Conference to which they appointed their delegates.

Another thing, we must have this uniformity of action and the concurrence of action between the various and respective yearly meetings, and by having that authority delegated to this representative body, then we have another matter settled. I am tired of all other religious denominations and churches simply looking upon the Society of Friends or the Friends' church as simply a society and not a church at all. We want to have a name that we have a right to, and that nobody else has a right to use. Anybody can use the name of the Society of Friends; we have no right to hinder them from using it. In the paper that was read yesterday, we were told that we had, going off from the Society of Friends, those that had constituted separate organizations that were not at all in accord with our faith; that were not at all in accord with the doctrine of the atoning blood of the Lord Jesus, but that were going by the name of the Society of Friends, and we cannot help ourselves.

But if we have this delegated body with legislative authority that shall represent the entire Society of Friends all over the American continent as the Friends' church, we shall take our stand as a church organization. Then that yearly meeting or quarterly meeting or monthly meeting that does not come into unity and harmony with the action of that delegated body, if they go off from us, then they cannot call themselves the Friends' church. They cannot go by our name, and thus bring us into reproach by virtue of claiming our name. We can go into a court of equity,—having a head and center of legislative authority by which our name is given and known,—and enjoin them from the use of our name. We can stand upon our dignity as a church and refuse to allow them to represent themselves as belonging to the same church, and thus bringing us into reproach by virtue of having the same name and yet showing antagonism to our faith and doctrine.

I trust I have not used my ten minutes, but that is what I had on my heart to say. Having said it, whatever may be the action of this Conference, I will do just as I always do, join in and say, "I am of the same opinion."

Thomas Newlin, of Oregon: After the reports of two of the largest yearly meetings in the world have been read, and after what we have heard, it does look a little as if a member of one of the smallest yearly meetings at a distant part of the world was trying to prick an elephant with—a pin,—to object to some of the things and to speak from a different standpoint.

I presume that we are all well aware that there are two systems of church government—the congregational and the episcopal. These words do not refer to the denominations so called. Do we know that we are discussing here to-day, and by these papers, whether we shall go toward the congregational system of church government or toward the episcopal? I believe that the Christian world is getting away from the episcopal idea of church government. I believe that the Friends' church is not ready for bishops, or any officers that would come under the name of such, and I believe that the church when it is sufficiently spir-

itual to appoint delegates to attend such a meeting, will be sufficiently spiritual to preserve the unity of the church without such delegated power.

I cannot see where the good is going to come to our church, and, by the way, the people in Oregon call us a church and not a society. They know that we are a church. I am in substantial agreement with both of the papers that were read yesterday, but my conclusions as to what ought to be done under the circumstances are different. I believe that the subject was clearly and explicitly placed before us yesterday, and I submit to you that the churches that are holding the most power in the world to-day are going toward the congregational plan of government, which has no delegated central legislative authority. If I am not correct, let the speakers correct me as they speak. The great organization that is in session in this city this week has no such thing as we are speaking about to-day. I believe it is entirely possible to make a federation, and I am in favor of such. I believe there ought to be a union in mission work, in educational work, in church extension work; but I believe that a uniform discipline for all the yearly meetings and legislative authority in the Conference will not bring that about.

I believe that it is a step in the wrong direction for the Friends' church to undertake to make one discipline for all of the yearly meetings, or to ever delegate its work to persons to legislate for different parts of the country. I am not jealous of our name, so far as I am concerned, there is nothing but a copyright that will protect you from others using your name. I am not jealous that we shall have great numbers either. I do not substitute bigness for greatness. I believe there is a better way. It is not compulsion, but loving impulse. The life is not in the exterior. The life must come from within. I do not know my identity because I look as I did when I was a boy, but I realize that I am the same person on account of that life within. We cannot unite all these bodies under one creed, under one rule of discipline. It would be external. Such things will not make a united church, but what will make a

united church is holding to the fundamental faith that I believe every yearly meeting on the continent does hold to, and I am not afraid that they are getting away from that and yet wanting to come into fellowship with us. I am not afraid of that at all.

I believe that what we want is not to put so much authority and time on making a fence without developing the ground on the inside. I believe that the fence is sufficiently good to hold all that we can gather and enclose, and I do not believe that we can gain our object by any system of this kind. I say, and I realize that it is a very small thing for me to say it, and yet I have had convictions for years on this matter—I say that the fundamental principles of the Friends' church demand unity and individuality rather than a going toward the episcopal form of government; and I shall regret very much to see the church ever adopt this system of delegated power in legislative matters, because I believe it is a step toward the episcopacy, and I believe the world is looking the other way at the present time. Do not misunderstand me. I am as firm in the conviction as anyone who will speak to-day, according to my ability, that we must have federated power, but I do not believe the plan suggested will bring that about. I believe it will bring more division. I believe it is a step in the wrong direction, and yet I hold fundamentally to the doctrine that was presented in the papers yesterday by our friends, Rufus M. Jones and Edmund Stanley. The fact of the matter is, that I do not believe you will gain the object that way. You know that we cannot define these things for one another to a very great extent. I am reminded just now of a cartoon that came out in one of our great papers that illustrated the fact. A boy came in and asked his father, "Pa, what is a statesman?" The father was pictured to be the ordinary ward politician, and with a pipe in his mouth, and stroking his hands through his hair, he said: "Well, I hardly know, but I'm one." Are we going to define ourselves that way? "What is orthodoxy?" "Well, we hardly know, but we're orthodox. This discipline is what we must have. This form of church government is what the church must have." Shall we say that?

I am not afraid while we keep to the central point of the atonement and the incarnation. I am not afraid while we keep to the central point of faith. I am not afraid of our churches getting farther away while we can hold such a Conference as we hold this week, and such conventions as we hold without any delegated authority, without any uniform discipline. I believe there will be more room to grow, more room for the development of the individuality that George Fox so clearly loved.

But I speak this in submission, and, as Levi Mills said, If the Conference decides otherwise, I am a member of this Conference ; if the Friends' church decides otherwise, I am a member of the Friends' church, and there is not going to be a division from my standpoint. But I do plead in the name of the rising generation, that are looking for freedom, and in the name of the churches, that are reaching out and trying to shepherd the fold all over the world, that we do not want to hamper them, we do not want to contract the idea of church government, as I believe these two systems would do.

Ella C. Coffin, of Western : Let us pray.

Our Heavenly Father, our hearts are filled this morning with thanksgiving and praise unto thee for thy great salvation brought out through the Lord Jesus Christ, and for what thou hast done for us as a people through the generations past. Father, we feel this morning that we have come face to face with a most important epoch in our church history, face to face with these important questions which are claiming our consideration, and we feel impelled to speak to thee concerning them. O Lord, we do pray thee this morning for that wisdom that is from above, that wisdom that alone can lead us. We praise thee, our Heavenly Father, for the sweet fellowship, for the deep bond of union which exists. We thank thee, O Lord, for the spirit of the Lord which has been in our midst, and which has been manifested in the discussions and in the presentation of subjects ; but, our Heavenly Father, we feel that

nothing short of thy infinite grace can lead us just at this time and direct us according to thy will.

Our Father, the past history of our church is past. We have come up to the present, the future is before us. Father, thou only knowest what that holds for us. We realize something of the situation as we look upon the rapid progress which the world is making in every line, and as we realize the fact that the church must keep in touch with humanity if she would save them. Father, we pray that just at this point in our history thou wilt grant unto us thy wisdom, that thou wilt grant, O Lord, that we shall really be directed by thee. Father, we cannot tell to thee how much we pray thy leading for our people just now. We cannot tell it to thee, but thou knowest, O Lord, the depths of our hearts. We do pray thee, O Lord, that our Israel may really be directed of thee. We see, O Lord, that there are indeed two sides possible to this question, but Father, we pray thee just to anoint our eyes and help us to see the right side, and help us to see the one thing which is of the greatest importance, and, notwithstanding that we may be very conscious of the fact that there may be difficulties in the way, yet, O Lord, we know that if we get in line with thee, and in line with thy thought for us, that the difficulties, the mountains of difficulty, will melt before us: that the Red Sea will be divided, and that we shall be able to go forward.

Father, here we are with these things all about us. We cannot go on except as thou leadest us. We cannot go back. We must go forward, and thou must make the way. We cannot see the way, O Lord, but we know that we must go, that we must move, that our existence and our life depend upon it. Father, we just do plead with thee that thou wilt open the way, and oh, we know that thou wilt if we walk softly and carefully before thee, and are willing to trust thee and willing to obey.

Father, we do praise thee for the sweet spirit which has obtained in this Conference, and we do believe, Father, that there are many hearts that are really longing for the direction of the Lord. Now, Father, thou knowest it all. We cannot take time to try to tell thee, but we only want

to say over and over to thee that thou must lead us, that thou must direct us, that we may go in the way which will bring success and in which we shall be prosperous. And so, O Lord, we would commit it unto thee and just plead with thee for that wisdom which comes from above. Father, do, we pray thee, grant that the Holy Ghost may be the One who shall rule and direct in this discussion and lead us in our decisions. O Father, we so pray that this Conference shall not grieve the dear Holy Ghost, that this Conference shall not shut him out in any degree and cause him to turn aside from us as a people! O Lord, we pray thy blessing upon our Israel and upon the Israel of God, in Jesus' name. Amen.

Charles E. Tebbetts, of California: I do not believe we are very far apart in our thought in regard to this question. To my mind there is a clear distinction to be drawn between a centralized power and a centralized organism. The speaker who preceded me distinctly spoke about the two classes of church power, the episcopal and the congregational. In so far as the papers yesterday seemed to carry the thought that the avoiding of the dangers of the future, and the establishing of the future welfare of the church, depend upon a strong centralized power, I do not see with them. I do not know that either of them designed to show that. We do see the two forms distinctly before us, almost equally divided, so far as numbers are concerned, the episcopal on the one side and the congregational on the other. The episcopal, including the Methodist churches, at least a part of them, and the Episcopal churches as such, and on the other side the Congregational, Baptist and Christian churches being the larger; and so far as their unity and force in the evangelization of the world, and their power in missionary enterprise, are concerned, we can see very little distinction between them. I do not believe that we need a strong centralized power, and I do not believe that there are many Friends here that desire it. In so far as these directions come from the yearly meetings, they all, I believe, strongly agree that it shall be within very limited and distinct and well defined limits, that shall not

take away the powers of the yearly meetings, and the papers, I believe, so distinguished. But while I do not want a strong centralized power, I do see very distinctly the need of a more unified organism.

I do not agree with the last speaker with regard to the matter of discipline. Am I mistaken in saying that all yearly meetings have adopted the declaration of faith? (No.) Well, however that may be, I do not believe we are very widely divided upon that question at all. I do not think our disciplines very widely differ. I do believe there will be a great gain in bringing what we have into a more unified form.

James Wood, of New York: All the yearly meetings have approved, but all have not adopted it.

Timothy Nicholson, of Indiana: They have all approved it but one.

Charles E. Tebbetts continues: With regard to the discipline, I do think we need to have a uniform discipline so far as we may have. We do need to have unified methods of getting at our different departments of work, as has been suggested—educational, missionary, all these different departments. We need common ways of getting at them and of unifying our work. We do need a common basis of membership. We ought to have such common rules as to membership, that when a person is transferred from one meeting to another, there should be no question as to his right of membership. We do need a better system of acknowledging our ministers, as has been presented in other papers that will probably come up hereafter. I do not believe it will be a difficult question either for our yearly meetings to come together in formulating a discipline that shall meet the requirements, and that shall meet the consensus of judgment of all our yearly meetings. I think we need less discipline than we have. Our disciplines are nearly all too large. I think they might be cut down to perhaps one-half or one-quarter of what they are; but we do need a similar method to get at things in our church, and that, I believe, can be accomplished.

Then, again, I do most heartily sympathize with the papers yesterday, and with the purpose of this action along another line, and that is in bringing the church to the point where we shall present one front before the world, and where the power and the responsibility of helpfulness of the church are to be felt out through the most remote quarters. We stand in the midst of churches who feel the power of the church behind them. We go into a community where there are some Friends, where there is a strong feeling that they want to organize a church, and we would gladly do it, but we stand crippled because we are a small body and we stand alone. We feel that we have nobody behind us, while other denominations that wish to establish a church have the entire organism to stand behind them and build up a strong church. Everywhere in our borders we are crippled because we do not work together. We do not have a unified system, so that we can stand together and out at the borders of our church. We cannot feel as we ought, that we have the entire unity of sentiment and the helpfulness of the entire body to stand behind us. So I am strongly in favor of such a unified system as shall make us one in our work as far as possible, and yet allow the widest liberty to the individual congregations to develop their own work along their own lines, and in their own way, according to their circumstances. I do not want to hamper in one degree the development of the individualism of the church so long as we simply keep along the line of our common work.

William L. Pearson, of Iowa: I trust in God for strength to say what I wish to say in a helpful way. The case is yours whatever I may say. Two years ago, in one of the great movements that touched the Presbyterian church of the United States, or about the time of it, Dr. Charles Parkhurst announced a sermon that was supposed to have reference to the situation, with the theme, "Christianity is not a doctrine, but a life." A very short time after that President Patton gave his baccalaureate address at Princeton University, and he said, "Christianity is a doctrine," and he left the inference, also a life. President

Patton was a logical man. The other man expressed a great truth, and in the paper yesterday, and in the address of Thomas Newlin this morning, that idea of Parkhurst's was beautifully and abundantly brought out to the admiration of all. And yet it is true that God did not set about building a physical world or universe, a civil world or universe, a government, an ecclesiastical world or church government without an idea to start from. The word of life was the word of God first and of God's will in life, and he therefore starts with an idea to put forth to build the universe; and all government, in a civil or an ecclesiastical way, is only striving to acknowledge God's idea of that universe or of that government. I do not mean to say that the efforts are in that direction, but I do mean to say that as the gospel of God throws its light on humanity, they cannot get away from the system of truth and of that truth that expresses fundamentally the equality of mankind, that is, the priesthood of believers, a kingdom of priests, as it is called, that stands before God equally. And so the Society of Friends, and I distinctly call it that, gathered in England two hundred years ago, soon found that this life that was over-abounding, but erratic, in excess, needed to be brought under a system of government, and that they called the Society of Friends, and they wisely then said, and we wisely stick to it to-day, and say, that this was the organized Society of the churches of Friends. They are all churches, but coming together we do not assume any great name, as if we were set off as a rival to some other denomination that calls itself so. They are all legally only societies. They take names and call themselves churches.

Then this life, if it has its free course, seeks the largest possible fellowship with all men who are born of the spirit, and consequently it does not want to set barriers either with reference to the ministry in its ordination, or to the sacraments in their administration, or to government, but it wants to gather these together and hold them together firmly that it may be one whole.

Now there are just three forms of either church govern-

ment or civil government, whichever you take. One of them is the absolute monarchy in civil government represented in the church by the popacy. The second one is the oligarchy in civil government represented by episcopacy in the church. The episcopacy and the limited monarchy or the oligarchy go together. The third one is republicanism and presbyterianism. These stand side by side. I am not referring to historical presbyterianism as we see it. These are the only forms of church or civil government that ever have been involved, in the various modifications. Congregationalism is no church government in the world. It never had a form and cannot have a form. The churches have their own way of working it out. Let them do it in their way. They have done a good thing as an offset, but it does not answer their purposes, and is one of the reasons why they cannot carry on any great executive work as compared with the great Presbyterian churches that outnumber them—and almost any other sect if you take them all together in the aggregate.

Now I come, then, to the unit of this government. The unit of government, as Dr. Thomas so well emphasized yesterday, lies in the individual organized congregation. That is, the church of God. They are organized. They have certain rights, as the reception and dismissal of members, the control of their worship, their recognition of the ministry, who is acceptable and who is not, and of elders or others, all of these things come under their power and yet with a subordination to the government to which they have consented to belong. Consequently they have and ought to have an allegiance to the central power of their government. Now as I have said, that government with us, as with a great many denominations, is of a presbyterian kind which corresponds to the republican government. It means that in the local arrangements there are supervisors in civil affairs, or overseers if we call them that in ecclesiastical affairs, but the true name in the New Testament and in the Society of Friends, as in all presbyterian bodies, is elder. These have the oversight. The

eldership is diversified in other ways which I have not time now to express. But the office is elder and it includes the minister, who only has an additional gift in the ministry. And here you have a body which I will call the supervisors in the unit of the congregation and upon them rests the responsibility for the church, that is given by God through Peter and Paul, to stand for the liberty of the people and develop their spiritual gifts under the wisdom of God. The most solemn charges that God has given are on just that point, and after that, belonging to this system of republicanism and presbyterianism,—I am talking of historical presbyterianism. New Testament presbyterianism,—there is a representation and we see it in the Conference at Jerusalem where there was a pretty fair representation of the various bodies come together to pass upon the great matter of teaching the heathen. It was an epoch in the history of the church more than this to-day. Who decided questions? Was it the apostles that came there to give their decision? Was it the apostles and elders, for apostles were also elders as we have it, was it they who were to give the decision? No. It was the apostles and the elders and the whole church that came to the conclusion under the guidance of the Spirit, and so this representative government is for us, and we have it in every yearly meeting. Every particular yearly meeting is a system of itself alone. It is the Society of Friends *in toto*, so far as our disciplines show directly.

(By consent the speaker's time was extended.)

Now this government so represented, is, as I say, as a whole in each one of our yearly meetings, as was brought out very fully yesterday. Then all we ask here is just such a change as to have one large yearly meeting on this continent. The illogical position that has been brought forward here and the proposal here in regard to the first one of these propositions is that it means to try to add one other great wheel in our machinery,—just knock that wheel out and your monthly meeting goes right up to the

quarterly meeting and these to the yearly meeting,—one yearly meeting.

I am in favor of the popular element. I defend that in the unity of the form of government in the monthly meeting and the rights of members to their votes, and I do not see any new feature in having one General Conference or yearly meeting with delegated powers to legislate for us, and just go harmoniously on with all the advantages that my friend Jones brought out yesterday, in conducting the various parts of the work.

Esther Tuttle Pritchard, of Western: I rise with a great deal of diffidence to take any part whatever in this discussion, and yet I feel that it would be right for me to express myself somewhat on the subject presented by Rufus M. Jones' paper yesterday afternoon, confining myself to the question of a Conference with legislative powers.

It has been granted here that our organization has been, almost from the first, essentially democratic. Is it not true that in the nature of the case it could not have been otherwise without violence to the distinctive testimonies that have made us a separate people? The emphasis we place upon the headship of Christ, the priesthood of believers, the rights of conscience, and the immanence of the Holy Ghost as the guide of his people, necessitated an organization both democratic and flexible. Hence, to materially alter our church polity, as suggested in this proposition (to give to these Conferences legislative power), must endanger more or less these testimonies that have made us the democratic people that we are. I repeat, can we make so radical a change in the organic form without doing violence to that which gave it shape? If we are truly loyal to our distinguishing testimonies, will we not consider well before taking this step toward increased ecclesiasticism and centralization of power?

Again, where church responsibility is as equally shared by the membership as has been the case with Friends, there is developed an independence of thought, strength of character, individuality, that must largely be sacrificed

where this responsibility is lifted from the masses and placed upon the few. It is true this independence of thought and our persistent protest against following human leadership has often resulted in wide difference of sentiment that has put to the test the spiritual unity of the church, but is not this preferable to the arbitrary uniformity that is compelled by overmuch legislation?

It was suggested in the opening paper that this proposed measure would serve as a protection against doctrinal unsoundness and schism, but can we not cite examples of churches of centralized power essentially like that here suggested, that have been overtaken and rent by heresies that they were unable to control? And is it not true that those bodies that have depended most on legislation for unity have been most marked by spiritual power? In the judgment of John Wesley the best protection against heresy is a church at work, at white heat, on experimental lines, and we have seen it so far illustrated among our people in the last twenty years that we may safely trust it as a safeguard for the future. Ecclesiasticism depends upon legislation for unity and compels the consciences of men. Its tendency is to rigidity, while spirituality calls for freedom and depends upon the Holy Ghost to baptize the church into one body.

Again, would there not come about, as a result of this measure, a growing love of power and a scramble for place in the legislative conference that would make us more politic and therefore less spiritual as a people? In the presence of such an agency would we not be in danger of an undue amount of legislation? Would not the whetted tools seek employment? Would not our old tree of two centuries standing, be tampered with in its fibre more than it could bear?

Finally, I doubt if such a conference would be fully and fairly representative. I doubt if minorities in the church would have a personal hearing in its councils, and yet not to have a hearing would be contrary to the genius of Quakerism. Further, as we observe how these delega-

tions are made up of an overwhelming majority of men, and how the Business Committee in this Conference is composed entirely of men, is it an unfair inference that the proposed Conference would give us the legislation of men for both the men and women of the church? It takes some courage for me to speak on this point. I am not what is popularly termed a woman's suffragist, but I am a Friend in maintaining the equality of men and women under the gospel. This is a pronounced tenet of our church which would, I believe, be materially weakened by this measure. We must all desire that the thought of God on this point shall be reflected by our church for our good and his glory. And is it not true that for the comprehension of all saints—for an all-around view of the questions that affect us as a people we need the united thought of both men and women in all our counsels? For these and other considerations, I should regret to see this proposition go to the yearly meetings with our endorsement.

Francis W. Thomas, of Indiana: I talked yesterday on one of the papers which came before the Conference, and I shall devote most of my remarks on this occasion to the latter paper. However, as they are connected, I cannot separate them entirely in the remarks which I shall make. We all know and feel, and I am glad that we do feel, the responsibility of the occasion and of the subjects which lie before us under consideration. But let me say, friends, that it was never contemplated by the suggestion of a uniform discipline that there should be an enlargement of that discipline at all. It is rather an abridgment that we are looking to. Less number in the rules of discipline and less change in the discipline,—the law of the church.

We have to meet the facts as they confront us to-day. The constant changes of discipline, of the law of the church and the diversity of law in the different yearly meetings, has produced to a very large extent, a disrespect for law and a want of application of discipline where it is needed. This is the common effect also on the public mind of frequent changes in the civil law. In the sub-

mission of a question appertaining to the government of the whole body, would it not be as safe, let me ask, in the hands of carefully selected delegates from all the yearly meetings having the interests of all at stake, as it would if in one isolated body? If there is any virtue in your concentrated wisdom, in the State legislation for the good of the people, there must be equally as much virtue in the concentrated wisdom in that representative body that shall need to settle this question, and far more. If the one is needful, so is the other, if we have discipline at all.

I admit the statement made by Thomas Newlin, to a large extent as being true, of a drifting tendency toward episcopacy, on the one hand, and toward congregationalism on the other. To which side are we leaning now for the last half century? Which way are we drifting, let me ask you? We are drifting rapidly to the side of congregationalism, and congregationalism by virtue of the disrespect that we give to the discipline or disciplines that we have to-day, that will ultimately take us out from under any discipline. That is where we are drifting, and there can be no question about this being the point at issue now.

If there is a danger of this state of things coming about, the question confronts us, would we be a more forcible body without a discipline or could we exist in these integral parts separated, and be more forcible in the world in the execution of the Master's work, than with a united administration of the discipline we have? I venture the expression that we would be safer and more effective under some discipline and law. I hold it as an axiom, true in religious as well as civil bodies, that no great body of people can exist and go forward in the execution of great works without rule at all. God ordained that it should be so, and in the divine institution he made a law for his first church. Did he take that all away in giving us the New Testament dispensation and leave his people to go off without bounds, without law? Not at all. I am not afraid of law, and yet I am not looking to a rigid administration,—not at all, brethren. Let me say this to you, that while I am looking to a less number of rules in the church law,

they will ultimately be so simplified that they will be more practical than they are, and with a church more spiritual, with a church more imbued with the wisdom of heaven, we will have a body that will be a law to themselves rather, and shall have need of little other law under such a state of attainment as I hope we may reach ; yet, in the ages to come, there will be a unifying and a combining and centralization of the forces under one headship—mark that. As we speak of being a church, it must be under the one headship of Christ; and while it might be flexible, so far as pertains to local interests, it must in general principles be universal, or go to pieces; that is the inexorable law of humanity on all questions, whether civil or religious. So I appeal to you, let us approach this subject with faith and confidence rather than in fear and in the spirit of adulation of just what we have, concluding that we have arrived at the climax of perfection in law. We have not.

Just let me appeal to you now on the one question of marriage away back seventy-five or one hundred years ago. Do you know what the law was in the old country? Do you know what were the services the members were liable to pass through before a man could marry according to the Society of Friends? That tedious system became very burdensome, but it was imposed. Well, we began to break away. We legislated from that mode and we legislated back, we have changed a half-dozen times on that question. Now you cannot find within the limits of the western yearly meetings any respect for that law, in consequence of those frequent legislations and changes. And such are the facts with reference to some other things.

Then again, by virtue of the decisions of the church itself, by virtue of every decision of any court of jurisprudence that has ever had the question before it, if I am a member anywhere, I am a member everywhere in the Society of Friends. But I appeal to you now whether we have not disciplines so contradictory that it brings one into jeopardy when he goes from one place to another?

(By consent the time was extended.)

I hold this, that over and above the authority of any one yearly meeting would be the authority of the whole church, and certainly when it did decide this question, it would be that if I am a member in unity, of one yearly meeting, my right cannot be invaded by another until I do something that shall violate my right. I thank you.

Emma F. Coffin, of Iowa : I am not afraid of any system that God orders. I am afraid of any system that God does not order. As to the question before us this morning, if the men and women that are chosen to represent and stand at the head of this delegated power, could be men and women separated and chosen by the blessed Holy Ghost for these positions, it would be safe. It seems to me this morning that the great question before us is this, Is it the will of God that there should be this Conference about which we are talking ? Is it the mind of the Spirit, is it God's way, is it what God is requiring and asking us to do at this time ? If it is, with all our hearts and all our interests let us go ahead. If it is not, then it is not the thing to do. The important thing for us this morning, every one of us, is to find the will of the Holy Ghost, and when we have that we have the will of the Father and the will of Jesus Christ; because the three are one,—the Father, the Son and the Holy Ghost. And so this morning, I was glad when we stopped a little while to ask God's help and God's direction, and I believe every man and woman is seeking earnestly to know the will of God and to know whether it is safe to take this step, or better to leave it untaken.

Beloved, we all agree that the church of Jesus Christ everywhere, not only called by our name, but everywhere on the face of the earth, does not fill God's thought for it unless it is one in him; and we do know that there is a great lack in this direction, that many churches called by the name of churches, even among our own denomination, are not led by God. We pray that the time may come when the dear Holy Spirit may have the right of way in every church and in every individual life. — The Master

prayed in that wonderful prayer of his that they all might be one. Beloved, he prayed for his disciples and he prayed not only for them, but for all who should believe on him through their word, and I am glad this morning that that prayer takes in you and me. It takes in this Conference to-day and the thought of God to-day for us. He has a plan for us beloved, if we can only get at that plan. God has a plan for this Conference. He has a plan for our future and that is what we are seeking earnestly, I believe, every one of us, to get at,—God's thought and God's plan. His plan was that from the very beginning of the church, from the disciples on down through the ages, even down to this morning, there should be oneness of spirit, a oneness in the love of Jesus Christ, a oneness in the calling to which God has brought us; and so, beloved, this morning, let us see what his thought is,—how it can be brought about. He prayed that we might all be one “even as thou, Father, art in me and I in thee.” Beloved, are we one in him this morning, are we one in the Father, are we one in Jesus Christ, is God in us, is the blessed Holy Spirit abiding in us and controlling our every thought and our every action? If this is true, then I believe that God can lead us and show us his will that we may understand his thought concerning us.

The disciples formed a nucleus for the great church of the living God. It gathered round them and as long as they acknowledged the leadership of God, through the Holy Spirit in the name of Jesus Christ, they had victory continually, but you know, beloved, upon the day of Pentecost and those days preceding, that the disciples were meeting the condition by which they might be one in God and one in Jesus Christ and one in the Holy Ghost. They met the conditions and God answered them and the Holy Ghost came down and filled the men and the women and they went about preaching God's unsearchable truth. The work was blessedly carried on. The great thought of the Master was “that the world might believe that thou hast sent me.”

Beloved, if we have the religion of Jesus Christ to carry to a lost world, if we believe in the atoning blood, if we are filled with the dear Spirit, the great subject before us will not be a difficult one, because upon that day of Pentecost as they were filled with the Holy Ghost, it was noised abroad, and there were thousands and thousands converted to God. The social world was touched and reached and brought in a large measure to Jesus Christ. Beloved, this morning let us know his will, let us seek to understand it, let us be one with the Spirit and let us understand God's thought concerning this.

The Chairman : I want to suggest before further discussion that we keep our thought as directly to the subject matter as possible.

James Carey Thomas, of Baltimore : I have not a very great deal to say. I want to say first that I am thankful for this discussion. I am thankful it has placed this question on its broad consideration. It is not a question of method,—it is a question of constitutional order, and a departure, as I understand it, from the received doctrines practiced by our church hitherto. It is a distinct movement, as we have been told here, toward the government of the few as against the government of the many. It is a distinct movement towards oligarchical control as opposed to our hitherto democratic organization. I agree perfectly with Thomas Newlin in that respect, and I think if Friends take it, they ought to understand the direction in which they are endeavoring to steer the church which for two hundred years has preserved the rights of individuals.

Now, as I understand it, we differ from congregationalism in this, that we gather our congregations into local churches,—yearly meetings, and in these yearly meetings not only the delegates but every member of the body is supposed to be within suitable reach so that if he or she chooses he may have a voice in the deliberations. This proposition distinctly takes from the individual that right and gives it to a delegated body and to the people who are delegated there the sole right to legislate and to enforce,—

for that is the word that has been used,—its decisions upon the aggregate church which is known as the yearly meeting.

I believe there is wisdom and power in our present organization, which it would be deprived of, and which would lead to the further reference of all subjects to delegated bodies, and finally deprive the individual of every right which he formerly possessed. Therefore as an individual, I am constitutionally and I was going to say thoroughly—opposed to any such step, as I believe it changes the order and constitution of our church which I believe has worked well and will work better in the future if we accept the lines upon which we are to go.

Now, understand me, this is not in regard to delegating certain common causes to common committees and giving them the power in various directions to carry out certain departments of church work: that is one thing; but it is giving such an organization the power to make discipline for yearly meetings or in any way making authoritative requisitions on yearly meetings in various ways. It will complicate in every direction. There are various ways in which we are to delegate to this body that which we have always hitherto left to the whole church. I do not believe it will be to the advantage of the individual or the development of the church.

I do not think we have treated congregationalism fairly here. We have neglected to mention the great body which is as effective in its congregational organization as any other in the world, the Baptist body, which is congregational, which conducts its whole business in that way, and yet which has organizations by which church extension is carried on, by which missionary work is carried on equally effective with the bodies which have been here referred to. I do not believe in the government of elders as has been represented here. I believe in the government of the church of God under the power of the Spirit of God. (Amen.) And I beseech Friends here who have temporary or local purposes, who may have seen difficulties arise, not, in order to meet these difficulties, to make a constitutional change in the order of this church!

Now, I believe, dear friends, what has been said is perfectly true that the movement of the church to-day is not to synods or courts of bishops or regulations or uniform discipline, but thank God, the movement of the church to-day is towards the person and authority of Jesus Christ! (Amen.) And it is there and there only that the true unity of the church is to be found. It is not in the saying, "Shibboleth," but it is in saying, "My Lord and my God." (Amen.)

I feel, dear friends, that I have some right to take up the time of this Conference. I have been kept awake nights with it during this summer. I have pondered it upon my bed. This church of which I am a member is dearer to me than anything else, than the nearest ties which God has given me; next to those who are united to me by blood and affection, I love the Society of Friends. I deplore anything that should take from it its glory, that should limit the rights of individual men and women alike in this our great church. I believe that the church of the Society of Friends as it is formed is simpler in form than any other body in the world if we understand it.

Are we going to have to say, no matter how we select these men and these women, that they have more judgment under the power of the Spirit in the church of God than the whole church come together at one place? When I am invited to go on a road which has a very pleasant prospect, where I can see over a long line of country, I am inclined to ask what is the danger of the road, are there pit-falls in the road, precipices, places where I may fall and be lost? Is it worth while to take the pleasant prospect? It is only a pleasant prospect. All the history of the church proves it is only a pleasant prospect. It has been disastrous in the past and we are entering upon a dangerous road. Oh, it looks so pleasant, but beyond is the pit-fall, beyond is the danger.

The Chairman : Harry R. Keates is the next in turn.

Harry R. Keates, of New York : I am willing to forego.

Benjamin Hawkins, of Wilmington : I just wish to express my admiration of the sentiment and spirit of the speech of my friend Newlin, from Oregon, although, I thought, to my mind, he carried his argument a little too far. To me there is a distinct difference between the centralization of power in individuals and centralization of power in law. I believe it will be good for us to have a uniform discipline, but I do not believe it will be a good thing for us to have a centralized power in delegates. I can see how the church might work out its universal destiny under a universal law better than I can see how it could under a few individuals. I am not in favor of delegating power to a few individuals, but I am in favor of a uniform discipline.

Ruth S. Murray, of New England : There is one thing we must all rejoice in this morning, and that is, though we see differently in regard to this subject, we are all united in the one thought, the desire for the glory of our Lord and the prosperity of our own church.

As I was coming here from New England, it seemed a long distance, and I could not but think as I passed along that the East and the West were widely separated and yet we passed along the iron bars that connect them together and there were express trains and there were freight trains, but they were all going on, on the track and so long as they kept on the track, they would arrive at their desired haven, and I did so long that the love of Christ in us should be like those iron and steel bars that unite the East and the West and that we might be so united in the love of God that we might work together.

Now I think I am more in sympathy with the unification than I am with the separation of our interests. I want that we should all, East and West, as a Society of Friends be united together, not in the unification of power it may be, not so much that there may be authority exercised, but that the one object and the one thought may possess our minds, and a united effort you know is always more effective. You know at the time of crossing a bridge

they are obliged to break up into companies or they will injure the bridge. Now we want to go over the bridge of evil and extinguish it. Don't let us break up. We want to go on together. And it does seem to me that the East and the West, even with their different localities, could unite together and be one body, and I would like us to be one body in action.

I belong to two missionary societies, one is the women's missionary society and the other is the men's. We are working, to be sure, both of us, but we would work a great deal more effectively if we were all one. We could accomplish more and the funds would bring about more if we should work together. While there are dangers, and there have been dangers in the course of our society ever since George Fox's day, yet the dear Lord is watching over the Society of Friends and is able and willing to give his Spirit to his followers today; and as we are working in the Spirit and minding the Spirit, I believe we shall be kept from the difficulties of the way.

Joseph John Mills, of Indiana : My mind is in accord with the statement made by the last speaker. I very much prefer to have a well-defined unity worked out in this matter than to have nothing accomplished, and that would be a step in the direction of what I think, after all, is the essential movement that we have under contemplation. I am perfectly ready individually, if this Conference cannot agree with reasonable unanimity to contemplate the organization of a central body with legislative power,—I am quite willing to enter upon a course of procedure that shall look for the present toward unifying our several interests as far as possible and that with the perfect confidence that it will not be many years until that unification in work will draw us together in authority.

But I would not wish that this discussion might leave in the mind of anybody the impression that we are anarchists rather than democrats. There has been the advocacy this morning of what seems to me an extreme individualism that is not at all consistent with the teaching

of the gospel. I read from Paul, in the 13th of Romans, "Let every soul be subject to the higher power." And then when I had read that clear statement that power is necessary in the church, I said to myself, "Well, that means possibly what these other Friends have said, that if we are only rightly subordinated to the Spirit, we will keep step in our work." And so I read the next clause. It seemed to confirm precisely that hypothesis, "For there is no power but of God," but I read another sentence, "The powers that are to be ordained of God." That, I think, means the organization by the Most High of channels through which his authority shall express itself, and it seems to me the clear and well-defined statement by the apostle Paul that organization as the means of expressing power, is ordained of God, and that every soul ought to be subject to the powers so expressed.

I know that theoretically,—and the theory is the highest theory that we can entertain,—theism is the right form of government and we are all looking for the coming of that day when the kingdoms of this world shall be the kingdoms of the Lord Jesus Christ and then we shall have a theocracy instead of a democracy. But it takes long, long generations for the working out of the fullness of time in God's manner. I think we have not reached that stage in which we can expect a theocracy, pure and simple, as the form of organization for God's people for the prosecution of the work. That is, I mean to say, that God ordains channels through which his power shall express itself to the church as in the world. It is God's way of giving expression to life everywhere,—through organization,—and the more complex the organism, the more clearly defined becomes the centre of control.

Now we are either a church or we are not a church. If we are a church, as has been asserted here to-day, this cannot be possibly a revolutionary proposition that has been made that the church shall get together and exercise its united authority upon matters of general importance throughout its body. It seems to me to be logical, my dear friends; we must take one or the other of the horns of the dilemma. Either we are not a church at all or else as a

church we ought to have a centralized organization of the authority of the church as a whole to which to subordinate the parts of the body. I do not believe that that, after all, is contrary to the principle that has always prevailed in our society, that the right of the individual shall be carefully protected and maintained; on the contrary, I believe that it is a step in the direction of providing in the highest possible degree for the exercise of the gifts of every member in the body as a whole. It is not proposed, as I understand it, that the Society of Friends, or Friends' church, if there be such a body, shall enter upon a method of government by preachers, neither is it proposed to enter upon a method of government by preachers and elders. It is the proposition, as I understand it, as soon as such a method can be brought about, to adopt a procedure by which the church shall be governed through its members in accordance with the leading of God's Holy Spirit by means of representatives of the individual members appointed in the local bodies which we call monthly meetings, gathered up into the quarterly meetings and into the yearly meetings, and finding its expression in the representatives appointed by the yearly meetings to a higher power.

There is no argument, so far as I can see, for the maintenance of a yearly meeting that does not apply to the establishment of a central higher body. Dr. Thomas shakes his head, and I think I know why.

James Carey Thomas, of Baltimore : The right of the member is to be present and participate.

Joseph John Mills, continuing : My reason for making that statement is, what I believe to be the fact, that the tendency is very marked to-day, and rapidly increasing, towards representative action throughout the whole church, and particularly so in the yearly meeting. Take the yearly meeting to which I belong, with eighteen or twenty thousand members. The fact exists that today only a very small minority of the membership can put itself in direct contact with the yearly meeting in its organic activity, and

with the exception of about two days in the middle of the session, practically the meeting is in the hands of its representatives and its delegates. And what is true of our yearly meeting is true of other yearly meetings. It must necessarily be true from the present conditions under which the Society of Friends is at work.

We cannot revive and maintain the old States General and that is what the old-fashioned yearly meeting was, and a good thing in its day; but it is impossible for some of the membership of the church to gather in a States General any more, to have a universal expression of the popular will through the whole membership gathered together. And more and more as the time goes on will this tendency to representative action accentuate itself and it is to be seen in fact today in all the yearly meetings. A very large proportion of the management of the church is done through committees and not through popular expression, and practically, we are all right at the point where as a church, if we be a church, we are executing our government through representative bodies. It does not seem to me as a departure but as a step forward. I believe that the organization of a central body with legislative authority is the proper completion of the partial organization which we already have.

The Chairman : The time is expired. Will the Conference hear him longer ?

(Consent.)

Joseph John Mills continues : In the completion of this organization as I have already said I believe we shall guarantee to the membership at large a greater influence upon the management of the church than it has to-day. If it come to be understood that there is a central body with legislative authority within given limits, our monthly meetings will feel the influence of the power of that body which will react in its own interest in the organization of the meetings above it, and our meetings for discipline will

come to be more serious affairs than they are for the most part to-day.

The monthly meeting as it transacts its business will have the quarterly meeting in its eye, and in its heart will be the determination to make the quarterly meeting a representative body of the monthly meetings composing it, and so of the yearly meeting as a representative body of the quarterly meetings, and the five year meeting, if it shall be such, a purely representative body of the yearly meetings. Now something has been said to-day about unified activities without a system of control. My dear friends, I do not believe it is possible. I believe that it is an impracticable theory. I know of no other place, no other line of activity in which it can be worked out successfully. The moment you propose to unify our activities, the members must be fitly framed together. Effectual union expresses itself necessarily in the acceptance of control growing out of those who thus unite themselves together. That I believe is the theory of democracy.

Every year accentuates the liability of our yearly meetings to drift apart, not only in matters of doctrine but in matters of practice. Within my memory there were but six or seven, or at most eight Friends' churches in the United States. To-day there are thirteen. I suppose four of these have been organized within the last five or six years. There is no indication apparent to me that this multiplication of yearly meetings will not go on with accelerated speed as the time goes by, and we are just within sight of the time when we shall have probably twenty bodies of orthodox believers in the United States, every one of them an independent organization in itself, but not a congregational body, each yearly meeting being an episcopacy, if you please to call it so,—I question the propriety of the term, but if it fits the case, every yearly meeting becomes and is an episcopacy—and we shall have from fifteen to twenty of them, and with the coming of every new issue in the work of the Lord comes a new line of cleavage between these, and division brings about weakness and the church cannot be built up to the glory of God and the salvation of men by controversy.

I apprehend that this Conference itself serves its highest purpose in permitting us to get together and express our various views on these important questions so that we shall modify them, and a process of giving and taking shall take place so that we shall come together in the unity of the Spirit. Then with a central organization with legislative power that is thoroughly representative of the individual membership, the possibility of this will be very greatly enhanced. I hope you understand, friends, that I am in favor of a central organization with legislative powers.

William L. Pearson, of Iowa : I might give just one word of personal explanation.

The Chairman : I suppose personal explanation is always in order.

William L. Pearson, of Iowa : Two of the speakers on the floor this morning on opposite sides of this question, have, I am sure without excuse, supposed that I believe in governing the monthly meeting by the elders. If I have left that inference open, certainly such expressions as I have made in their hearing before will show that the eldership in my mind was only advisory, but nevertheless exceedingly useful.

Edward M. Wistar, of Philadelphia, is invited to speak.

Allen Jay, of Indiana : Everybody has ten minutes, but would not the Conference be willing now to bear half of their burden and they only take five minutes each. There are about forty people here that would like to say a word.

The Chairman : I hope the brother will not apply that to the speaker who has just been called to the stand.

Allen Jay, of Indiana : Certainly not.

Edward M. Wistar, of Philadelphia Yearly Meeting :

I am in an anomalous position no doubt, but that is something that is not entirely new to Friends as we have already understood. I feel willing, however, to speak just a few sentences. I feel very keenly the possibility of Friends coming together as they do now and being able to take part in such discussions and such Conferences as they are now able, without any closer unity in the body as, we know it, in administrative lines. It appeals very closely to things that are very near my heart that such is the case, and some of the sentiments that have been here expressed seem to stir me very, very much, that there should be anything hereafter put in between that which means the meeting of the one and the two with the Holy Spirit and the organization which may be of a larger character.

The nucleus of our ability as a church lies as we no doubt all will agree in the ability to come to our Heavenly Father, and there, it may be alone or with one or two, there starts or comes the power which is given to the body, however large it may afterwards become. Some of those speakers who have spoken this morning seem to stir me very much along these lines. They come from Oregon, from California, from the middle West or from further East, and it makes no matter, they seem to be able to come here and discuss these questions. This is a sentiment which appeals very strongly to me as being one to some extent on the outside of the body. One thing further. There has been, during nearly a generation, a body of delegates made up of Friends from the different yearly meetings. They have met together, they have consulted together, they have had one common work before them. Humbly I believe that there has been a consistent spirit and a good work done in those comings together and there has been no question, there has been no necessity for raising the question, whether those delegates have all been under the same discipline exactly, whether they, in all matters of discipline see exactly the same, but there has been, I believe, some effective work done, and it has been done in the strength, so far as we apprehend our strength, in the strength of the Almighty. This line of work can be

carried on, dear friends, I believe, without a more united bodily existence. I just say that because of the experience which we have had, the great satisfaction and the great blessing that those different delegates, I believe, have had in coming together and in endeavoring to work. When we go to work, we forget the necessity which otherwise seems to be upon us to observe the outside and the desirability as may often appear of a more united form before going to the work.

David Hadley, of Western: I am not surprised at all at the question coming before this Conference so far as it has been the logical outcome of the creation of this Conference, but I want us to make haste a little slowly in connection with a question that affects so closely the customs of our church. When we recognize the fact that London Yearly Meeting has a peculiar relation to all the yearly meetings and when we undertake to create a legislative body that shall be superior to the yearly meetings, I think we strike one of the conditions of disunity rather than unity, and we put London Yearly Meeting in a position of embarrassment.

If we are not careful in the centralization of power, we shall find out that when we touch the parent church we have connected ourselves with a condition of things that shall bring about great difficulties. Again the difficulty fastens itself here, that in the formation of this delegated body, as Dr. Thomas of Baltimore, says, it affects the fundamental organization of the church. If we can create such a body, and then allow every member of the church on the floor on such an occasion, then of course we preserve the fundamental principle of the church. We are organized rather more on the spiritual than on the ecclesiastical line, and I believe Friends' church is called upon to exhibit not ecclesiasticism, but a deep and high spirituality. If we put upon our church this added form of ecclesiasticism, and undertake to select men who have a peculiar tact in the field of ecclesiasticism, and delegate power to these, I believe that the body of the church will

have surrendered some of its privileges that it ought never to do, and, therefore, I hope that this body of Friends will work slowly in this direction.

I am willing to admit the fact that, possessing as we do an exceedingly complex organization, if we could create a central tribunal that would apply our benevolence, and have nothing more connected with it than a centralized application of this benevolence, and if we could so express ourselves as a church in benevolent lines, I am perfectly willing for such a union. But if we are to have a union that has connected with it legislative powers, I hope the delegates of this body will be very careful how they enter into that field.

The Chairman : The chair has now reached the other dilemma, by the ruling that the persons opening the discussion shall have ten minutes if they so desire. The business committee have asked for ten minutes after this matter is closed to present a matter in connection with this, and yet I have here six other names who have signified their desire to speak. I am sure it would be a pleasure also to hear Harry R. Keates, of New York, who so kindly gave away his place awhile ago ; and I have no doubt there are others here who have a desire to speak.

James Carey Thomas, of Baltimore : I should propose that any formulated opinion on the part of the committee which has reference to the question before us be referred back to the committee in view of this discussion this morning. I do not believe the Business Committee was prepared intelligently to act upon that point in view of the discussion we have had this morning.

Joseph John Mills, of Indiana : I am in favor of making haste slowly in this matter. I am willing to sit this afternoon and hear other Friends speak on this subject, just as long as there are those who have clear and well defined views they wish to express to the body.

The Chairman : What is the wish of the Conference ? Shall we close the discussion now ?

A delegate : It seems to me we ought to hear from Ohio and Kansas. Some other yearly meetings have had two speeches.

The Chairman : North Carolina also wishes to be heard.

William L. Pyle, of Western : I am in favor of hearing further on this subject.

Steven M. Hadley, of Iowa : The possibility is suggested of our meeting at two o'clock this afternoon, and thereby gaining a half hour which might be devoted to this discussion.

James B. Unthank, of Wilmington : I think when the argument is all in there is nothing gained at all by repeating arguments that have been before the Conference already. I am inclined to the view that we have discussed this matter just about as long as it is profitable.

Thomas C. Brown, of Western : There may be a difference of opinion with reference to whether the arguments are all in. I stand in a peculiar relation here this morning. I am here as a delegate from Western Yearly Meeting. We are under specific directions from that yearly meeting on this question, and there have been two speeches made from that yearly meeting, both of which have been against the side that has been directed by the yearly meeting. I wish to be heard for two or three minutes. Therefore I wish the matter continued.

Jesse W. Wilmore, of Kansas : It does seem to me we can hardly reach a satisfactory conclusion without having more time.

Timothy Nicholson, of Indiana : I think we had better spend the whole of the week upon this question than to drop it now.

Esther Tuttle Pritchard, of Western : My understanding is that Western Yearly Meeting instructed its delegates to represent it on the question of a uniform discipline, but not on the other question.

A delegate : That is right.

William J. Harrison, of Ohio : It seems to me the arguments are sufficiently before us to have a clear understanding of the desire of the Conference. Some of our delegations have had twenty-five, perhaps thirty-five minutes and some of us have had no opportunity to speak at all, and we might continue speaking in this way all day long. I move that we conclude this discussion.

Edmund Stanley, of Kansas : I rise to make a motion that we continue this discussion until we have had an expression from this Conference. I do it because I believe our yearly meetings have sent us here to accomplish something for the church at large, and if we leave matters in this shape, without coming to some definite conclusion, it seems to me that it is only a question of time when the yearly meetings will say : "The Conference is a body that can do nothing for us, and we will abandon the work we have attempted to do thus far in that direction." I move you that this discussion be continued until the Conference has heard from the persons present.

Alfred T. Ware, of Oregon, seconds the motion.

The Chairman : The chair is possibly in a little error. A motion was made that the discussion be closed, and without giving time for a second, the motion is made that the discussion be prolonged. However, we can take action either way. The motion is that the discussion be prolonged.

Rufus M. Jones, of New England : I have a substitute motion, that the Committee on Business bring in this afternoon a definite proposition at the opening of the session ;

that we close this rambling discussion now and begin this afternoon a definite discussion on the proposition of the Business Committee, formulated out of the discussion we have already had. Then we can confine ourselves definitely to that discussion to bring the thing to a vote. If that should be decided upon, I have just a few words I would like to say in closing this discussion.

A delegate : I second it if he will accept two o'clock.

Rufus M. Jones : I accept two o'clock.

The Chairman : The substitute is, that the Business Committee bring in a definite proposition on this subject this afternoon at two o'clock.

Timothy Nicholson, of Indiana : Do I understand that this proposition may be discussed ?

Allen Jay, of Indiana : Fully discuss it, and if there is not time enough to discuss it, Joseph John Mills just came around here and told me that he wants the Business Committee to withdraw his paper and let the Conference have all the time for the discussion ; and I am ready to say, "Withdraw mine," (I think my paper won't amount to much anyway), and let the Conference have all the time it wants, so that all may talk that want to, and then nobody will be hurt, only those that listen.

Robert W. Douglas, of Indiana : My suggestion is that we go on just as we are in this discussion. There are men and women here from other yearly meetings. Of course Indiana comes here with definite instructions, and so it makes no difference what my private opinion may be, I am going along in the procession. If I cannot lead it, I will bring up the rear guard. But my idea is that the proposition of Rufus M. Jones would be hardly proper at this point. Some of us have had our say, and a pretty long say, and I don't see any reason why the discussion might not go on in this general way in regard to the papers that have been read, or in regard to the proposition of a legis-

lative Conference. It might go on a while longer, I think, before we restrict the discussion to any narrow lines.

James Wood, of New York : I desire to advocate the resolution of substitution offered by Rufus M. Jones. We have had now a pretty full general discussion, and we know very well in any body, when there is nothing definite before it, general discussions do not amount to anything. Now, the proposition is, that at the opening of the afternoon session, the Business Committee shall submit to the Conference a definite proposition, and that the discussion then be upon the definite proposition, and be continued until it is concluded. Then the Conference can act upon it. I hope the substitute resolution will prevail.

Mary C. Woody, of North Carolina : I simply rose to support the substitution offered by Rufus M. Jones. It is apparent to everyone who has been a listener to this discussion, that we have no definite point to which we are speaking. We need the proposition and then speak to it. By continuing the debate at random we will get nowhere.

Rufus M. Jones, of New England : That is my point exactly. I do not want to shut off any discussion. I want it fully discussed. But I do want it to lead to something, and I think the definite proposition will help to lead it somewhere.

James B. Unthank, of Wilmington : My objection to the proposition of Rufus M. Jones is that it will throw this subject open to the Conference again, and all the persons who have spoken ten or fifteen minutes this morning will have an opportunity to repeat their speeches in regard to the definite proposition. I am inclined to think that would not be edifying or instructive. We have the general idea that will evidently be brought in in the proposition by the Business Committee. If Friends are going to learn to debate questions at all, they ought to learn some time to decide the question upon the force of the argument, upon the balance of the testimony, the weight of the argument.

My objection awhile ago to continuing this discussion was, and is now, that we have heard the argument, and if anybody now has a new argument he wishes to present, I am willing to give my time if he will guarantee it to be an argument that has not been heard before by this Conference ; but if it is to be a repetition of what we have had before, it can do us no good. There is danger that a continued discussion here will be as likely to bring division as to bring unity of action. We have the general subject that must be embodied in the resolution that the committee will bring in. I think we are as well prepared to vote on that question as we will be at the end of the week, and I am inclined to think a little better.

The Chairman : Will you allow the chair to say just a word on this ? The persons who desire to speak represent two yearly meetings that have not been heard from yet in this discussion, and in one of the yearly meetings, as has been said, two persons have spoken against the proposition, and possibly to leave the discussion in this way leaves it in somewhat of an unfavorable light, because there are others in that delegation that represent the other side of the question, and possibly have a right to be heard.

Alfred T. Ware, of Oregon : As seconding the motion that Edmund Stanley made, I would be willing to vote for the substitution if it was understood that those who have already made speeches could not rehearse and make them over again. With that understanding, I would be willing to vote for it, and not otherwise.

The Chairman : Is the Conference willing to give assent to that ? (Consent.) That will stand unless there be objection.

William L. Pearson, of Iowa : I object. I have no speech to make. It may be that somebody else has something that he can add if the Business Committee brings in a proposition that changes the course of this discussion. I

have nothing, but in the interest of fairness I think it is right.

Joseph John Mills, of Indiana : I would say that I heartily consent to the proposition not to allow those who have spoken to speak again if the Business Committee is put under bonds not to bring in anything new in their report.

The Chairman : There is objection, and therefore it will not be taken by general consent. The motion of substitution is that the general discussion be stopped, and the Business Committee be instructed to bring in the definite proposition at two o'clock this afternoon.

Edmund Stanley, of Kansas : Before that motion is put, I wish to ask this question. We started out with the proposition that a free discussion should be given upon the subject, and then the person opening the discussion should have a little time for summing up and I suppose for setting right anything that might appear in the discussion. Now we reverse the order, and say we will hear from a few people upon the subject, those that get the floor, as they have a right to do ; then we will cut off the discussion entirely, change the order of business, and proceed from another standpoint. It does seem to me that when a question of so much importance as this one is before this body, the members here ought to have the opportunity to present each side of the question. Where arguments are weak and defective, they ought to have an opportunity to show up those points in order that we may have a clear understanding of the situation before we turn it over to the Business Committee, and ask them to make a definite proposition purporting to be the general opinion of this Conference. I am in favor of the first motion, that we continue the discussion.

A delegate from Kansas : Kansas has said nothing, but has modestly sat by with the thought that we have a

representative in one of the readers of the papers, thinking that he would have an opportunity to talk afterwards.

The Chairman : I shall rule that Rufus M. Jones and Edmund Stanley have a right even under this motion to close the debate.

The question was called for and put. The chair, not being able to determine the vote, called for a raising of hands. On counting, the result was forty-eight in favor and thirty-five opposed.

The Chairman : The question will now be on the motion as substituted. (Carried.)

That is the order. Edmund Stanley and Rufus M. Jones have the right to close this debate.

Thomas C. Brown, of Western : Is this debate to be closed before that proposition comes in in the afternoon ?

The Chairman : The motion of substitution is that the debate be now closed, except to hear from those persons who have the right to close it.

Thomas C. Brown, of Western : The question is, do they come after or before the Business Committee makes its report ?

The Chairman : I shall hold that they come before the Business Committee makes its report.

Thomas C. Brown, of Western : And then this afternoon, on that business proposition, do all these brethren and sisters who have had the opportunity to speak, have an opportunity to speak on that again ?

The Chairman : They do, so far as any action has been taken yet.

A delegate : I do not think they will want to very much.

Thomas C. Brown, of Western : Well, I don't know. I would as soon risk a new discipline as to risk that.

William L. Pearson, of Iowa : I think if these people have anything of importance to say, and doubtless they have, that this Business Committee ought to have what they say.

The Chairman : I call your attention to the fact that this motion of substitution also includes the proposition to meet at two o'clock this afternoon.

(A motion to adjourn is made.)

The Chairman : The motion is that we adjourn, but by consent we will hear Rufus M. Jones, who rose at the same time.

Rufus M. Jones, of New England : I would make the suggestion, if it meets the will of the Conference, that Edmund Stanley and myself be allowed to speak our time at the beginning of the session. I much prefer to say what I have to say in closing this debate we have had already, then, than to say it after the discussion on the proposition after it is brought in.

The Chairman : The rule of the chair will be that before the Business Committee makes its report, Rufus M. Jones and Edmund Stanley will have the right to close the debate, but that all other discussion will be closed.

The motion to adjourn until two o'clock is carried.

FOURTH-DAY AFTERNOON, 2.00 O'CLOCK.

The session was opened with a season of devotion.

Prayer : Our dear loving Heavenly Father, we want to thank thee for the blessings and the favors that are still continually poured out upon us. We pray that thou wilt be pleased in the power of thy spirit to overshadow this meeting. Grant unto each one of us, we pray thee, that spirit of wisdom and of discernment that shall honor thee. Grant unto us, we pray thee, the spirit of condescension, so that all that is done will be done in that sweet will of the Lord Jesus. Amen.

Prayer by Harriet Green, of London :

Dear Lord, we do so thank thee that this thy work in which we are engaged here is dearer to thee than it is to us, and that thou seest the end from the beginning. And now, Lord, help us all to come to thee, and say, "Thy will be done," not only with glad submission, but with expectation that, as thou hast all power in heaven and on earth, thou wilt influence hearts and minds so that thy will will be done here upon earth in this place. We ask for Jesus Christ's sake and in his name.

The Chairman : The chairman of the Business Committee has presented a communication from one other yearly meeting that was not reported this morning. The secretary will please read the communication.

Secretary reads :

To the Conference : Kansas Yearly Meeting, at its session this year, reaffirmed its position taken in 1887 and 1892, favoring a general Conference with legislative powers and a uniform discipline for all the yearly meetings, and instructed her delegates in accordance therewith.

(Signed)

EDMUND STANLEY,
Clerk of the Yearly Meeting.

The Chairman : Under the decision this forenoon, the first thing in order will be the closing of the discussion by

the authors of the two papers of yesterday afternoon. Rufus M. Jones now has opportunity.

Rufus M. Jones, of New England : This discussion has gone very far away from the original point of view, it seems to me. I should like, first of all, to bring us back to the original idea that was before us. I hope Friends will remember that in my paper I began by talking about a living organism. That is the thought that was uppermost with me all the way through the discussion which I presented to the Conference. God never makes a flower and then puts the perfume into it after he has finished it. God never makes a snail-shell and then makes a snail to put into it. He makes a living thing that builds its own shell. The snail shell is not built apart from the snail, and put on it, but is builded out of the life of the snail itself. So we cannot fix up an organization and then put it down upon the church. It never will work. The only kind of a union,—a body, I am thinking of,—that ever will work, I believe, is one that the body itself produces as its natural life and product. We cannot here make a cut-and-dried form of central organization and force it down onto the yearly meetings. What we must do is simply now to look at the whole situation of Friends in all our American yearly meetings. We must see now just what is needed to make our branch of the church as effective as possible in this present world. None of us who have presented this subject think for a moment of restricting liberty. It is rather to enlarge our possibilities than to restrict any of our liberty. I was very careful in all I had to say to make it perfectly distinct and clear that this central body should have authority only in a certain definite, limited sphere, over subjects that were delegated to its control. We do not think—at least I do not think—for a moment of anything that could develop into an ecclesiastical tyranny that should have power to interfere with the liberties and rights of any single member of this church of Christ. We now have one hundred and fifteen quarterly meetings scattered widely over this country, stretching from one ocean to the other. Those quarterly meetings have been established

one by one, one by one reaching across the continent. As these quarterly meetings have grown in number, a certain number of them have realized that they needed a roof to their building, and they have made a yearly meeting for themselves, to attend to the business that concerns all the quarterly meetings in this special circle. One after another the yearly meetings have been moving on, and taking in new country, and establishing themselves and carrying on the work of the church there. They reach now across the continent. The only idea that I have in my mind is that we should again put a roof on the building ; that we should simply complete our building, and have this Conference take up definitely those subjects that concern us all as members of this branch of the church of Christ ; that each yearly meeting should delegate with the other yearly meetings, certain definite lines of work to this body, and that over those definite things this Conference should have authority. Beyond them it should not have authority. Some one has spoken of a parent yearly meeting—that we must do nothing to interfere with our relationship with the parent yearly meeting. Some Friends probably already know—perhaps everybody knows—that New England Yearly Meeting is older than London Yearly Meeting. We receive and read epistles from London Yearly Meeting, and they influence us to a certain extent and carry weight with us, and we are very glad for the relationship that exists between us and the body across the sea. But we have our definite work here, and what we need now is simply a central body that shall be for all our yearly meetings here engaged in this particular, definite work in a particular, definite field, the same power and the same line of authority that the yearly meeting has in its sphere over the quarterly meetings gathered under it. The objection was made to this plan that it did not give to our women Friends the same authority as the men Friends—not that that was the intention of anyone, but that it would work out that way. Dear Friends, we know no sex in the church of Jesus Christ. There is no male and there is no female in Christ. We are all one, and there is nobody in the whole denomination of which we are members who is not just as ready

that a woman of power and influence and authority should be a member of any committee of this body as that any man of the same power and authority and influence should. We know nothing about divisions of any kind. We recognize simply authority and power by participation in the life of Jesus Christ. All we want, all any one wants that is interested in this movement, I am sure—let us not be afraid of one another, nobody has any scheme here of pushing any tyranny on anybody else—all we want, and all that anyone wants, is that we may draw into a holy temple in the Lord. We simply want our walls that are now standing to grow farther and farther into the holy temple of the Lord. Let us not blazon on our walls liberty first and union afterwards, or, union first and liberty afterwards, but, catching the thought that the great orator half a century ago made so familiar to us all, let us say, “Union and liberty, now and forever, one and inseparable!” It is union and liberty; not restriction of liberties, but a union for an increase of power and of influence, and for enlarging the possibilities of our work and our influence and our dignity as a body of Jesus Christ in this present world. I still feel as I did in the beginning, with all the interests of our particular membership in these widely scattered states, with new yearly meetings coming every ten years, perhaps every five years in these new countries stretching toward the west, with all these possibilities before us, I still feel as I did at first, that we shall multiply our power if we have some head and centre to our organization. Not any head or centre that ever could be a tyranny. I will vote against that every time. I believe in liberty and I want a union and liberty. Now I am sure we can come, every one of us, to some conclusion that will make possible for our thirteen yearly meetings to mark out a definite line of authority to be conferred upon a Conference like this. It should sum up in itself authority and influence and power on that special line which has been given to it.

The Chairman : We will hear from Edmund Stanley, of Kansas Yearly Meeting.

Edmund Stanley, of Kansas : The subject assigned me was the question of a uniform discipline for all the yearly meetings; and you have discovered ere this the purposed relation that my subject bears to the subject of the brother from the East. I must plead for that for which he has asked, because I see no other method by which we can secure a uniform discipline for the yearly meetings with any assurance of a permanency regarding the same. This Conference might submit to the yearly meetings for their approval a discipline outlined for the yearly meetings as a whole, but you can readily see that if, after such a discipline has been approved by the various yearly meetings, any yearly meeting at its own option might set aside its action at any succeeding session, and there would be a lack of permanency regarding the matter of a discipline for the yearly meetings. And so the question, so far as the real value of the work is concerned, hinges upon this question that was presented first.

Kansas Yearly Meeting, in 1888, after two years of consideration, and of prayerful consideration, upon this subject, came to the conclusion that a united action of the several yearly meetings regarding a Conference with delegated power touching those questions that affect the whole church in all its various attitudes, was a desirable thing, and passed upon the question in that yearly meeting. This year the question was raised again, because the delegates felt that they would like to know the sentiment of the yearly meeting, and without a dissenting voice I think, the yearly meeting reaffirmed its action of 1888 and spoke in favor of a uniform discipline for the yearly meetings. You of our eastern brethren may think that Kansas is hasty, to take action upon a very important question, and I doubt not that we have been hasty at some times in this direction. But we come to you to-day, brethren, with this statement of facts, that if you consider us hasty in taking action upon important measures that affect the whole body of Quakerism the world over, we come to you and offer to this Conference the proposition that you may take from us that privilege. We are ready to-day, for the good of the church,

to relinquish the right to hasty legislation upon every topic that touches the interest of any other yearly meeting on the continent. We are ready to say to this body of Friends here to-day that if you will unite with us in this proposition, we will say to the yearly meetings of America, You may legislate upon these questions and we will abide by the decision. So, if you think we are hasty, we are ready to relinquish the right.

I agree with the remarks that have been made here to-day in regard to the recognition of the Lord Jesus Christ as the head of the church and the authority in the exercise of the duties of the church. I recognize that fact, and I am an advocate of the doctrine with you. But God has been, throughout all history, as we may read it in his creation, as we may read it about us everywhere, has been a God of order and of system. He is a God of organization. We are living in a time of organization. He has given to the individual powers and responsibilities; and God never does for man what man can do for himself. He expects us to use a sanctified judgment in the management of the affairs of his business; and as we do this, as in near relation to him, keeping our eyes fixed upon him as our Guiding Star, we are safe in his hands. But he has not left us to depend wholly upon revelation from time to time to direct us in every movement of life, either in the management of the affairs of the church or in the individual duties as regards our citizenship. Fanaticism stares us in the face on one side; we are confronted with it; the individual stands before us and says, "The Spirit tells me to take this course." He stands upon that platform and we are helpless before him. We have these questions to confront; and we believe if the church would take action concerning such important matters, that we would be protected against such things as are doing us great injury. Often before we see the necessity for taking control, we have allowed the injury to be done, before we have taken any measures to reach it. There are questions that confront us that we have to meet from time to time, and we certainly recognize the need of some authority that will meet such measures. These things

that I have alluded to may come among those members perhaps of little influence, sometimes, and yet there are questions that confront us as a church, and that we must meet and solve, that are of a more serious character. If you will excuse me for the remark, there confront us to-day—and this is only one of the things that we have to meet—questions in the line of higher criticism. Friends, what are you going to do with these and other questions of a similar character? It may get hold of Kansas Yearly Meeting and we may adopt such measures that every other yearly meeting on the American continent will find it necessary to dissolve all relations with us and leave us a separate body. Thank the Lord there is little danger of that idea affecting us to-day; but it is one of the questions that you have to meet, and it is a dangerous question because it is striking, not at ignorance, but it is attacking all the ablest minds in the church to-day. And we have to meet it. Friends, I appeal to you at this hour, and if I were not a member of this body I would ask you this question, Would you not rather trust a legislation regarding the great interests and vital questions that pertain to Quakerism, to this body of Friends than to a yearly meeting located away off by itself, isolated from the rest of the church, made up as they are of the body, a mass meeting of the membership?—and yet, while in theory a yearly meeting is a mass meeting of the membership, in fact it is the entire membership of the individual meeting where the yearly meeting is held, the majority of the members of the quarterly meeting in which the yearly meeting is held, a few representatives from most of the other quarterly meetings, and some of the quarterly meetings not represented at all, and do we say that that is the kind of a body that represents the will and wish of the church as a whole? That is the condition of Kansas Yearly Meeting, and will you please point me to a yearly meeting that is not laboring under exactly the same difficulties? There is no yearly meeting in the world that can get a mass meeting of its members. And if you had the mass meeting there, you would have to do in that meeting just what we have done

here to-day, you would have to stop debate after two, three, four or five of the most prominent, or the leading members, or most ready speakers had made speeches upon the subject, and then pass it to a committee, and delegate it to somebody to settle the question afterwards. You say, We are afraid of delegating power, and yet in our yearly meetings we are delegating power and authority continually to committees set apart to do certain parts of the business for us. Not only that, but in Kansas Yearly Meeting, we have a delegate body that is authorized by the yearly meeting to do business for the yearly meeting when the yearly meeting is not in session.

(The time being exhausted, by consent of the Conference the speaker was allowed to proceed.)

I don't know but I am about through. Every act of Kansas Yearly Meeting affects every body of Friends in the world. Is that a fact? (Voices: Yes.) Every act of Kansas Yearly Meeting touches the credit of every Friend in the world. And every mistake made by Kansas Yearly Meeting reflects upon every member, and he has got to apologize for it. (Exactly so.) You must apologize for it every single time. You must explain that you belong to another yearly meeting and work under another discipline and under another code of rules, (Applause) and therefore you are not responsible for the conduct of those fanatical people away out on the plains. I may give the Kansas delegation a right to call me down for my misstatements.

All we ask touching this matter is that there shall be legislation upon the questions that affect all the yearly meetings, so that we shall not be doing something that will disgrace all the rest of you. I appeal to you if it is not right? Some of you birth-right members in the church may call this in question. I was not a birth-right member; but I love Quakerism, I love the church, I love its work, I love its doctrine. I long to see a bright opening for the future of the church, and I believe that there is no hopeful future for us without an expression from the body of

Friends regarding these important questions. And I again make the appeal to which I alluded in my paper yesterday, that the church has moved out in new lines, in new activities in the last half century, and I would to God that the church would see it right to bring itself into form for future action while we have with us the men and the women who led us in this great crusade of the last half of the last century. We need their advice and counsel; we need their help, their influence; we need their experience to help us in this important matter. If deferred until they pass from the stage of action, we shall lose much in reference to this important question which is pressing for action to-day.

A brother said in his remarks,—and he said it well, and I want to endorse all that,—that we want to look well after the tillage in the field. It was not so much the matter of fences, he said. My dear friends, I appeal to you, if we haven't been tilling the soil well; if we haven't been caring for the grain well; if we haven't been looking after the tares well; if we haven't been looking after the preparation of the soil, and the tillage well, in the field? I appeal to you again, has it not been a source of our weakness and our sorrow, that we neglected our fences? (Yes, yes.) Wasn't it because we failed to put the fences in order before our crops began to grow, that we saw dissolution, that we saw separation, that we saw scattering? And is it not a fact that every organization under the sun, Christian and otherwise, has used our fields as a common pasture ground? (It is true.)

Dear Friends, then we ask, we believe for the good of the church, we believe in the interests of our society, that we may have a name that is our name, that those who bear our name will never have to apologize or explain what additions are necessary to that name in order to set them right before the world. We only ask that the Conference may submit to the yearly meetings a proposition with its endorsement to have a Conference made up of delegates from the yearly meetings, and to that Conference we give authority to legislate for the yearly meetings upon the

questions that are of vital and general interest to the body of Friends everywhere; that the name we bear and the profession we claim shall mean the same thing, and it will not be necessary for us, east or west, north or south, to explain our relation to the church or to what branch we may belong or under what orders we may be serving. As a church looking to the great Head and Source of all power, can we not, dear Friends, be a unit with reference to what we believe concerning him who is our leader, and our relation to him, and our duty to our fellow men? Can we not agree so closely upon these things that to be a Friend in Kansas will mean to be a Friend anywhere?

The Chairman: We are now ready to hear from the Business Committee. James Wood will read the proposition.

(For the proposition see minutes page 17.)

I am directed by the committee to answer any question that may be put in the way of explanation of these three propositions laid before the Conference.

On request of Joseph John Mills, a second reading was given.

The Chairman: Any questions for information or explanation will now be in order.

Samuel R. Neave, of Baltimore: Suppose a yearly meeting after going into this, finds that it cannot unite with what the Conference is doing? What power will there be for that yearly meeting's withdrawing?

James Wood, for the Business Committee: That is one of the details of the plan of union into which it seems to be quite impossible to go at the present time. The idea is this, that when this committee representing all the yearly meetings has agreed upon a plan, has determined the

sphere or spheres in which this Conference shall have legislative authority, it will then be submitted to the yearly meetings for their acceptance or rejection. That will undoubtedly provide for the point raised by our friend from Baltimore; but it is quite impossible for the Business Committee to state what this general committee will propose.

Joseph John Mills, of Indiana : I do not quite understand the language of the resolution as to where the number of yearly meetings necessary to unite in this order to give it effectiveness, is to be determined. Is it by this Conference or by this committee to be appointed ?

James Wood : That is for this Conference itself to decide, whether it will leave the consideration of this matter to the committee to be appointed. It was the thought of the Business Committee that all those matters would be left to the committee for its action, the idea being that they would receive suggestions from Friends everywhere throughout this country, and that they would come to their conclusion after having all the information laid before them ; and the number of yearly meetings that would be required for the approval of the proposition would be determined after such information had been submitted. The Business Committee has not assumed the right to go into that field in any particular, as you will observe, as to these regulations.

Frederick J. Cope, of Ohio : May I ask, in case there should be eight or ten yearly meetings unite in this combination and others should not, what would be the result to those that do not ? Would they be no longer considered Friends, or what would be their standing ?

James Wood : Their standing would be precisely what it is to-day, not modified in any particular, except that they would undoubtedly feel that they were outside the close touch of the body, which would work to their detriment. We believe that would be the feeling that would gradually

grow among them, that it would be better for them to be in closer relation with the other bodies ; but their status would be precisely what it is to-day.

Robert W. Douglas, of Indiana : Is it proposed that this committee that may be appointed shall report its action to the yearly meetings ?

James Wood : A very important question asked by Robert W. Douglas : " Is it proposed that the work of this committee shall be submitted directly to the yearly meetings and not wait until the Conference that is held five years hence, to submit their report, and then the question be left to the yearly meetings ? " The idea of the Business Committee is that this Conference should have such confidence in the committee that it will appoint that it can trust their work to go directly to the yearly meetings, and thereby save a period of five years in the consummation of this purpose.

David Hadley, of Western : What I have to say is hardly a question. It seems to me if we create a delegated body like that, there ought to be something that should be a basis upon which it is to be constituted. What kind of representation should it have. It seems to me these questions are so vital that the Business Committee ought to present some suggestion whether a yearly meeting is to have one delegate to every thousand, or how it would be constituted.

James Wood : Doubtless it would be of great advantage to this body if sufficient attention had been given to this subject for the last two or three years, so that a completed plan could be submitted to you for approval here to-day ; but no such attention has been given that would warrant any committee in attempting to formulate a plan in the short time at our disposal.

Charles H. Jones, of New England : I suppose this

committee appointed by this Conference would not be limited in regard to the time for them to give attention to this subject. They would take all the time they needed before going to the yearly meetings?

James Wood: They would of course be expected to give immediate and careful attention to the duties of their appointment; but in a movement like this haste would be disastrous, or might be disastrous.

Robert W. Douglas, of Indiana: May I ask the Business Committee what number of yearly meetings was contemplated, or did they take that under consideration, before there might be such an organization? What number acting upon the suggestion of this committee might constitute a Conference with legislative powers?

James Wood: Members of the Business Committee might submit their individual opinions, but that would be scarcely more than individual opinions, and scarcely worth the consideration of this Conference. The committee did not take that into consideration. The plan of the committee is to leave every detail for this Conference. This committee will be the creature of this Conference, and will be expected to express the will of the Conference, as well as act upon the information that may come to it in the future.

Robert W. Douglas, of Indiana: I notice that the report or suggestion of the committee is just simply the idea of limited legislation. Did the committee take it under consideration what range of legislation should be under the direction of this Conference?

James Wood: Another matter of detail to which the committee gave no specific attention.

Edmund Stanley, of Kansas: I want just to make a suggestion, that it seems to me the proper course to approve

this report, if that is the sense of this meeting, and then let us appoint a committee here to take these matters that have been mentioned into consideration, and report to us later. They can report to us to-morrow. There is the question of the number of yearly meetings that shall agree before it shall become operative; there is the question in regard to the distribution of delegates; and there is the question as to the limitations with reference to legislation that should be delegated. These three questions, and perhaps some others, might be placed in the hands of a committee, and they could report on the general plan later.

James Wood : Taking that as a question, I would say that the Business Committee did give some consideration to this general matter, but they concluded that it would be unadvisable to take any action in these matters of detail, because thereby we would instruct our committee to their prejudice perhaps, in their future action, when further light was obtained. We did not want to hamper this committee in coming to the wisest possible conclusion, and any instructions in matters of detail that this Conference might give, might possibly prove a serious hindrance in the work of the committee.

Timothy Nicholson, of Indiana : I did not hear the proposition, as I was out of the room, but I think I have obtained from one of the delegates the substance of it. Friends will remember that in the Conference of 1887, the yearly meetings were advised to consider the subject of a future Conference with delegated powers. Our yearly meeting took it up, made a proposition and sent it around to the yearly meetings. Only two or three adopted it. Kansas made a proposition, which was not adopted. These yearly meetings, however, or some of them, seven, I think, did appoint committees to come together and see if a joint committee of yearly meetings, those who were uniting in it, could agree upon any basis which should be accepted by a sufficient number of yearly meetings. That committee met in Oskaloosa, Iowa, four yearly meetings represented

by delegates, and three other yearly meetings by letters expressing the idea of those yearly meetings. The result was that a basis for this Conference was adopted by that joint committee, adopted by Iowa Yearly Meeting, then in session, and it came around until ten yearly meetings appointed committees or delegates to constitute this Conference as it was held in 1892. As I gather the thought, that is just what the committee is proposing, that this Conference appoint a committee coming out of all the yearly meetings, to see if it can formulate a basis for such a Conference, submit it to the yearly meetings, and if a sufficient number of yearly meetings unite in it, the matter can go forward. Am I correct in the position I have taken ?

James Wood : In general principles we assume thy position to be correct.

The Chairman : The proposition of the Business Committee is now before the Conference. One thing we ought to determine first : shall we take up the proposition as a whole or shall we consider the propositions separately. There are three distinct ideas represented : the first is, of deciding, so far as this Conference goes, whether to give assent to the idea of conferring legislative power to a limited extent upon future Conferences; the second is, that a committee be formed to have this in charge; and the third is, that a third committee be appointed to have a uniform discipline in charge.

William L. Pearson, of Iowa : Does that contemplate two committees ?

The Chairman : Yes, it does.

James Wood : The Business Committee discussed that point, and considered that this Conference could entrust the whole work to one committee or appoint two, as it might think fit.

(Upon request the proposition is re-read.)

Joseph John Mills, of Indiana : I move that the report of the Business Committee be adopted by this Conference.

Harry R. Keates, of New York, seconds the motion.

A Delegate : I move that we amend by saying that we simply adopt that part of it that refers to the uniform discipline. (No second.)

The Chairman : The motion is, then, that this Conference adopt the proposition as coming from the Business Committee.

William L. Pearson, of Iowa : I would like to make a motion, but I think I would rather make a suggestion, that it seems to me in so important a matter as this, we ought to have the greatest wisdom that we can have, and that a committee consisting of two members from each yearly meeting would be greater wisdom. I believe our yearly meetings usually, in revising the discipline, have a committee that large. I make the motion to amend to that effect.

Joseph John Mills, of Indiana, seconds the motion.

The Chairman : The motion is that the report be so amended as to include two from each yearly meeting.

James Wood : The Business Committee is prepared to accept this amendment. It was before this committee, and the committee decided to leave it entirely to this Conference—of course we would leave it to the Conference, we couldn't help ourselves—but we did not wish to assume to propose anything; but we are quite willing to accept the amendment that two from each yearly meeting shall constitute this committee or these committees.

The Chairman : With that understanding, the report is so amended, unless there be special objection.

James Carey Thomas, of Baltimore : As this subject has been before the Conference so long, it seemed the only way to settle it was to bring it before the yearly meetings. As there has been no definition of the scope of such reference if any is made by the yearly meetings, it leaves the yearly meetings entirely free. It is with this understanding that, personally, I shall cast my vote for it, with this amendment.

Peter W. Raidabaugh, of Western : I just want to suggest that the vote be taken on that report, by sections. Some of the delegates of Western Yearly Meeting are opposed to the first and second items; but the yearly meeting has instructed the voting on the second proposition, and those members will want to vote for that third item and against the other items. So I suggest that we take it up in that way.

David Hadley, of Western : It will embarrass some people a great deal if that has to be adopted as a whole, because we have some convictions, and I should be sorry to be shut off from expressing those convictions on the floor of this Conference. We expect to carry out our yearly meeting's instructions in regard to uniform discipline, but a uniform discipline is very different from a body to be delegated with legislative powers.

William L. Pearson, of Iowa : I think the wish of these Friends is a right one. It is difficult to vote on three propositions at one time, even if they are all in a line. Any of them is quite as much as most of us can contain in our minds and look at very fairly, and it seems to me it would be right to take them up one at a time. If it requires it, I would move that we take them up separately.

(The motion is seconded.)

The Chairman : A motion for division of the proposi-

tion has been made and seconded—that these questions be voted upon separately. Are you ready for the question ?

James B. Unthank, of Wilmington : Is that a debatable motion ?

The Chairman : We will so consider it.

James B. Unthank, of Wilmington : I like the spirit in which the matter seems to be before us at this time, and especially the action indicated by our dear Friend from Baltimore, that he is willing to see what can be done in the way of a proposition to the yearly meetings. This does not commit Baltimore or Indiana, or Wilmington or Western to this action finally; but let us see what a committee can do, what they can propose. Every yearly meeting can reject this proposition ; we understand that, and then we are ready to go on without it. I am in favor of voting on the question as a whole.

(Vote on the division of the subject being taken, the chairman expressed the opinion that the affirmative prevailed, but asked for the raising of hands.)

Allen Jay, of the Business Committee : The Business Committee is willing to divide it.

(Consent.)

William L. Pearson, of Iowa : I rather doubt the propriety of the Business Committee coming in so often.

The Chairman : I take it in this way: the Business Committee has submitted a proposition here, and the chairman says the matter is to be submitted as a whole. A motion is made to divide the question. The Business Committee comes up and accepts the subject matter of the motion. Then unless there be objection it will be taken up without necessitating a vote on the question. The proposi-

tion came directly from the Business Committee; if they accept any amendment or any additional proposition, and there is no objection, then there need be no further action taken.

James Wood, of the Business Committee : The Business Committee is a little sensitive on the matter of any implication such as has been cast by our friend from Iowa; but the chair can state to you that in all legislative bodies, a committee having charge of any business on the floor, is entitled to just this action that we have taken here.

Charles E. Tebbetts, of California : I want to call attention again to the fact that James B. Unthank spoke of, that in voting upon this question we are not deciding anything except the possibility of a future plan. I trust that our dear friends who do not see anything in it for themselves, will not shut us off from the possibilities of the future.

Thomas Newlin, of Oregon : I presume I was considered to have made quite a radical speech on the other side. I am fully ready to see what can be done, and it will be with pleasure that I give my vote in the affirmative of this.

David Hadley, of Western : From the expressions here, and seeing that Dr. James Carey Thomas, of Baltimore, is perfectly willing to try what the yearly meetings want to do, I am quite sure the spirit of the Conference is that we want to do what is right about it. But I expect to have a voice of our yearly meeting when this thing comes on. When it comes up, we are going to stop it.

Joseph John Mills, of Indiana : We are trying to find out what is the united judgment of the body through this committee that is to be appointed. I call for the question on so much of the report of the committee as concerns the Conference with legislative power.

The Chairman : That involves the first and second propositions of the committee. As I understand it, the rules require that the delegations shall vote as a whole.

A Delegate : Not unless it is called for.

(The question is put.)

John Pennington, of Ohio : Does this relate to the legislative body ?

The Chairman : Yes.

John Pennington, of Ohio : Then I want to say that I agree with what has been said, that I feel that entering upon a matter of this importance, we need to move carefully and prayerfully in the matter. I have believed and still believe that the opening of a question like this brings up a number of objections, two or three of which I wish to state. When we enter upon a course of this kind of change, the adoption of a discipline for the yearly meetings, and the delegating of a body for legislation, we enter upon a question that will doubtless take a great deal of time in our yearly meetings. That is one objection.

Again, if we adopt a system of legislation, and open the legislative question in a body which we propose here, there is no end to it. It is to be legislation now, and legislation following, and legislation continually. And I believe that the difficulties which we fear will never be met by legislation.

I wanted to express these thoughts as opposed to both these propositions. I believe we are better off with the disciplines that we have, without entering into it all, and I believe we are far better off without entering into any discussion on the question of attempting to form a legislative body for our yearly meetings. So I wanted briefly to express my opinion upon this, that we do not enter at this time in the church's history, upon these questions.

The Chairman : As many as are in favor of this proposition, will you raise your hands again ? (Hands.) Opposed ? (Hands.) It is carried by a decided preponderance of expression or sentiment in the affirmative.

The second question is the question of appointing a committee on adopting a uniform discipline, as embodied in the third part of this proposition of the Business Committee.

Charles E. Tebbetts, of California : In order to obviate any question, I would move that this matter of the drafting of a discipline be submitted to the same committee as appointed in the other case.

The Chairman : I think we will have to pass upon the proposition as to whether we give assent to a committee considering the matter first, and then if we want to refer it we can.

(The vote is taken.)

The Chairman : I believe it is unanimous.

Charles E. Tebbetts, of California : I will renew the motion that the matter be submitted to the same committee.

Elmer D. Gildersleeve, of New York : I second the motion.

The Chairman : The motion is that this shall be relegated to the same committee.

Charles E. Tebbetts, of California : As a reason for that suggestion, undoubtedly the matter of the consideration of the two committees will necessarily overlap with each other. The sphere of action of legislative power for this Conference is necessarily constitutional, and must there-

fore come within the sphere of discipline; and either the two committees, if appointed separately, would have to confer with each other, or else the matter be submitted to one committee.

Harry R. Keates, of New York : In the appointment of a committee which is to last for five years, it would be perhaps better on the whole to have two distinct committees. There will be a very large committee otherwise, and much of the work will have to be done by correspondence; and I think it would be better for us to have two committees, and have two persons upon each of these committees, from each yearly meeting. It may be that the delegations may elect the same persons upon both committees, but I think the best interests of these yearly meetings might be served by having two committees.

The Chairman : The motion is that we have one committee only. That is the motion before the house.

Timothy Nicholson, of Indiana : I think we shall find, if we have too many committees, as has been suggested by the mover, that there will be more or less conflict and overlapping. I think one committee would be better, and I would suggest that there be two out of each delegation and one alternate, so that in case of death or anything of that kind, the delegation might still be full. I make that as an amendment.

Elmer D. Gildersleeve, of New York : It seems to me the questions are so united together, that a committee composed of two from each will be sufficient. It will not be convenient to get so large a committee together. So I think it better to have one committee.

Timothy Nicholson, of Indiana : I would move then, that there be two alternates,—I will accept the amendment.

The Chairman : The motion is then, that the question

of uniform discipline be referred to the same committee that has charge of the other subject, but that two alternates from each delegation be chosen for the one committee.

(The motion is carried.)

I will make the ruling that the delegations themselves shall select this committee with the alternates, and at such time as the Conference may set, make report to this Conference.

Cyrus R. Dixon, of Kansas : I would ask the question whether it would be necessary for these committees to be appointed from members present in the delegations ?

The Chairman : The same question was asked here.

James Carey Thomas, of Baltimore : It may be that yearly meetings may see fit to release their committees and appoint others. I should think they ought to be from committees under appointment of the yearly meeting and then let them select alternates. This yearly meeting appointed only five, and is entitled to six delegates, so that would give us one more, provided the yearly meeting filled up that vacancy. So I would like that question settled to be in the power of the yearly meetings to in any way add to or alter their appointments.

Charles E. Tebbetts, of California : I see no reason why each delegation shall not have the right to decide for itself as to what the appointment shall be, whether from their own number, or from others of the yearly meeting. It seems to me it would be a decided advantage, though, if this committee should organize before the sessions close, and for that reason it would be decidedly an advantage if at least a large majority of the committee could be selected from those already present.

David Hadley, of Western : I would make the motion

that the delegates be allowed until the evening session to make their selection of the committee members.

(Seconded.)

The Chairman : The motion is that the delegates report the appointment of this committee at the evening session.

(Carried.)

Charles H. Jones, of New England : Was the matter decided as to how the committee should be appointed, whether from delegates or others ?

The Chairman : It has not been.

Charles J. Jones, of New England : It seems to me it would be decidedly advantageous to have them appointed from delegates now present, because they have been here and heard the argument and discussion, while our Friends at home have very little interest in it because they are so far removed from that that gives the inspiration and the thought.

The Chairman : There are two yearly meetings represented, one of which has only two present and the other, three.

Allen Jay, of Indiana : I think this Conference has no right to appoint anybody to belong to that committee who is not in the delegations.

A Delegate : It gives the yearly meeting power to substitute where appointments are not completed.

Francis W. Thomas, of Indiana : We cannot confer authority upon the yearly meeting.

The Chairman : It will be the ruling of the chair, that the committee shall be made up from the delegations appointed by the yearly meetings. If their members are not here, there are delegates appointed, and they can be appointed in this committee.

Edmund Stanley, of Kansas : I think we ought to recognize the fact that the yearly meeting would have the right when in session to make any change in their part of the committee that they might choose. It seems to me that the appointment made here would properly continue in force until the yearly meeting convened. If the yearly meeting saw right to change its members of that committee, the right certainly ought to be left them.

Levi Mills, of Wilmington : I certainly think the yearly meetings would have the right, as they appointed these delegates, to substitute others on this committee. We are only advisory here. The yearly meetings can control us whether we want them to or not.

Robert W. Douglas, of Indiana : I would not think the yearly meetings would have any right to change committees appointed by this body. This body controls its own committees, and they are independent of anybody else. And, if the chair will allow me, I think it is rather unusual to appoint alternates on committees. It would suit me much better to make these alternates committeemen in themselves. I think with such important matters as are connected with this committee, the committee could be considerably larger,—although it has been passed upon. I would rather have four from each yearly meeting, if thought proper, and not have alternates.

Timothy Nicholson, of Indiana : I beg leave to differ from Robert W. Douglas in this case. The yearly meetings appointed a committee to come here, and appointed alternates. I see no reason why we should have this matter stand for three or four years.

Rufus M. Jones, of New England : I rise to say exactly what Robert Douglas has already said. It seems to me Timothy Nicholson must be wrong in that particular. I don't like to differ from him, because he knows a good deal about it, and I know very little. But we are a body here, and we appoint a committee, and the committee is made up of delegates the yearly meetings have appointed, and those delegates have been sent here by the yearly meetings. We pick out as an independent body, and appoint a committee out of these delegates, and it is our committee. It is not a committee of the yearly meetings, but is a committee of this Conference. The yearly meeting may refuse to continue its delegates, and then they no longer exist as delegates to this Conference, and so they are no longer our committee.

William L. Pearson, of Iowa : That is all right. And then if any of them do not come back to the next Conference, they can send a report by the others. The yearly meeting cannot change committees.

The Chairman : I think I will not give a decision on that. The yearly meetings can manage that themselves.

William J. Harrison, of Ohio : There will be no Conference of this kind when the closing minute is read, and if anybody has jurisdiction over these committees afterwards it will be the yearly meetings at home, and they certainly will have control over them to such an extent that they can use those Friends or others, as they see fit.

Isom P. Wooton, of Iowa : I understand this is an established body recognized by all the yearly meetings, and that the Conference shall be held once in five years. As such a Conference, we are an established body, and we are doing business now as the Conference,—an established body. The yearly meeting has no jurisdiction over any committees we may appoint for any purpose whatever. We stand independent in that.

James Wood, of New York : It may facilitate the understanding of this subject to say that our committees already continue from one Conference to the next. That is established by precedent. Each Conference has appointed one or more committees that have continued until the next Conference was in session, and it will be precisely the same in this case. It is established and confirmed by the yearly meetings in their action.

Timothy Nicholson, of Indiana : I think my position is sustained.

James Wood, of New York : I move that we proceed with the program of the Conference.

(Seconded.)

The Chairman : Would the mover of that motion withdraw that a moment ?

James Wood, of New York : It is withdrawn.

The Chairman : We will hear from Timothy Nicholson, chairman of the committee appointed to visit the Christian Church Convention.

Timothy Nicholson, Chairman of Committee : The committee returned a few minutes ago after having conveyed the friendly greeting of this Conference to the Christian body. It was a very interesting time. They received us with great enthusiasm—they are a demonstrative people—with clapping of hands, giving their Chautauqua salute, etc. We informed them that we were a modest, quiet people, that we were not very demonstrative. I wanted to explain. Why, they all got up—just rose—the whole congregation, and they made us feel that we had not done so well when they were here before us. But we explained; they understand it. It has been arranged, as their regular hour for devotional services is at a quarter before nine—

they have thirty minutes; they are very busy; they close to-morrow at noon,—they are very desirous to meet with us, and we, as we had been instructed, agreed that we would meet with them from a quarter before nine until a quarter after nine to-morrow morning in Roberts Park church for the purpose, simply, of a season of devotion.

The Chairman : Does the Conference wish to take action ?

Robert W. Douglas, of Indiana : I would informally propose that this same committee have a little charge of the arrangement of going there to-morrow morning, to see that this Conference is properly represented. I think somebody ought to have charge of it.

The Chairman : Does the Conference accept or unite with the report of the committee, and instruct them to take the other matter in hand ?

(Consent.)

The Chairman : I suggest that if the committee have additional information with reference to the regulations, if there be any such, they can report them this evening.

Isom P. Wooton, of Iowa : I only rise to ask whether this will affect the morning meeting here ? Will the regular devotional meeting be held here in the morning before this hour ?

The Chairman : Will this committee, and the committee on these morning meetings confer together and make such arrangements as they can ?

Francis W. Thomas, of Indiana : Is it expected that there be any further attendance than the delegates ?

Timothy Nicholson, of Indiana : It is expected that we

be there in a body, and I think if we go at all we should all go. It is open to everybody.

The Chairman : Not only delegates, but all visiting Friends. The motion of James Wood will obtain, that we proceed to the regular program.

(The motion is put, and carried.)

The Chairman : The chair would like to know what the ruling is. We met at two o'clock; shall we try to adjourn at four ? Two hours' session is what we have been having.

(Consent to 4.30.)

Elmer D. Gildersleeve, of New York : I feel that we ought to be grateful for the manner in which the Lord has led us in bringing about the conclusion of this important question that we have had before us. Perhaps in the next generation to come there will not come before a body like this any more important question in the concerns of the church than this one; and the way in which the Lord has led us in our deliberation, especially during all this day, is cause for gratefulness in every one of our hearts. So I feel like closing with this text : " Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ."

Emma B. Malone, of Ohio : I think it would rest us to stand, and sing, " Praise God from whom all blessings flow."

(All respond.)

Prayer by S. Edgar Nicholson, the President :

O Lord, our Heavenly Father, we thank thee for the presence of thy Holy Spirit; we thank thee for the manifestation of that bond of union that binds us together in

Christian love; and we pray that in the further action of this afternoon, thy Holy Spirit may continue to lead in all things; and help us, dear Lord, as thy children, to follow willingly whithersoever thou mayest lead us, and help us in all things to honor and to glorify thy name. We ask for Jesus' sake.

Prayer by William L. Pearson :

O Lord, we thank thee that we belong to the church of the Living God. It is all of grace that we continue saved. O we pray that every anxious and fearful heart, in every moment of anxiety, may hold fast to the Head, even Jesus Christ. Hitherto thou hast led us, and here we "raise our Ebenezer." O Lord, continue to help us, and guide us in the way of truth and righteousness, and receive us in glory, for Jesus' sake. Amen.

PRINCIPLES OF CHURCH GOVERNMENT.*

BY WILLIAM L. PEARSON.

The Society of Friends in America is a distinct branch of the Church of Christ (Form of Government, I., 8) and is composed of a number of yearly meetings, whose delegates meet every five years in a general conference with advisory powers. The yearly meetings are also associated in fraternal relations, authorizing the transfer of members and ministers (Rules of Discipline, III.), and regular annual epistolary correspondence, and a liberal ministerial visitation throughout the churches of all. They are otherwise associated in some foreign missions, and some of their philanthropic and educational work.

Beyond this comity of relations each yearly meeting is independent in matters of doctrine, church government and discipline, while in all these there is a practical unanimity. In respect to organization, therefore, any one

* The references in this paper are to the Revised Version of the Bible, and to the Discipline of Iowa Yearly Meeting.

yearly meeting represents the entire Society of Friends in the maintenance of the scriptural form of government adopted by its founders under Christ.

BASIS OF GOVERNMENT.

As a primary principle of Christianity, Friends hold the priesthood of believers in the church, and in all places of religious life (Ex. 19 : 6 ; 1 P. 2 : 9 ; Ro. 1 : 6 ; contrast Ex. 20 : 19) ; which corresponds to universal suffrage in the state and in all phases of civil life. This principle is the same in New Testament and in republican government. The same rights and privileges belong to every member as they do to every citizen of the state, and like obligations devolve upon all. It is of the highest importance for the citizen to know that his cherished citizenship assures him the right, if his gifts prove his fitness to fill, by the choice of his fellow citizens, the highest office in the republic. Even so in the church, every member has the right to fill the highest position for which his natural and spiritual gifts fit him. The principle is biblical; it is also just, and very encouraging to humbler Christians. "If any man willeth to do his will he shall know of the teaching." (Jn. 7 : 17.) It is an appeal to the individual understanding to have a sanctified judgment of the truth. (Jn. 8 : 32, 36 ; 16 : 13 ; Gal. 1 : 9.)

Both for the individual and for the church (Form of Government, I., 6) the Holy Scriptures are the only authoritative rule of faith and practice, and regulations and decisions of a church, or a society of churches, valuable as they are when they issue from those who sincerely seek what the Spirit saith, can bind the conscience only in so far as they are founded upon the revealed will of God.

THE ORGANIZED CHURCH.

Some definite form of church government is absolutely necessary. (Form of Government, III.) And while the right of private judgment and the fullest fellowship are freely accorded to everyone, the obligation to unite in

making effectual provision for the government of congregations of believers (Form of Government, I.), and for the edification of the church and all its members (1 Cor. 12 : 4-11), under the administration of the Holy Spirit, and for the preservation and promotion of the faith, is enjoined upon all Christians (Acts 8 : 1 ; 11 : 26 ; 13 : 1-4 ; 14 : 23 ; 1 Cor. 1 : 1, 2). For these purposes, constrained by the love of Christ and one another (2 Cor. 8 : 18, 19 ; 1 Th. 1 : 8, etc.), they form organized churches, and cheerfully submit themselves one to another in the fear of Christ (Form of Government, I.; 2 Cor. 5 : 14, 20 ; Jn. 13 : 35 ; Eph. 5 : 21), believing that faith in Christ must ever form the basis of loyalty to the church (2 Cor. 8 : 5 ; Matt. 18 : 17 ; Form of Government, I., 5 ; IV., 2). Organized Christian churches all have the same rights, such as the power to determine the terms of admission into fellowship, the qualifications of their membership, and of their ministers and other officers, and their entire polity. Such organization of a Friends' church is a monthly meeting, and it requires, as is implied in the New Testament, executive and regular officers (Form of Government, IV., 1). Thus the monthly meeting is the unit of power and the executive body in the Society of Friends (On Organization, Powers and Duties, Form of Government, II., 14).

Also as in the early churches (Acts 11 : 30 ; 20 : 17, 18 ; 21 : 18 ; Jas. 5 : 14) the Risen Christ calls and qualifies ministers and elders, that is, bishops or overseers, to preach and teach and tend the flocks, exercising spiritual oversight, for the edification of the body. These are permanent officers in the sense that no church should be without them (Form of Government, II.; IV., 3, 4). They are vitally related to all kinds of spiritual work. It is well known that the early church organization grew out of the synagogue (Jn. 18 : 20 ; Acts 6 : 9 ; 22 : 19 ; 26 : 11), and, like the synagogue, was under the advice and spiritual oversight of a body of elders. The churches themselves were often called synagogues (Rev. 2 : 9 ; 3 : 9). And like that of the synagogue, the church organization, based upon the priesthood of believers, was truly democratic in spirit, though republican in form. (It is not to be concluded that

this is the only admissible form of church government as if "by divine right." Various forms of ecclesiastical, as of civil government, may be acceptable to God. But this accords most nearly with that chosen by the Head of the Church to be established by the apostles, according to many of the best church historians of various sects since Neander. It also nearly accords with the highest form of civil government. These conclusions will be clearer further on. One can hardly doubt that it has the special divine favor.) The church also chose its elders, or "pastors and teachers." (This is indicated in the original of Acts 14: 23. Of course it was on the advice of Paul and Barnabas. Acts 16: 2; 2 Cor. 8: 19; Tit. 1: 5.) They are not rulers, but spiritual overseers, care-takers, counsellors, fathers. (1 Peter 5: 1-5; Acts 20: 28-30; 1 Cor. 5: 15.)

CHURCH REPRESENTATION.

A pure democracy is an impossible form of government. Hence in the separate churches or monthly meetings there are both executive and permanent officers. (Form of Government II., 2; XIV). These are representative persons by virtue of the choice of the church; and indeed they often represent the church in the community. But there is a further representation. The separate congregations need mutual counsel and assistance in doctrinal and disciplinary matters, in evangelization and in other departments. (Form of Government V.; VI., 1-5.) Thus about the year 50 A.D. was held a conference at Jerusalem, the first general assembly of the church. This first general assembly illustrates our principle of the priesthood of believers. It seems to have been held by representatives from the settled churches, and from their membership. It was not a papal council. There was no pope until 440, if indeed till 590 A.D. It was not an episcopal convocation. Pure episcopacy did not exist till Cyprian about 250 A.D. It was not an apostolic council; an apostle did not preside. Nor was it a presbyterian synod; presbyters or elders did not compose nor control it. It was "the apostles and elders, with the whole church (Acts 15: 1, 22, 23; 13: 1; 15: 40.)

THE ELDERSHIP.

In government, therefore, the apostles counted themselves elders or presbyters (1 Peter 1: 1), and from the same point of view the elders were all equal in station and authority, with advisory powers and spiritual care, both in the higher assemblies and in the congregations. The institution of the eldership is found throughout Jewish history. When by divine direction Moses chose the seventy elders, Jehovah poured upon them the same spirit which was upon him, and some of them straightway became prophets. (Num. 11: 24-30.) During the period of the monarchy and until Christ they were civil rulers as well as religious leaders. But since Christianity is not a secular but a spiritual kingdom, their civil power disappeared and the spiritual qualifications and powers were pre-eminent in the churches.

In the congregation the elders were not two but one order, forming a church council for ministry and oversight, of which each elder, according to his gift, aptitude and training, gave himself to his special work, whether preaching, teaching, overseeing or caring for souls. (1 Tim. 5: 1; 1 Thes. 5: 12; Heb. 13: 7, 17; Acts 20: 28.) In each congregation the council of elders, or presbyters, called the eldership or presbytery, included the apostles, prophets and evangelists, that is, all recognized preachers or regular ministers. (1 Tim. 4: 14; 1 Peter 5: 1-5; Acts 15: 4, 22, 23.) These elders all stood as equals *in* the congregation, because they belonged originally and constantly to it. They were *over* it, because they exercised the right and duty of oversight and guidance. (Acts 14: 23; 20: 28.) They were chosen by the church under divine guidance. To them were referred primarily for consideration all matters of great importance. (Acts 11: 30; 21: 18.) In all needful cases, in the absence of other appointment, they were therefore the natural representatives of the church.

Thus it is with Friends. Their form of government is in no sense episcopal: nor is it congregational, though its spirit is more democratic than that of the Congregational churches. It is not ordinary Presbyterianism, which di-

vides the elders, or presbyters, into two orders, of which the ministers have undue and unscriptural authority over the churches, while the two orders combined exercise the entire legislative, executive and judicial power of the denomination. The Friends' form of government, like that of the New Testament, has for its basis the priesthood of believers, with (1) the equal rights and obligations of all members, (2) its representative monthly, quarterly and yearly meetings, constituting a system of conferences and ecclesiastical courts with representatives from lower to higher, and (3) its advisory body of elders, equal in authority, constituting a parallel representative branch. It is, therefore, pure republicanism and New Testament presbyterianism.

This system takes account of all men as equally the objects of divine mercy, and attempts to bring every one to a saving knowledge of the Son. It is concerned for all its members as equally called to be saints and priests unto God, and seeks to establish every one in Christ and his service and bring him unto the measure of the stature of his fullness. (Form of Government II., 2.) The free participation of all the members in the government of the church interests them in its affairs, leads them personally to share its responsibilities, and naturally makes them intelligent, active, and courageous Christians.

This system recognizes the divinely bestowed special gift in the eldership, recording as equals in station and authority those whom God has qualified as pastors and teachers. (Acts 20: 17, 28; Eph. 4 : 11; 1 Peter 5: 1-4.) It further records and certifies those elders upon whom God has bestowed the additional gift in the ministry, whether their particular gifts, aptitudes and training be in evangelistic or pastoral work, in expanding the truth, or a more general service. (Form of Government, II., VII., XII., XIII.)

Thus the churches as congregations and as associated in monthly, quarterly and annual assemblies enjoy the help of the spiritual gifts and the experience and counsel of the best qualified members as leaders in various lines of work, as ensamples of the flocks, as spiritual advisers, and as pastors and teachers; who constitute monthly, quarterly and yearly meetings on ministry and oversight. 1 Tim. 1: 16;

1 Peter 5: 3.) (Form of Government IX.) But although ministers and elders are to be esteemed and heard on account of their office, wisdom, faith and gifts of the Holy Spirit, and honored as those who care for souls, yet they have neither legislative, executive, nor judicial powers. (1 Tim. 5: 17; Heb. 13: 7, 17. (Form of Government IX.) All these devolve upon the popular body, together with the right to participate in formulating and publishing statements of doctrine and declarations of faith. Not only is accorded to every member the right of private judgment, in Christian submission to his brethren and the church, but in every one is fostered an intelligent faith. The members also choose their elders and ministers, so that a clerical or priestly rank is manifestly impossible. Yet when divine guidance is sought in their selection, the two classes of elders become, in the providence of God, a safeguard of truth and holiness. (Form of Government, I., 3.)

ELDERS THE PERMANENT OFFICERS.

By permanent officers is meant those essential to the proper organization of the church and possessing special spiritual gifts. (Acts 14: 23.) (Form of Government II., IV., 3, 4; XIV.) They differ from regular officers who are chosen periodically, or as occasion demands, for a particular purpose, as clerk, treasurer or trustees. In the Society of Friends the only permanent officers are the elders. We have already seen, that the eldership is very ancient, and that it came into the Christian church with the synagogue. We find it in the church at Jerusalem, and it was also at Antioch, for "teachers" includes ordinary as well as preaching elders. (Acts 11: 30; 13: 1; 15: 2; Eph. 4: 11.) And when the Gentile churches were established, elders were chosen by the members, (as the Greek, Acts 14: 23, indicates), Paul and Barnabas having suggested it. (Acts 14: 23; 16: 2; 2 Cor. 8: 19; Tit. 1: 5.)

Hence the eldership is both primitive and fundamental in Friends' Scriptural principles of church government. Upon it depend, largely, the healthiest growth in spiritual life, Christian liberty, progress in the truth, the maintenance of sound doctrine, and true Christian worship.

QUALIFICATIONS OF ELDERS.

The Scriptural qualifications of elders (often called bishops) are mainly moral, mental and spiritual, without distinction of sex. The moral qualifications in 1 Timothy and Titus are extended by Paul to a good reputation among men. The mental qualifications comprehend almost every good mental trait, including sound judgment and aptitude as a teacher. If the spiritual qualifications are not enumerated in these last books, it is because they are so evidently understood elsewhere. The gifts of elders are bestowed by the Ascended Lord, and they are made overseers by the Holy Spirit. (Eph. 4:11; Acts 20:17, 28.) Moreover the higher naturally includes the lower in ecclesiastical as in civil affairs. Among the qualifications of the deacons it is significantly said they were "full of the Holy Spirit." Also this with others was the precious privilege of all Christians. Surely it was an indispensable qualification of the elder. More essentially than the deacon, and even as an apostle, must the elder be of good report, and full of faith, wisdom and the Holy Spirit.

The facts that they have received most eminent gifts from the Ascended Head of the church, and that they are constituted overseers and shepherds in the churches, make the duties of the elders of the gravest kind. These are explained by the Scriptural names given them.

1. The name *Elder* indicates not so much age as maturity and gravity of mind, prudence and the ability to govern well in the church of God—all that is included in a sanctified judgment. It is theirs to consider and mature a variety of subjects and persons, and to be ever ready to advise the members, particularly young and new members, in regard to spiritual and material interests. They are fathers and mothers in relation to all others, who are children in the church family. The apostle thinks they are more important than teachers. (1 Cor. 4:15.)

2. *Overseers*.—The elders are distinctly said to be "made overseers" of the flock in view of the fact that dangerous persons come in among them as "grievous wolves," and will not spare the sheep, while hurtful teachers arise in

their very midst and lead astray. (Acts 20: 29, 30.) When jealousy and strife ensue between members, the faithful elders and overseers enter in with counsel and warning, particularly protecting the weak. (Rom. 14: 1; 15: 1.) When difficulties come in social, business or legal relations, the elders should seek to discover the right and shield those who are about to suffer wrong. So important is this phase of the eldership, that Friends have gone beyond the New Testament and set apart certain elders to be special overseers, that specific attention may be given to these grave duties. These should be the most capable elders in the church.

3. *Pastors*.—This is a name given all elders. Paul and Peter commit to them the solemn charge of the flocks of God, to tend, feed and gently lead them. (Acts 20: 28; Eph. 4: 11; 1 Peter 5: 3; James 5: 14, 15.) That the pastoral epistles of Paul and Peter's first epistle give very special attention to the elders altogether, with such scanty reference to the prophets, their colaboring, preaching elders, fully sustains the present contention. Hence the elders are essential to the life and pastoral work of a properly organized Christian church. It is primarily their duty to provide needful food, to lead the flock into the best pastures, being themselves, not only examples, but ensamples in their midst. This solemn charge they may never yield to another under any condition. They include the ministers and are not subordinate to them. Thus with the latter they constitute the only human pastors known to the New Testament. The word *pastor* never occurs in the singular except referring to Christ the Chief Shepherd. They are the pastoral body in every church, the "pastors and teachers" watching over and leading every soul, visiting and comforting the sick, fostering and guarding spiritual gifts. They must do their work well at every needful pains and cost. As prudent and practical leaders, they may, and usually should, select from their own members or elsewhere, a suitable leader or superintending pastor, to aid them, the elder-pastors, and all other laborers in the work of the church. (Form of Government II., 1; IV., 7.) But

they may never suffer this head-pastor to know any superior authority outside of their number except Christ. To do so is to introduce practices, which, persisted in, must ever evolve, as they have time and again evolved, a full-fledged episcopacy, such as in the sixteenth century only the allegiance to God and sanctified Scotch stubbornness were able to successfully withstand. Nor again may they put their pastor to control the faith, or the worship, or the work in the congregation, which is to introduce the principle of the monarchical episcopacy, the first firm step towards the aforementioned, or diocesan, episcopacy. Nor yet again may our elder-pastors seek and use their office for a selfish purpose or advantage—such is “filthy lucre” in Peter’s view—nor “lord it over the charge allotted to them.” Surely they will be held accountable for souls “in that day” of Christ: but if they are faithful shepherds, they shall receive the unfading crown of glory from the Chief Shepherd at His coming. (1 Peter 5: 2-4.)

4. *Teachers.*—The elders, including the ministers—not the latter exclusive of the former—are the responsible teachers in every rightly organized church. Every fair interpretation of Paul and Peter by Peter and Paul sustains this opinion. It is the elders, including the ministers in the Ephesian church, that had received gifts from the ascended Christ for the express purpose of developing every gift of every member in order to the thorough equipment of all the saints unto the work of ministering, unto the building up of the body of Christ, and in the unity of the Spirit they were always bringing all “unto the unity of the faith and of the knowledge of the Son of God.” (Eph. 4: 11, 12, 13; Acts 20: 28-30.) “Apt to teach” was a prominent characteristic of these overseeing pastors and teaching elders. This is the evident import of Paul’s instructions through Timothy to those same Ephesian elders (1 Tim. 3: 1-7.) Through Titus to the Cretan elders, he says: “You must be blameless, as God’s stewards . . . holding to the faithful word which is according to the teaching, that you may be able both to exhort in the sound doctrine, and to convict gainsayers.” (Tit. 1: 5-9.) Sad will be the

day for us and the kingdom when the ordinary but eminent exhorting elder ceases to sound out the gospel of the grace of God in our meetings for worship. In what other Christian society has he such opportunity for his gift? In the absence of the ministers one Sabbath last summer one of our younger elders at Oskaloosa preached acceptably. Elders might well do so sometimes in the presence of ministers.

5. *The Ministry.*—Ministers are elders with the additional gift in the ministry. But in government their authority is only that of the elder. (Form of Government II., 1; VII; XII., 1.) The *primus inter pares*, or the foremost among equals in the early churches, did not refer to office until episcopal rule came in, which, united with the then incipient sacerdotal functions of ministers, rapidly developed the papal hierarchy. But in apostolic days ministers or prophets were not officers in the church; they did not officiate. Let those with whom I agree in the pastoral work set before us last evening consider this. The pastoral work can be put upon a safer basis. It is generally agreed that New Testament preacher is Old Testament prophet: indeed prophet is also the New Testament name. In the Old Testament system the officers were elder, priest and king. When at home the prophet was an elder, and you will recall that the prophet Ezekiel was a priest (Ezekiel 1: 3), and David a king. Yet nowhere was the prophet as such an official. He received his commission from the living Jehovah and proclaimed it as in his presence and in his name. (1 Sam. 15: 23, 26; 1 Kings 17: 1; 21; 20, etc.) His authority was of Jehovah the God of Israel, and of men only as they recognized his heavenly commission; which was never official in either dispensation. Officialism and priestly functions in the ministry go together for 300 or 400 years before Christ, and from the year 150 to this day. If some episcopal features advocated in the General Conference, as if drawn from apostolic and early Friends' practice, are persisted in, officialism and priestly functions will soon stand hand in hand under episcopal rule in the Society of Friends.

Brethren beloved, do I seem to touch you at a tender point? Well, remember beloved brethren, that I have been teaching Biblical and church history for several years, and hasty and palpably erroneous conclusions announced from this platform as Christian and Quaker history touch truth's tenderest point in my breast. I know of no church historian outside high church ranks who will tolerate for a moment the idea that either Fox or Paul ever appointed pastors over the churches.

There are strong tendencies among us, which it is confessed are bringing friction and faction between evangelistic and pastoral work in several yearly meetings. Unless we see the source of the difficulty we shall not long retain, nor much longer claim, the living presence, power and guidance of the Holy Ghost. Believe me, fathers and brethren, if we do not return with our strong Quaker prepossessions—they are not prejudices—after the manner and spirit of early scholarly Friends, to a more thorough knowledge of the history and growth of the early church with its errors, the brooding, enduing Holy Spirit will gradually cease to be recognized among us.

With gratitude we acknowledge that spiritual power and the Spirit's guidance are graciously granted us almost throughout the Society of Friends. Many prophets are most concerned that it may ever be thus. Yet side by side with this fact is an increasing officialism and an incipient sacerdotalism borrowed from Protestant societies. It is delusive to assure ourselves that we are too spiritual to suffer from such things. It was the learned Tertullian who contended mightily in the second century for the filling and guidance of the Spirit as against the rising episcopacy; and yet the same Tertullian encouraged the incipient sacerdotalism which coalesced with episcopacy to form the hierarchy of a century later. Well says Schultz: "A religion which continues to develop has prophets: a complete one only scribes." For our every scribe may there ever be many prophets in the Society of Friends, to receive and speak forth the messages of God.

6. *The Diaconate.*—The diaconate is a distinct and im-

portant office of the church according to Scripture (Phil. 1: 1). This is evident since, while the eldership was naturally derived from the synagogue, the diaconate was a new institution. (Acts 6: 1-3). As all other offices in the Christian church, it is filled alike by men and women, and it calls for the peculiar gifts of each. (Rom. 16: 1; 1 Tim. 3: 11). Next to the elders, that is, the bishops, they received the most solemn charge in the New Testament. (1 Tim. 3: 8-13.) They were to be full of the Holy Spirit and wisdom, grave, temperate, blameless, faithful in all things, holding the mystery of faith in a pure conscience. It is their duty to care for the poor and the sick, and to administer aid to them, as the church supplies it, to extend spiritual care as well as temporal, to give instruction and consolation as well as body relief, taking occasion in poverty and affliction to lead the soul to Christ, the source of all comfort. The deacons may also, as in the early church, have charge of collections, depositing them in the treasury, to be drawn out for its purposes as the church may direct.

This office rendered a poor committee in the early churches unnecessary, and at the same time recognized gifts differing from those of elders and ministers; although, as in the case of Stephen, they were sometimes quickly eclipsed by a higher gift. It cannot be supposed that God bestowed gifts of such remarkable fruitage as the early history indicates these were upon the early churches only. Indeed, they exist now in almost every healthy church, and a corresponding field lies at hand for their service.

Further, the deacons and deaconesses should be constantly in co-operation with the pastoral body of ministers and elders in the work of the congregation, that so far as possible the whole Christian community may be brought into the active service of God; in order that, through the united power of a consecrated church, all the people among whom it is located may be led individually unto a saving knowledge of Christ.

The Chairman : The next subject on the program is

one that ought to interest us very much; and I will say in introducing this subject, as well as others to follow, that I hope that in the consideration of this very important subject that has been before us, we shall not the less consider these other subjects. "Our Periodical Literature," by Absalom Rosenberger, President of Penn College, Iowa.

Absalom Rosenberger, of Iowa : I have sought to press the thought of the importance of literature, rather than to lay out the character of the periodicals; and to say that in the history of modern times especially, the period of our greatest mental activity has been one of the greatest spiritual activity also.

OUR PERIODICAL LITERATURE.

BY ABSALOM ROSENBERGER

In these times of rigid laboratory methods there is some hazard in undertaking the discussion of any important theme without first having made an extensive collation of related data upon which to ground all assumptions and conclusions. At the peril of encountering severe criticism, both as to facts and methods, let it be assumed that the character of every age has been largely molded by the literature, and especially by the religious literature, of that and the preceding ages. The inter-dependence and inter-action of the life of a people upon its literature, and of its literature upon the life of the people, produce far-reaching results. It is a matter of interesting speculation as to the probable condition and continued existence of the Latin race if a healthful moral literature had flourished at the zenith of Roman glory, or even when entering the shadows of decline.

A profoundly philosophical sociologist in a recent treatise on the rise and fall of ancient civilization, and of their comparative virtues, put into contrast with our own, arrives at the ultimate conclusion that the enduring element of modern civilization consists in the superior principles of the Christian religion, whereby personal rights

and individual liberties are granted a consideration hitherto unknown. How this enduring element, or vital principle, is to become operative in the life of nations and be kept in a healthful state is a serious problem. Does it shed forth its beneficent rays with equal radiance upon all Christian nations? Why is there such a feeble emission of light in Spain, Russia, Mexico, and most of the South American Republics, compared to the splendor that illuminates every country where the Anglo-Saxon is the dominant language? It is worthy of note that in one there exists the most ultra censorship of the press, in the other the utmost freedom, subject to the interests of public policy and to an action for damages in the courts of the land for the abuse of this privilege. Hence the fact that a free press, both secular and ecclesiastical, has been a potent factor in the obtainment of these desirable ends, emerges into view. The maintenance of their pristine virtue will depend largely upon the same means of grace that first brought their fruition to the human family.

Before the Reformation in Germany both ecclesiastical and civil censorship prevailed so rigidly that not a book, pamphlet or paper was admitted into circulation until it had undergone the ordeal of a searching examination. As a consequence, the common mind was kept in dense ignorance and in abject servitude to church and state. The south of Germany resisted the Reformation, and closed the door against the more generous spirit that was stirring the nations, and as a consequence, behind its careful barricades, entered a general decay. The North, on the contrary, removed every barrier, and made an open channel for the incoming tide of a broadening life. Hitherto the South had been the centre of learning, but this refusal marked its downfall and the transfer of its distinguished position as the land of universities to the more enterprising North.

Whence came this veritable resurrection of the masses? The Reformation poured forth from pen and press a literature that opened the most dormant mind to a sense of its

high privileges and sacred obligations. The learned discussions, the carefully prepared thesis, and the elevated literature, almost sacred in character, that simply poured forth in a constantly swelling stream, proved a dynamic of untold power for good, the waves whereof continue to strike the shore. Fisher says: "The Jesuit Society has accomplished little in the higher walks of literature and philosophy, which require the genial atmosphere of freedom; and its training, as a rule, has not been to stimulate and fructify the mind and put it on the path of original activity and production." Desolating wars prevented an immediate harvest in Germany, but the eighteenth century opened with the renowned name of Leibnitz, and from this on the achievements of German scholars have been surpassed by nothing, ancient or modern. Following the Reformation in England was the distinguished "age of Elizabeth, the era of Spenser and Raleigh, of Bacon and Shakespeare," and Protestantism, then the synonym for soul emancipation, was the "life-giving element in the atmosphere in which the eminent authors of that and the following age drew their inspiration."

Holland arose victorious from its struggle with imperial Spain, and became a second Greece "for the number and erudition of its scholars, and for the universal intelligence of its people." Scotland, touched by the stirring breath of the times, emerged from loathful ignorance and from servile dependence upon the nobility to a bold defence of freedom. "The freedom of Scotland, its general intelligence, and the literary eminence which a great array of distinguished names in science and letters have given it," arose from the ashes of the old order of things.

What would have been the Colonial days and the warm period of the American Revolution without a free press to stir up the common mind to the point of action? An obscure and insignificant press kept alive the anti-slavery agitation until the shackles fell from 4,000,000 dusky children to whom the Emancipation Proclamation became a sacred document.

No political organization is considered on a working basis until provision has been made for the able exposition of its doctrines through some kind of a periodical. How often a great reform is set in motion by some obscure author whose soul flashes out in impassioned utterance in behalf of some sadly neglected cause. It is unsafe to trust to the avenue opened by the general press, but every organization with a great mission in charge must have under its own control a medium for the propagation of its distinguishing views.

The Society of Friends constitute no exception to the rule. The early Friends were exceedingly active in public utterance, almost every member being a zealous herald of the glad tidings. It was necessary that this season of wonderful religious enthusiasm, bursting everywhere into newness of life, in which one Quaker would "shake the country for ten miles around," should be followed by a time of calm and deliberate foundation laying. A declaration of principles, clear cut definitions, the illumination of obscure, though vital, doctrines, the guarding of danger points, and a thorough defense of a departure indeed novel and strange to the worldlings must be made, suited alike to the comprehension of learned and unlearned, vassal and king. Charges of heterodoxy from without, and disturbing questions from within, taxed these saintly men to the water's edge; yet with wisdom from on high, and a discerning penetration born of heaven, they addressed themselves to their herculean task. They became prolific writers. The great body of Quaker literature belongs to their day. Among them were men who from an intellectual and literary standpoint, on a dead level, could look into the eyes of the ablest thinkers of the age. Treatises, pamphlets and books poured from their pens in a copious stream. From their apologies, expositions, defenses and histories, can be extracted a body of Christian doctrines and the possibilities of a holy living superior to any this side of Apostolic days. So far it would seem that everything was fixed upon immutable foundations. But "eternal vigilance is the price of liberty."

As a reaction from this fevered condition of the Society, there set in the slow process of a crystallization that left around the church the chill of a sub-arctic atmosphere. The general membership, desiring no higher authority than their books of discipline, and the much wrested sayings of the fathers as handed down by uncertain tradition, ceased to be fruit-bearing—became parasites living upon the past. With the regularity of the hands of the clock, they made their automatic rounds to and from the meeting-house, worshipful in heart. In turn again new blood began to fill the frosty channels with the warm currents of active life. Simultaneously arose the organization of Bible schools and a thirst for a better literary culture, which in turn created a demand for the latest and best of at least something reasonably modern. Time-honored traditions ceased to pass current, Friends' books suited to other days and other circumstances, though of rare worth to the more mature, were relegated to the dusty garret. Their periodical literature, with scarcely an article adapted to the youth, lost its authoritative position, and the melodious messages of the gallery were no longer accorded their wonted oracular character. Friends, never behind in modern appliances for secular enterprises, were slow to move in these higher matters. Blinded by their never-ceasing gaze backward to the fathers, they failed to discern the signs of the times. The youth with burning aspirations and heaven inspired ambitions revolted against the mouldy past, and turned for their daily bread to the rich religious literature of other churches.

In consequence two things resulted. 1. Many of the young Friends transferred their allegiance and became stars of superior brilliancy in the constellations that adorned the skies of other churches. Far be it from me to utter one word derogatory to the choice or labors of those who have left us, for they were prompted by lofty purposes. Their going made rich those who received, but left poor those who gave. 2. There were sown the seeds of discord, which produced the earthquake shocks of more recent times. Such an anomalous condition has and does to some

extent still exist as to render it almost perilous for yearly meetings to undertake the reaffirmation of certain doctrines. Summer schools, under the charge of meetings on Ministry and Oversight, have felt it wise to place upon their programs for discussion in a prepared paper a subject as old as the Society itself, and then in the interest of harmony bar all miscellaneous discussions relative thereto. The youth cease to be Friends simply because they do not understand the doctrines and practices of the Society. They obtain their intellectual and spiritual nourishment from the great periodicals of other churches, their Bible school literature from the same sources, and as a natural sequence, by the gradual assimilation of such food in process of time they are transformed into Methodists, Presbyterians and the like.

The dangers of this drift period are by no means past. Nay, even it is doubtful whether the point of culmination has yet appeared. What shall be done? Shall the vessel like Paul's, be left "to scud before the wind"? If so, let there be the most careful undergirding and preparation. If every reform movement, every political organization, every historical, literary and scientific association must possess an ably edited and wisely managed periodical for the proper exposition and dissemination of its views, how much more should a section of the Church of Jesus Christ, with magnificent interests committed to its trust, throw itself with superhuman strength, courage and wisdom, into the breach, and flood the channels of life with healthful currents of mind-feeding and soul-inspiring literature. The mind of the age is alert. The long latent forces are being transmuted into mighty energy. The spirit of biblical research is sharp and aggressive. It is by no means confined to the honest searchers after the truth and the safe and sober speculations of the "better sort." The keen-edged penknife of King Jehoiakim is whetted for nefarious work. The times are pregnant with omens. Many hapless inquirers will be engulfed by the abyss of waters unless the help be timely and the guidance safe. Followers of the mighty Fox, Penn and Barclay, what is the duty of the

hour? The young Friends are receiving decidedly too much of their theology from unscientific and doubtful sources. Many are carried away under a leadership wholly unprepared for so important a work. After years of meager subsistence upon the shoals of some extreme profession, almost beyond the pale of human society, they drift back to basic principles with regrets that their guidance had been so faulty. Others are leaving a church so lacking in enterprise, and so uncertain in its progress, and taking up their domicile in the land whence comes their sustenance.

The great law of self-preservation demands that we courageously face the times and the emergencies that confront us, and provide at least one periodical that shall keep abreast the ablest thinking and best living of this our day. It demands an editorial staff qualified by years of preparation in science, language and literature to follow the keenest intellects in their researches, safely to separate the genuine from the false, and to give the vital grains of truth in good old-fashioned Quaker soundness. Unless we can afford a staff with the above qualifications, so that their words shall almost bend beneath the burden of the thoughts they contain, it will require the predictions of no seer to give assurances that stormy times, and shall I say possible shipwreck, lie just ahead. When some important discovery has been made, some new logic unearthed, some new treasure found in the Orient, or some Friend has forged from original sources an exposition commanding the respect of the ablest Biblical scholars on both sides the Atlantic, let the criticisms be ground out of a Quaker mill, and come to us in the shape of genuine "Quaker Oats."

There is a demand for an ably edited and well supported periodical to act as the heart in sending the rich life blood coursing through the whole circulatory system, distending every artery and remotest capillary with vitalized material, so that while we are "many members" we are "one body." The Declaration of Independence, the Constitution of the United States, and the profound discus-

sions of the Federalist gave a trend to our national life that has lasted a century and bound us into one people. It is said that every clause of the Statute of Frauds has been worth a subsidy to England, for by its clear and definite provisions the multiplicity of lawsuits was discouraged, fair trade and honest dealing promoted and commerce increased. Had such a periodical existed a century ago, clear in its teachings and elevated in character, every schism and division that has rent the Society hitherto might have been avoided. Could a correct exhibit be made of the sources whence Friends derive their religious training, the great variety of doctrines and methods that exist would cease to astonish us. To the new meetings remotely situated, as in the ancient days when the spirit of prophecy had ceased "by the space" of five centuries, the word of God becomes exceedingly precious. In their earnest yearnings for the truth, they absorb much that is unwholesome. A Friends' periodical coming to their homes laden with the "finest of the wheat" would do them untold good, and be instrumental in maintaining a reasonable uniformity both in doctrine and practice.

Our periodical must be broad and deep and truly catholic in spirit, meeting the legitimate demands of every type of mind. It must contain messages indicated by the Holy Spirit. Luther said that every true sermon had heaven for its father and the earth for its mother. Such should be the messages that come through our periodical. It must be able to be said of the whole staff, holy men spake as the Holy Ghost gave them utterance

Five years ago the Quinquennial Conference was baptized into a deep concern for a better periodical literature among Friends. The "American Friend" has come as a direct result. It is needless to speak of the merits of the "American Friend." Its achievements have been marvelous. That such a periodical can be produced under so many difficulties is an indication that the Lord, the Wonder Working God, has brought help to his people. What is our duty in this matter as members of the church? Let every member take upon his lips, in behalf of our period-

ical, the Psalmist's vow of loyalty to his beloved capital. The best talent of our day is expended upon magazine literature. It is a marked characteristic of this age. It is the medium of greatest power at the present time. From an intellectual and literary standpoint, the ablest talent of the church must be employed upon our own magazine, that it may be the peer of the best intellectually considered, and at the same time be peerless for purity and fervency of spiritual life.

There should be a firm financial support under our publishing houses. Men who are compelled to rely upon some other vocation for their support, and write editorials as an avocation, can never be and do their best in the editorial line. What more gracious use could be made of one hundred thousand dollars than the endowment of two or three editorial chairs, guaranteeing an adequate support to those who have ability for such work, making it safe for them to enter it as a life employment. Again there should be the means for a more widespread distribution of our church literature. A certain politician, in speaking of a sweeping party victory, expressed no surprise that their success had been so significant, for he said they had sown the country knee deep in party literature. A few consecrated men have undertaken to give us a literature for our Bible schools, but how discouraging has been their task. There should be at least one well-sustained publishing house pouring from its doors Friends' literature to the masses.

At present it would seem the reasonable course for every yearly meeting on the American Continent to make the "American Friend" its official organ, and that all more local papers should nail to their mast heads unswerving fidelity thereto, floating upon their streamers as one cardinal object "the increased circulation of the 'American Friend.'"

The Chairman (Edmund Stanley, Vice-President, acting): The question is before you now for general discussion. There is time for three ten minute speeches or ten three minute speeches.

S. Edgar Nicholson, of Western : I would like to say a word on this. I have entered with hearty sympathy into the subject of this paper. We have been wondering why the membership of our church is not more interested in the missionary or the Bible school work, or in the line of educational work, and we have to busy ourselves continually with devising plans and methods for getting them more interested. And yet I do not wonder very much when I go into the houses of people and look upon the tables, and see the character, or lack, perhaps, of the literature, and especially of the periodicals, that may be found there. The Society of Friends awakened years ago to the idea of the missionary cause, and it is one of the causes that to-day are nearest to the heart of the church. Yet I wonder sometimes how many Friends' families there are that have missionary books on their tables, or have the "Friends' Missionary Advocate" there. The same is true with reference to the Bible school literature sent out by Peter W. Raidabaugh and those associated with him. And the same is true with church work. We wonder why the membership—not the elders and overseers and ministers—but why the membership is not more interested in the work of the church; why they do not come to the business meeting; why they do not take part in the discussions in our meetings for discipline; and as you go into their homes you do not find anything that will interest them in the work of the church; all the outside matter that would interest them in the work of the church they must get when they attend the one or two sessions possibly of the meetings for worship during the week. There ought to be in every one of these homes a periodical that comes week after week, and will interest them in the work of the church. Gradually they will become so much interested in it that the subject matter of the periodical will become assimilated as part of their natures and their characters; and the result will be that they will become deeply and thoroughly interested in all the affairs of the church.

Just one other thing. As I have gone from place to place, and especially among our own churches, it has been a burden that has been laid upon my mind with reference

to the character of our ministry; and I recognize the fact, as everyone else must recognize it, that there are certain questions, not of practice, but certain questions of doctrine about which there are diametrically opposed discussions. One minister will preach one thing with reference to it; another minister will preach something that is diametrically opposed, as a fact, to the matter that the other minister has preached. Well, now, it seems to me that thing can be very much remedied if we will circulate the periodicals we have more and more in the homes of the people, teaching the true ideas of Christian doctrine as held by Friends. The more these are circulated in our homes, the more our ministers will come in contact with the one correct idea of preaching the gospel with reference to these matters. And so for that reason if for no other we need the circulation of our periodical literature, especially if it be of that character that will unite our people in the doctrines of the church. I believe I would voice the sentiment of every family in this country which is taking the "American Friend" if I say that every family that is represented in our church or in the Society throughout this country at least, ought to be a subscriber to the "American Friend." We ought to look upon the matter of our subscription, or of our taking the "American Friend" in this way, not merely that we ourselves are going to get the enjoyment of it; we look into the homes and we see a great variety of literature that the people are very much interested in, and they take it because they like it, and get personal benefit out of it,—I am sure that every one will do that that takes the "American Friend,"—but there is a higher obligation that we owe to the church. In proportion as we support the "American Friend," in that proportion will it be able to be a blessing to the church; and the greater support it has, the greater blessing will it be to our denomination. And so it is a duty that we owe not merely to ourselves, for the selfish benefit we are going to get out of it; but it is a duty we owe to the church at large, that we give this magazine the support it ought to have. And I believe as we enlarge the support, and enlarge the subscription list, we shall have a magazine that will not only be a credit to the church and a credit to those who belong to the edi-

torial staff, but more than all, it will be a blessing to the entire membership.

Charles H. Jones, of New England : Friends, this is a matter of hardly secondary importance to anything else that is before this Conference, or has been before it, because it is in direct line and in direct harmony with the advancement of the interests of the Society of Friends or the Friends' church, which ever name you please to apply to it. There is nothing that pains me more as I go from house to house and from yearly meeting to yearly meeting, than to see the almost total neglect in many localities, of Friends' literature. I have been in very many families within the last two months—intelligent people, people in good circumstances, people that were apparently interested in the work of the church, and yet they took no Friends' publication whatever—not one in the house. I have been surprised. And I have been in several Sabbath Schools—no Friends' publication in the Sabbath Schools; no Friends' periodical there; some other denomination, or some undenominational lesson help, some of these little silly publications of one kind or another to give out to the children, but nothing of any sterling benefit, or nothing in any way calculated to add to the loyalty of feeling on the part of the younger portion of the membership. Now it seems to me these things ought not so to be. The pleasantest recollection, and that which I remember, I believe, with as much profit, at least, as anything that I remember, was when my father and mother gathered their numerous family of children about them on First-day afternoon, and read to them and talked with them about the old Friends, as we used to call them. I know that is not very popular at the present time; but I believe that there is no better literature, that no more profitable literature has ever been introduced into any home than the ancient literature of the Society of Friends. I believe that very much of that today could be read in our families with profit, with a tendency to enlarge the hearts of our children on the lines of loyalty to our denomination, enlarge the hearts of the children in love for the denomination that was founded as was ours, fostered as was ours and suffered for as was ours. These things are very much in harmony with a spirit that I

find manifesting itself in expressions like these that I have met with here and otherwheres, that it "makes no difference to me what denomination my children belong to if they are only Christians." Dear friends, it makes a difference, it ought to make a difference. While I might say that I would rather my children would be members of any evangelical church rather than not to be Christians; to say that it makes no difference to me what denomination they belong to if they are only Christians, it seems to me is a gross disloyalty to the Society that we represent. It is not only the matter of conversion; it is not only coming into the kingdom of the Lord Jesus Christ, but it is the after-growth and development, that we may bring before the world well-rounded-out Christian character, show the world the highest type of manhood and womanhood that can be produced under the Christian dispensation. If I did not believe that the society that we represent here to-day was the best calculated of any religious denomination to do this work, I certainly would not retain my membership in it any longer than I could help. But, because I do believe it, I plead for the introduction of our Friends' periodicals, our Friends' literature into our homes. I plead for the fathers and the mothers to be interested in this literature for themselves, and interested in this literature for their children. Take the "American Friend." A better paper we have never had to give our children yet. Take our Friends' publication for our Sabbath School work. If they are not up to the mark in every respect as we would like, let us give them such a generous support that the publishers may be able to bring them up to the mark; not find fault with them and refuse to use them, when the publishers are bending all their energies to improve them year by year. I hope this subject will take hold of the heart of the Conference. It is something that is worthy of the attention of the Conference, because so much of the future well-being of the denomination is wrapped up in their understanding of the subject.

Rufus M. Jones, of New England: As most Friends

must realize, it is a great comfort and encouragement to me to hear these words of encouragement this afternoon. In my struggles and efforts I have often been exceedingly discouraged, and whatever has been accomplished has been accomplished by prayer and fasting, and very few here can realize at all in any degree or measure, the struggle and the effort and the burdens that are entailed. One of the great poets,—I think one of the greatest poets that ever lived,—said that his poem made him lean for years. Well, I only need to stand up here before you to have you realize that I have been made lean for years! There are a great many Friends who have their pet subjects. They want the whole effort of the paper to go right along their line, and if it went there they would say, “That is a magnificent paper.” But then right over across the street, there lives a man who wants it to go just the other way, and if it went that way he would say it was a magnificent paper. Now, my dear friends, you cannot make a paper that goes just that way in a little narrow groove, or just the other way in a little narrow groove; you have got to have a paper that meets the needs of the church. We are not running on a little narrow groove, we are running on the broad gauge. We must run on that, under the direction of the Holy Spirit. I realize that there have been articles in the “American Friend” that a great many Friends would prefer not to have seen there. There have been a great many there that I should have preferred not to have seen there; but you must remember that the current of the paper goes on; the editorial management goes steadily on. And then it gives liberty of speech for those who are members of the Society of Friends to present their cause, set people to thinking, widen our own thoughts, every one of us. That is the only way to make a paper. If you restrict the thought and say we shall think only on this rule and this rule, you warp the membership; you make children instead of men, and we want men in Christ Jesus for our members. We can never have any successful periodical literature until we are ready to realize exactly this condition of things. Dear friends, in order to make this work more effective, we must have the

united prayer and support of the whole membership. In closing, let me relate an incident to illustrate my point. Some people from America were traveling in England, and they wished to go to a certain place by coach. They got into the coach and started off, and after they started they found they could ride first-class, second-class or third-class, as they preferred. They paid their different fares and started, they had all got in the same coach and all rode together. They didn't know what it meant, three different classes and three different fares, and yet they were all in the same department of the coach. Pretty soon they came to a hill. The coachman said, "First-class passengers remain seated, second-class passengers get out and walk, third-class passengers get out and push!" We want a lot of third-class passengers all over America to support the paper. (Applause.)

Peter W. Raidabaugh, of Western: I just want to say a word of encouragement, that is all. If the older members of this Conference will go back fifteen years and look at the periodical literature of the church and then see what it is now, they will see the improvement. A few years ago there were but two publications for the church, one in the East and one in the West. There are four men here today, James Wood, Rufus M. Jones, J. Walter Malone and myself who remember a marriage ceremony in New York in 1894 and I do not suppose any of us have ever regretted the marriage of the "Review" and the "Worker." Some of us had to make some sacrifices, perhaps, financially; at least we had to make concessions; but the one thing uppermost in the minds of all who sat around that table that day and entered into that consolidation, was the unity of the church; that there might be no East, no West, no North, no South; and I think the "American Friend" is accomplishing that purpose. It is filling the want, and should be supported. Those who remember back fifteen years will remember there was no Sabbath School periodical literature at that time, except one little paper called the "Olive Leaf," published in New Vienna, O. Four years ago we

had one quarterly, that had to be used by all grades of scholars in our Bible schools, and it had a circulation of seventeen thousand. Now we have four quarterlies,—for every grade in the Sabbath School,—having a circulation of thirty-six thousand. Four years ago four hundred and fifty Sabbath Schools were using our literature, and now seven hundred and fifty are using our literature. Instead of publishing the one paper of fifteen years ago, we are now publishing eleven periodicals for the Sabbath School, meeting all the wants, except, perhaps, as to the literary merits of the papers, and we are trying to improve on that line all along. I want Friends to be encouraged and help circulate our periodical literature.

James Wood, of New York : The remarks of Rufus M. Jones and Peter W. Raidabaugh induce me to make a remark or two upon the points alluded to by them. Peter W. Raidabaugh referred to the day when there was a union of the "Christian Worker" and the "Friends' Review," resulting in the publication of the "American Friend." It so happened that the organization then effected saw fit to make me its president, in which position I have continued to the present time. Rufus M. Jones has been our editor from that day to this. He has told you about the exercise of mind incident to his position. You perhaps thought it was playfully meant. I am here on my feet simply to say that while he may have been playful in making the remark, he told you the most positive fact in regard to it. My duty as president of the "American Friend's" Publishing Association has been chiefly to try to get Rufus M. Jones to put on an elephant skin—I call him to witness that that has been my chief burden from beginning to end—so that he would not be so sensitive to the criticism that came to him. He comes to me sometimes and says, "Why, I tried all I could to state just this view, and here is somebody has jumped upon me without any consideration whatever, and he has got on great big number thirteen boots, and there are hobnails in both the soles of them; and I have tried my level best just to please this very man!" Why

I say this, is for this very purpose: that Friends everywhere throughout the country may have some sort of appreciation of what it costs a man to do the work we are having done for us week after week throughout the year. Rufus M. Jones does not want, nor the association that employs him does not want that Friends everywhere shall not be perfectly free in the expression of their views in regard to the conduct of the paper; but do let it be made in that spirit of regard for service rendered, that will make it a little easier to bear when it comes.

One thought further. Everybody likes to know how their work is regarded—not how they themselves are regarded, but how their work is regarded—by people outside of their immediate connection. I want to say that the editorial work on the “American Friend” has received the highest possible commendation from those best qualified in all the country to judge. The greatest religious publication in this country to-day is the “Independent.” The editor of the “Independent” has said to me repeatedly that no religious paper published in America has a more able editorial management than the “American Friend.” (Applause.) One of the leading Presbyterian churchmen in the United States, and one of the most successful in building up his branch of the church, has told me that occasionally he finds an editorial in the “American Friend” worth ten years’ subscription to anybody, and he intends to keep it all the time,—a Presbyterian.

There is one thought more. As new members are added to our branch of the church from whatever source they may come, or whatever may have been their relations of life, religious or otherwise, preceding their union with our branch of the church, it becomes and always is extremely important that they should have further instruction in regard to the church to which they belong. New York Yearly Meeting has taken this into its hands and through one of its boards has arranged that every new member joining the meetings of the yearly meeting shall have the “American Friend” sent to him for one year. I know of no better yearly meeting work than just that

thing, that every new member shall have the "American Friend" sent to him and the subscription paid by the yearly meeting fund for the period of at least one year. I make the suggestion that other yearly meetings which may not be in this practice may take it into consideration.

Emma B. Malone, of Ohio : While my brother, the editor of the "American Friend," says it is impossible to have a paper run in two opposite directions, I am glad it has been left to a woman to formulate such a paper. The paper edited by our sister, Eliza C. Armstrong, I think reaches this, for it runs in every direction and brings from every quarter the news we need, and brings to our doors just the subjects that are of vital interest to our work. I am sure if we had all had the privilege of being in the Christian Conference this afternoon, and hearing our sister address that convention, and the deafening applause that greeted her twice, we would have been proud of our editor of the "Friends' Missionary Advocate." It seems to me that this missionary literature and the other depends a great deal upon the ministry for its dissemination. I have been so saddened in different localities—two that I know of particularly, where, as I labored for a few weeks, I found no publications whatever of any religious character in those homes—home after home that I visited. I would almost be ashamed to mention those places, for fear Friends might feel very much hurt. But what is the difficulty ? Our people are not reading, and it is the business, it seems to me, of the ministry to carry these things and to advertise them, and, as James Wood has suggested, arrange some way to place our literature at their command. Oh, how sad I was, over a hundred miles from Cleveland, visiting in one home, to see every day brought into that home one of the meanest little sheets we have published in Cleveland, with a record of all the vile things that are published these days by the press, and the people feeding upon that, swallowing every word they read. As some one has said, "Show me what you read, and I will show you what you are." So this literature to-day is molding our young peo-

ple. If we want them to go out in aggressive work, we want to keep them on aggressive lines.

S. Adelbert Wood, of Kansas : Saying amen to what has been said, so that I won't have to repeat it, I just want to say a word upon our needs that are not met. In speaking of these, I speak from my own felt needs, and I know I voice the feeling of a great many others in doing it. I believe we need in the field to-day some open avenue by which we can discuss the needs of the present time. I remember making a remark to the editor of the "American Friend," some three years ago, that we need a paper in which the pastoral question is a settled question, so that all the weaknesses of what we call our pastoral system may be brought out, and something done to strengthen it, without the articles being taken as an argument against the pastoral system. That is sufficient on that, because time is precious. And then again I feel, and I know that I voice the feeling of many of our young ministers—of our little preachers, as we are called—that we need a paper that has something of the sermonic, or maybe a department of that character. We need, also, an expository department, as we have no recourse to theology or anything of that kind very much, save that which we get from other churches. We feel that a department of this character, or a paper of this character, would be very helpful. I just feel that our need ought to be expressed, and I do it as briefly as possible.

The Chairman : Does the Conference wish to continue the discussion ? The time is up.

James Wood, of New York : I move that we continue the discussion for fifteen minutes.

(Seconded and carried.)

James Carey Thomas, of Baltimore : We determined to close at half past four. I think that unless common consent is given to conclude the session, we ought to con-

sider how long we will prolong the session. We may go on for fifteen minutes more afterwards, and we may have no time for anything outside of this Conference, and while discussion is always interesting, we ought to consider other interests. We ought to limit it to only fifteen minutes longer.

The Chairman : A good suggestion.

William L. Pearson, of Iowa : Just one suggestion of practical thought. Four years ago the New York "Independent" was forty-five years old, and it gave a little statement of its history, and especially marked was the thought that at one time it was forty thousand dollars in debt. They believed in their mission, and you will bear me witness that there is no abler paper—weekly—anywhere to be found. During the early efforts in the work of the present editor, it was asked if the "American Friend" could be made to succeed, and I said, yes, if those who have the management of it believe in Quakerism. And now I will say this afternoon, that if we here in this Conference, representing these yearly meetings, believe in Quakerism, five years from now the editor won't be so lean.

Alfred T. Ware, of Oregon : I have only one thought, and that is this : that I believe we as ministers have been too afraid of being called book agents and agents of papers. I wish that we as ministers might have just what we feel safe in putting into the hands of every member of the church, and going to a home urge that family to take that periodical or buy this book, and not be ashamed of the fact that we were acting as agents of such a periodical. I hope we may come to the time when our ministers may act as agents without having to advance money which there is some doubt of their being able to secure by the sale of the publication.

Charles E. Tebbetts, of California : I have just one suggestion along the line of what Emma B. Malone said.

I believe there is no more practical theme for a sermon than the matter of home reading, and it will be especially timely if it can come in pretty soon, between this and New Year's, for the reason that the taking of periodicals will be a subject of thought for the people about the time of the New Year. Much good may be done in the help of our literature by ministers in that way.

Moses C. Stevens, of Western : A thought occurred to me as Absalom Rosenberger was reading his paper, before he came to the point, that to have such a periodical as he was describing would require at least a couple of hundred thousand dollars to carry it on ; and I have wondered in my mind, as I have read the "American Friend," how Rufus M. Jones could get up such a paper and still be required to make his living, or a large part of it, I suppose, by being a professor in Haverford College. I have thought now what a wonderfully nice paper we could have if there was only a fund by which he could give his entire time to the editorial chair ; and not only so, but that there might be a fund by which certain persons could be paid to write articles for it. I suppose James Wood has written some very fine articles for it now and then. I don't suppose he puts anything into his pocket for it. My friend, Thomas Newlin, writes a very good article. Did Thomas Newlin ever get anything for these articles ? I don't believe he does get anything. They are just struggling to keep body and soul together. And yet my friend, Adelbert Wood, over yonder, wants certain departments added to it, and wants it enlarged this way and that way. Let us work to see that there is a fund the same as other societies have that carry on papers. The "Independent," it is said, at one time was forty thousand dollars in debt ; but I don't suppose it is to-day, because wealthy men have come to its rescue that are able to do it, and that are able to pay for the articles that they get. Let us be satisfied with what we have, and let us do all we can to support it until we are in a condition to do better. Don't find fault with it. I sometimes talk with people about that paper, and I say, "Haven't we

got a nice paper now ? ” “ Oh, I don't know; I guess it's pretty good.” “ Well, wasn't such an editorial a fine one ? ” “ Well, I didn't read that,” they say. There are too many that do not read the articles in it, even now, people into whose families it goes. They do not read it, and do not know what is in it. Let us take it, Friends ; let us urge people to take it, and let us urge them to read it too.

The Chairman : Are Friends willing now to close this discussion ?

(Consent.)

I call attention to the fact that one of the papers for the afternoon has not been reached yet. I think we shall certainly have time to hear all these papers.

Absalom Rosenberger, of Iowa : I do not claim ten minutes. I want to say, though, that I inadvertently left out one paper that I should have mentioned, but Emma B. Malone has mentioned it. I want to say, we take the “ Missionary Advocate ” at home, and regard it as one of our very excellent periodicals.

The Chairman : I think if Absalom Rosenberger were not so modest, he might mention that we have a very excellent paper out West, the “ Western Work.” It should not hurt any of us to read it.

A motion to adjourn.

Prayer by Mary C. Woody.

Our Heavenly Father, we are constrained to pour out our souls unto thee in praises and thanksgiving for thy tender blessing over us; for the manifest growth in grace in thy children; for the leading of thy Spirit; for the prosperity in the deliberations of this conference. We commend us to thy grace. We ask thy tender blessing upon all

the points we have considered; and ask that thou wouldst lead us on to prosperity and success, that thy name may be glorified through the church, which thou hast planted, that it may be indeed the salt in every place where it is established, to renovate the slums, to build up thy kingdom, to establish the kingdom of our God upon the earth. Grant us thy blessing, we ask for Jesus' sake. Amen.

Adjourned.

FIFTH-DAY EVENING, 7.30.

The Conference was called to order by the president.

Prayer by Rufus M. Jones :

Our dear Heavenly Father, we bow before thee to-night with earnest desires that thou wilt bless us and deepen our lives, and help us all to draw nearer and ever nearer unto thy very self. We pray thee that thou wilt help us to so behold thee with unveiled faces, that we may be changed into the same image from glory to glory, as by the spirit of the Lord. Amen.

The Conference joined in singing "Coronation."

The Chairman : I think we might hear now the reports of the delegations with reference to the committee that was to be appointed and announced this evening, to have this matter of future Conferences and uniform discipline in charge.

(For names see Minutes, pages 19 and 20.)

The Chairman : I suppose it is proper for this Conference to endorse the appointment of these persons as members of the committee and as alternates. Is that the will of the Conference ?

(Consent.)

Robert W. Douglas, of Indiana : I move that the nominations be confirmed by the Conference.

(Seconded and carried.)

The Chairman : We will hear the report from the special committee to visit the Convention of the Christian church. Francis W. Thomas, I think, has an announcement to make in regard to that. It involves the question of a devotional meeting to-morrow morning.

Francis W. Thomas, of Indiana : The delegates now in attendance in this Conference will meet our Christian brethren at the Roberts Park church, in Christian greeting, at 8.45 to-morrow morning, the devotional services to continue until 9.15. The president of this Conference will be associated with theirs in the conduct of the services.

Allen Jay, of Indiana : Not only the delegates, but all Friends who are in attendance. I do not think we ought to confine it to delegates.

The Chairman : I hope there will be a full attendance at that meeting. It seems to me it is an occasion worthy of our attention, and we ought to attend, entire delegations and visiting Friends, as far as possible.

William P. Haworth, of Kansas : Is it desirable that we should go in a body or as individuals, and perhaps be mixed up in the audience and not known?

The Chairman : It is for the Conference to say.

Timothy Nicholson, of Indiana : It seems to me it will be very difficult to come down here a half mile and go back a half mile. It is too far to walk ; and if we go with

our badges, we will be seated at once. They will give us attention.

David Hadley, of Western : It seems to me the chair's expression to this Conference ought not to fall as a mere light statement ; that if these delegations are invited to attend a Conference like that, when it is known that so far as doctrine is concerned there is some difference in our belief, these delegations ought to go solid, and that everybody that is a Friend ought to go also, because I am of the conviction that we are here setting an example that will be looked upon by the Christian world ; and I hope in the morning we shall make an extraordinary effort to all be present, and everybody feel the obligation to come.

The Chairman : I would like to say, if the chair has any part in that as suggested, that it would be very embarrassing to him to be seated with the chairman of that body and a mere handful of our people there.

J. Walter Malone, of Ohio : I wish it might be suggested that all should wear their badges, and wear them out so that people will know we are Friends, too.

Allen Jay, of Indiana : I believe we ought to meet somewhere before we go into the house ; and if we do not want to come up here and walk back, can't we meet at the corner of some street, not be ashamed to let them know we are Quakers, and all go there and march into the house together. I move we meet at the corner a square away, or wherever Friends agree, and march in together.

Eliza H. Thorne, of Wilmington : I have been of the conviction all day that the best thing we can do is to meet here at the church and go in a body—not walk, but go on the street car.

William L. Pyle, of Western : Friends, I do not want us to overdo this thing in demonstration. If we get there in

time we will be well waited on there and shown places. I do not want to congregate there in a company that will call up the police force and blockade the street. It is not necessary. Let us go unassumingly and quietly, and get there in time.

Timothy Nicholson, of Indiana : If we were to go at ten o'clock, when that Convention was assembled, then we ought to go in a body ; but we will be gathering there just as they will be gathering there, and it does not seem to be necessary under those circumstances. It is quite as well if we just be there on time, and they will take us in quietly and give us seats.

The Chairman : Be there promptly at 8.45, and we will leave the matter as it is now.

Francis W. Thomas, of Indiana : There will be no devotional meeting to-morrow morning. There will be one, however, that will take the place of the morning service in this room, led by J. Walter Malone and John Henry Douglas, between one and two o'clock ; to-morrow and next day, at one p.m.

The Chairman : I think we are ready to take up the regular program. The Business Committee have arranged that we hear first the paper that was left over from the afternoon session. The subject is one that has been a burden upon the minds of some Friends for a good while, and some of the yearly meetings have given more or less attention to it. I think the last Conference had at least the subject matter before it. It is that of the "Need of a Fuller History of the Society of Friends in America," by James B. Unthank, President of Wilmington College, Ohio.

THE NEED OF A FULLER HISTORY OF THE
SOCIETY OF FRIENDS IN AMERICA.

BY JAMES B. UNTHANK.

In order to discover whether we need such a history of the Society of Friends as is suggested in the subject given me for discussion, it will be necessary to determine several matters relating to it. In the first place it may be asked whether the subject itself is of sufficient historical importance to justify the large expenditure of money and labor necessary to the production of such a work. In the next place we ought to inquire whether we do not already possess a history that fulfills all the real requirements of the case, and in the third place, is there any known demand anywhere for a work of this kind. It would be very natural for Friends of course to concede without argument that the subject is a worthy one, and they would certainly have the right to conclude that on their own account and for their own satisfaction at least there ought to be an adequate and authoritative account, in respectable and acceptable form, of those events in the history of this country in which their ancestors bore a conspicuous part, and in some of which they were the principal actors.

But I do not believe we need consider the matter from this standpoint alone or even chiefly, for the circle of intelligent and fair-minded readers of history in this country has so widened in recent years that such a work would find a large number of readers outside of the Society of Friends. Therefore it is not necessary in the consideration of the first of the questions asked above to examine it from any narrow point of view. The history of the Society of Friends in America is a part of the history of the country itself, and no inconsiderable factor of that history either; and no one will ever understand rightly the growth and development of our institutions, civil and social, who is not familiar with the history of the Quaker colonists. I believe it is entirely within the bounds of truth to say that no

body of people of equal size in this country have had the influence Friends have had in determining the character of the social and political institutions under which we live. Many of the religious and political privileges we now enjoy and esteem as a matter of course might have been long delayed had not the early Quaker chosen to suffer while protesting against the bigotry of the Puritan in New England and the Cavalier in Virginia. And as time goes on the advent and progress of Quakerism in America will continue to challenge attention as matters of genuine historical importance. Already in fact the challenge has been heard, and in at least three of our very best and latest histories, written by men of accurate scholarship and sound judgment, fuller justice is done them than ever before. But not only have Friends exerted a strong influence in directing the course of political and social currents in our national life, but there are epochs in their history during the 240 years of their stay here that are intensely interesting and dramatic of themselves, and furnish subjects worthy of the pens of the best narrative historians. Take the "Quaker Invasion of Massachusetts," as it has been called, and where could you find a theme worthier of treatment—the colonization of Pennsylvania and New Jersey by their Quaker proprietors, the settlement of Virginia and the Carolinas by New England and Pennsylvania Friends, and the subsequent exodus of their descendants from these States to the Northwest on account of slavery, the earlier struggle of the Society with the slavery question within its own limits—these and many other matters possess more than a denominational interest, and their story properly told must appeal to intelligent people generally. There can be no question then, it seems to me, in the mind of any fair-minded person that the theme is worthy of elaborate and dignified historical treatment.

In the next place we must take an inventory of stock on hand in the way of histories treating of the period before we can rightly decide whether we need a new work on the subject. It is not my purpose to give a complete bibli-

ography of the subject, but only to mention those books that can in any way lay claim to be satisfactory as histories of the period in question. The first work that deserves mention in this connection is entitled "A History of the Society of Friends in America," by James Bowden, two volumes, published in London in 1850-4. This is the most extensive separate treatment of this period in existence, so far as my knowledge goes, and while it is a work of great merit, and evinces a wide and accurate knowledge of the subject, it will be seen at once from the date of publication that it does not cover the whole ground to date, and so is not now in extensive use as an authority. A more recent work, but one that takes a wider range, is the "History of the Society of Friends," by Samuel M. Janney, in four volumes, published in Philadelphia from 1861-68. Mr. Janney was, I think, without doubt, a thoroughly honest and conscientious historian, and in many respects his work is entirely satisfactory to all Friends, especially those volumes that treat of the "Rise and Progress of the Society in England." But he has not always been so fortunate in his treatment of the American part of the subject, and his account especially of the schism of 1827 would not be acceptable to orthodox Friends, and our sensitiveness on this subject, so to speak, would prejudice us somewhat against the entire work. This fact, and the further fact that the narrative closes with the year 1828, would prevent this work from meeting the present demand for a thorough, accurate, impartial, up-to-date history. The only other work that deserves mention in this connection is the small volume written by Prof. A. C. Thomas, of Haverford College, and his brother, R. H. Thomas, of Baltimore, published by J. C. Winston & Co., of Philadelphia, in 1895. The work was originally written for the American Church History series, and constitutes a part of Volume XII of that series. As an epitome of the history of our denomination, the work is entirely satisfactory, as the authors have shown careful discrimination and judgment in the selection of those salient features of our history which are likely to be

of most interest to the general reader. But as the work was written for the special purpose mentioned above, and as the authors were restricted to a limited amount of space, they were obliged to compress the narrative into too narrow limits to allow of that ample treatment which the subject deserves. Matters which would require several chapters to present in a graphic manner had to be dismissed with a few sentences, and some subjects of very grave importance and delicacy could only be given in the barest outline. For these reasons it is evident this excellent little volume does not meet the demand for a comprehensive and exhaustive history. It is only right and proper, however, that attention should be called at this juncture to a few recent works that treat with great fullness and accuracy some of the more important epochs and events of the period in question. R. P. Hallowell has written two small volumes of decided merit upon special themes. The first of these, published in 1873, and which has since gone through four or five editions, is entitled "The Quaker Invasion of Massachusetts," and is, of course, concerned with the persecutions encountered by the first influx of Friends into that Puritan colony. The book is, however, not so much a narrative of the events of that unhappy time, as an indirect defense of those pioneer Friends whose conduct has been made the subject of a good deal of unfavorable comment by writers of Puritan sympathies. The second and more recent volume of his, published in 1887, entitled "The Quaker Pioneers," is broader in its scope and covers a wider range of topics. Both of these volumes deserve a place in Friends' Libraries. "Southern Heroes," or Friends in War Times, a volume by Fernando G. Cartland, published in 1895, has received favorable notice from high critical authority. It is an account of the trials of Southern Friends during the Civil War. A work of great merit is the monograph by Stephen B. Weeks, entitled "Southern Quakers and Slavery," published last year by Johns Hopkins University, and constituting Volume XV. of the Historical and Political Studies of that University.

This work is the product of painstaking and methodical investigation by a gentleman in evident sympathy with his subject, and is so thorough in its treatment and so judicious in its comment on the facts given as to leave nothing more to be desired with regard to the theme of which it treats. The most elaborate account of the melancholy schism of 1827-28 is perhaps contained in the two octavo volumes by William Hodgson, published in 1876, entitled, "The Society of Friends in the Nineteenth Century." This work is written from the ultra-conservative standpoint, and while in many respects it is unobjectionable its evident partisan bias upon controverted points in connection with the separation will always prevent its acceptance as an authority by the largest body of Friends. It will thus be seen that while we have two or three approximately complete histories of the period under discussion, and several very meritorious volumes covering some of the more prominent events and transactions of the time, we still have no single work of such fullness and impartiality as that it may be appealed to with confidence and respect as an authority acceptable at least to the largest, most liberal and most progressive body of Friends. That such a work, embodying as it should the best results of the newest and most approved historical methods and research is needed, becomes evident from these and other considerations of almost equal importance.

The present age seems to be characterized by a marked decline in some forms of literature, such as poetry, fiction and the drama, and in nothing is the nineteenth century more remarkable than in the growth and development of superior historical methods. History is being written at the present time in a style that is a great improvement over the best possible achievements of a few generations ago. A truer philosophy, a sounder criticism, together with the wider and more exhaustive research, made possible by modern facilities, all combine to give us a series of almost perfect narrative and critical histories. And so a better history of our own denomination could now be writ-

ten than would have been possible fifty years ago, and there is no valid reason why we ought not to have it. Many considerations as I have before suggested make this apparent. One of the most cogent of these is the need in the Society itself for a better acquaintance with the events of the past two hundred and fifty years of our stay in this country. Friends as a body are certainly much above the average intelligence, and are capable of a pretty thorough and accurate knowledge of their own denominational history. There was a time when a very large body of our members were well versed in the history of the first hundred years of Quakerism in the mother country, getting their information from original sources, such as the histories of Sewell and Besse, and the personal journals of the principal actors in that eventful time. Of late I am inclined to think that there has been a very marked decline in the amount of general literature on this part of our history amongst us. This fact while it may be deplored on some accounts is not without its possible compensations. Within the past two or three decades there has been perhaps more of a disposition to make history than to live on that of two centuries ago. More than that, much of the philosophy which Friends unconsciously absorbed from the quaint old narratives, chronicles and journals of the early Friends, was not adapted to the changed conditions under which they found themselves living in the nineteenth century, and so far from fitting them to grapple with the problems in church and society which confronted them, had a direct tendency to disqualify for practical and efficient Christian service in the new order of things that, in the course of three centuries, had grown up around them. But I am inclined to think that Friends have never known the history of the American branch of the church as it deserves to be known. The reason perhaps lies in the fact that the history of the Society had ceased to be, as it was in its origin, the history of a few distinguished individuals, but had become the history of an organization. The average human being prefers the concrete to the abstract. The available sources of this

history were therefore fewer, as it could not any longer be embodied in the personal journals of Friends as it had been in earlier times. For some cause or other, and perhaps the cause is not far to seek, the members of our church had for about two hundred and fifty years after it was founded a singular fondness for journals. No Friend of any prominence as a traveling minister ever seemed to regard his life work as complete until he had written a journal to be published after his death. Now there is some good material in a few of these journals, especially those written by those choice and active spirits that have been the best products of pure and undefiled Quakerism. One of these journals has even been classed by the very highest critical authority as among the great religious classics of all time, worthy of a place alongside the immortal invitations of Christ, and the meditations of Marcus Aurelius. But as a whole they have, to say the least, very little historical value, and if the truth must be told very little value of any kind. As the Society seemed to decline after its first great battles were fought and won, so these journals, as the writers had nothing of value, either of fact or reflection to record, underwent a rapid deterioration. What was said of one of them by a good friend of mine would apply with equal force to the most of them: "How curiously interesting it is." Too many of them are mere feeble imitations of the best ones, and are but ill-advised attempts of weak but well-meaning men to lift into historical importance their own labors and to dignify their own commonplace and often morbid reflections by giving them the form of didactic and reflective essays. The early sufferings and trials of the founders of our church had a tendency to develop a disposition to too much sensitiveness and introspection, and this tendency was aggravated by these unhealthy journals until it became chronic, and was one of the causes of that loss of practical efficiency in evangelistic work that fell like a mildew upon our denomination in after years. A great gain was made in our denominational literature when some thirty years ago the hitherto seemingly inexhaustive stream of personal

journalism, if I may convert an old phrase to a new use, happily ran dry. We can at least hope for something better now, since this has finally ceased. Another reason why we are not better informed on our history of the past two hundred years is the fact that much of that long interval is a monotonous waste, utterly devoid of interest. It may be true, as the maxim of La Rouchefoucauld has it, that "happy is that country whose annals are tiresome." But this would be a dangerous maxim to apply to a church if it is to be interpreted to mean, as it would in our own case, that there is nothing to record in the way of growth and achievement, but only a dismal tale of schism and decimation. But the history of our church during the latter half of the eighteenth and the first half of the nineteenth century deserves to be written with painstaking and conscientious fidelity to truth, that it may be studied and examined for the moral there is in it. When we know the history of that period thoroughly we may be able, by wisely interpreting its lessons, to trace to their source the causes that led to that decline of our church from its original vigor, and by applying these lessons to the present and future we may not only avoid the mistakes of the past, but awaken the church to a new activity in the promulgation of that great central truth of Quakerism and Christianity that religion is not a ceremony, nor a tradition, nor a sentiment, but life.

Another reason why we need such a history is to diffuse a better knowledge of our church among intelligent people everywhere outside of its pale, and thus promote a better understanding of its essential and fundamental doctrines. We have been too long known and judged by our eccentricities of speech and dress, or else by a very indifferent sort of literature, and the world both religious and secular has regarded us for many years very much as Macaulay regarded Fox when he referred to him as a man whose "mind was too much disordered for freedom and not enough disordered for bedlam."

We have been to blame for this impression ourselves largely, because we have seemed to think it more important

to keep certain grotesque and repellent peculiarities prominent than to make an attractive and reasonable presentation of those great truths in religion and morals for which we ought to have stood. Now a good history, written in a spirit of fairness and candor, and reciting the story of our struggles and achievements in an interesting and attractive style, would do much to disabuse the public mind of many of those false ideas that have grown up in the past, and are still so widely prevalent concerning our religious Society. The mass of the people to be sure do not read elaborate histories, but a few of the best minds do, and information once disseminated amongst the more intelligent part of community soon filters down in various ways, and becomes generally diffused. In this way much of the prejudice which now prevails and acts as a bar to our progress might be removed, and the way prepared for a more hospitable treatment of our essential doctrines. As a matter of practical importance this view, it seems to me, is entitled to considerable weight.

This information which it is so desirable that Friends and others should have appears, according to what has been said before, to exist nowhere in any conveniently available form at present. This of itself ought to demonstrate the imperative need, to Orthodox Friends at least, of a standard authority on all matters connected with the past history of the church.

Fortunately, the materials for such a history are abundant, easily accessible in most cases, and thoroughly trustworthy. We have a large mass of manuscript material in the form of monthly, quarterly and yearly meeting records; some files of periodicals that are available; the journals, autobiographies and memoirs of distinguished Friends; some very excellent histories of local events as well as of certain epochs and periods involving transactions and movements more general in their extent; and finally the archives and printed official documents and records of several states like those of Pennsylvania, New Jersey, Massachusetts, Rhode Island, and Virginia.

A few words in conclusion in regard to the character-

istics this history must possess may be useful as suggestions to the historian who contemplates undertaking the task. It must be written from a friendly standpoint, and not from a hostile one. The writer ought to be a Friend, or at least in full sympathy with the Society. No one else can understand the real spirit that has animated the leading and controlling minds of our organization. It must be thorough and accurate, the result of the best scholarship, the most careful investigation and research, and the most recent historical methods. It must be comprehensive, including every fact and circumstance of historical value. It must be fair in the treatment of controverted questions, not only in those matters in which outside parties are concerned, but also in all those factional differences that have disturbed the Society at different times. Ex parte testimony and special pleading will be out of place in such a work. It must be sufficiently minute in detail to make the narrative portions graphic and picturesque. No dry-as-dust style will suffice. There ought to be no preaching or cant in the book, and those glittering generalities that have disfigured so much of our denominational literature must be sedulously avoided. It should not be written merely to gratify denominational pride, by casting a glamor of unreality over the past, on the one hand, nor on the other, to exposing to view all the weaknesses and shortcomings of our past. It should be written to please no particular faction or division, nor to cast aspersion upon any. A judicial temper should pervade every statement of fact and every observation. With such a past as Friends have, with such materials and resources to draw from, may we not hope, in this age of historical record soon to see rise amongst us a writer fully equipped to give us a history that shall be worthy of theme and of the age in which we live; fit, in short, to stand in the great libraries, shoulder to shoulder with the best denominational histories?

The Chairman : It has been suggested by the Business Committee that we do not now at this time enter upon a general discussion of this subject, the thought being that

perhaps the Business Committee will at a later time present a resolution on this subject, at which time it will be discussed. Is that the pleasure of the Conference ?

(Consent.)

James Wood, of New York : I would like the privilege of saying a word, simply to express my appreciation of the obligation of this Conference and the Society of Friends throughout the country to James B. Unthank for the admirable paper he has read to us this evening.

James Carey Thomas, of Baltimore : I wish to say another word, to call attention to a recent book which interests us all, because it comes nearer to our present age, and that is a book by Augustus J. C. Hare, called "The Gurneys of Earlham," including a history of Joseph J. and Samuel Gurney and Elizabeth Fry, who supplemented each other's work in a wonderful way. It contains pictures of members of that family in convenient form. While I cannot believe in the standpoint, it shows very clearly that that family owes its distinction and its effect upon English society to the Quaker members of the family.

The Chairman : The next subject to be considered is the first one of the regular program of this afternoon, as printed, "The Qualification for the Christian Ministry." Joseph John Mills, President of Earlham College, Indiana Yearly Meeting.

QUALIFICATION FOR THE CHRISTIAN MINISTRY

BY JOSEPH JOHN MILLS.

The true Christian minister, like the ancient Hebrew seer, is differenced from other public teachers, first, by a profound sensitiveness to spiritual truth, and second, by a special gift for expounding it. Fundamental to the former of these characteristics is personal holiness. Heart purity

is the first condition of spiritual insight. In the language of Archdeacon Farrar, the minister "must first of all be what the Bible calls him a 'man of God'; that is, a man whose life is born of God. He must walk with God, live with God, commune with God."

But the minister of Christ must be much more than merely a good man. His character must be dynamic as well as holy. Like Paul, he must have a distinct consciousness that he has been apprehended, "laid hold of," by Christ as a spokesman for Him. He must not only have spiritual perception of an exceptionally high order, but he must have a holy impulse to communicate the mystic voice of God to his fellowmen. He must have what has been fitly called a "sense of a message." It ought to be the passion of his soul to help other men. His perpetual attitude toward those about him should be that of unselfish service for Jesus' sake.

A preacher who speaks with real prophetic power ought to be the most diligent of students. No other worker among men rests under so imperious an obligation to make faithful preparation for the service committed to him. Every new occasion for preaching brings its special demand for him to be found in readiness. Any conception of the ministry other than that successful preaching involves the necessity of constant and downright hard work is radically wrong. An Indian candidate for the ministry when asked by his examiners to state what is original sin is said to have naively replied, "I do not know what other men's may be, I rather think mine is laziness." If his candor was exceptional his experience may not have been wholly unique among men who aspire to be preachers of the gospel. Nowhere does persistent, methodical work bring larger returns than in the Christian ministry. God puts the oil into the olives, but before it can be available for the sanctuary light it must be beaten out in a mortar by human hands. The minister that faithfully studies to show himself approved of God will never rest short of the very best preaching of which he is capable under the assistance of the Holy Spirit.

Nevertheless the true minister who aspires to be a workman that needeth not to be ashamed will always be compelled to confess with Paul, "Not I, but the grace of God that was with me." Wherever he may be when the message from the Lord finds him, whether in the privacy of his study, or in his pastoral intercourse with the flock of God, or when talking by the way, or before the congregation in the hour of worship, he will constantly realize that his "sufficiency is of God." It has been said of John Wesley that he studied as if everything depended upon himself, and prayed as if everything depended upon God. George Adam Smith says that the true prophet in ancient Israel had come under such an overwhelming conviction of God's presence and of his character that God's word broke through him, and God spoke in the first person to the people. Old Testament prophet and New Testament preacher are one at heart. Hear Farrar again: "If the preacher is not a prophet, if he does not receive a message direct from God which he can communicate to men . . . he is no true preacher."

A minister thus anointed cannot be said to invent his sermons. Often, if not invariably, he is under no need to search for a text as a point of departure for his discourse. On the contrary, it is the text that finds the preacher. What he consciously does is to surrender himself to the truth enfolded in a text which has taken possession of his mind and heart.

The orthodoxy of Ian Maclaren (John Watson) has, I believe, been questioned in some quarters. But when judged from the Quaker standpoint he is no heretic concerning the leading of the Spirit in the preaching of the word. "What the prophet tells forth" he says, "he must first be told; but how God uncovers his servant's ear to whisper his message none can explain." "The true preacher," he adds, "is distinguished by a divine passion which breathes through his thoughts, his words and his very manner. . . . It is the only infallible sign of the prophet, it is the baptism of the Holy Ghost, and about such secret things it becometh us to be silent and to fear."

It is idle to ask when and where a preacher acquired the sermon that spoke with power on any given occasion. If he habitually dwell in the Spirit, spiritual themes will be perpetually presenting themselves to his mind. Sermon material will be found everywhere at his hand. Revelations of religious truth will break in upon his soul in his study of the Bible, in his general reading, in his contact with people socially and otherwise, in the prosaic incidents of daily life. The sermon that has vitality and reaches the hearts of men must be the embodiment of spiritual truth as revealed in the inspired word of God. But that truth may find its reflection in the heart, the thought, the life of the preacher—in the character and experience of men and women who compose the minister's audience. God's word, the preacher's personality, the congregation, the sympathy between speaker and hearer, the hungering need of souls—all these go to the making of a sermon, under the ministrations of the Holy Spirit. It is vain to attempt to give the genesis of any particular sermon that has been used of God for the blessing of an individual company. It may have been the sudden culmination of a long and hidden growth in the preacher's soul. When Lyman Beecher was asked how long it took him to write his sermon on God's Moral Government, he is said to have replied, "Forty years." But whether it take its root in the complex sources of past study and experience, or whether it come without forethought at the hour when the anointed servant of the Lord finds himself face to face with the congregation that is to be fed, it is still the working of the self-same spirit.

Under such a conception of his work a preacher of the gospel ought to be supremely reverent. At the manifestation of Jehovah's glory in his prophetic call Ezekiel falls upon his face. At his ordination as a prophet Jeremiah cries aloud, "Ah, Lord God! behold I cannot speak; for I am a child." John at his reception of the divine mysteries falls as dead before the revelation of his risen Lord. "Quaker," a trembler from the reverent consciousness of the presence of God, could hardly be an opprobrious name, however derisively bestowed, for men like George Fox and William Penn.

Men to-day, as in the past, like serious preaching. Not dull, dreary, or empty theological platitudes, to be sure, for no virtue can be found in stupidity, be it ever so sanctimonious. But earnest, thoughtful discourse that does not trifle with sacred themes will never lack for appreciative and considerate hearers. The irreverent preacher has missed his calling. Joseph Parker, of the Temple church, London, paints a vivid picture of the ideal pulpit eloquence. "Let us pray," he says, "that Pentecost may return. We want the wind from heaven, the eloquent fire, the spiritual power, that can take all languages and use them for the exposition and extension of the gospel. Let genius, learning, accomplishments of every kind stand aside to make way for the coming of the Holy Spirit."

Nothing contributes more to the magnetic power of a preacher than moral sincerity. Men show little regard any more for the clerical garb, or the clerical manner. Neither do they attach the old-time weight to the officialism, the functional authority of a minister. "The cloth" no longer commands deference from the multitude. Milton's formula for successful writing is that the poet ought to be himself a true poem. In a like sense the successful preacher must be the incarnation of the gospel which he preaches. He must be animated by an overmastering conviction of the truth of what he teaches. Like Thomas Carlyle's father, he must be a Christian with all his faculties. Only through the force and nobility of his character, together with the vitality and worth of his message, can the preacher of to-day expect to receive a large and patient hearing. But while the minister must be devout as a man, it must be borne in mind that no amount of devoutness in a preacher can in any wise atone for poverty of thought in his sermons. Whatever isolated instances may be adduced to the contrary the general principle holds that among intelligent, thoughtful people only intelligent and thoughtful preaching is effective. "Solid food for full-grown men" is Paul's rule, as translated by the revisers. "Faithful men able to teach," is his description of the kind of preachers whom he enjoined Timothy to install as instructors in the churches.

Christian people are beginning to learn the unwisdom of sending men as missionaries to heathen lands, no matter how great their piety and zeal, who do not possess sufficient intellectual capacity and force of character to become leaders of men at home. It ought to be evident that large and forceful manhood is an indispensable qualification for the successful preaching of the gospel everywhere.

It may be freely conceded that exceptional attainments in science and literature are not absolutely requisite. It may even be granted that there is much liability of the spiritual vision being so refracted and distorted by the wisdom of this world as to become a fatal obstacle to effectiveness in religious teaching. But there is no necessary incompatibility between the profoundest scholarship of the present age and the truest Christian faith. There is not in all Christendom a conspicuously successful denomination of believers whose ministry has not furnished eminent examples of the efficient preaching of the gospel by college bred men who were linked to God. The Methodist church, which belts the globe with its unrivaled evangelism among men of all classes, was born in a college. Certainly no Christian body in modern times has surpassed it in Christianizing the so-called common people, among whom it might be supposed an intelligent, cultivated ministry would be of least avail. It must not be forgotten that its founder, to whom it owes its distinctive characteristics as a church of the people, was "the legitimate outcome of university life and the grace of Christ." Nothing stands out more clearly in the history of the Christian ministry than the fact that a man may be unlettered and at the same time have such soundness and vigor of mind and so masterly a type of character that under the baptism of the Holy Ghost he may preach the gospel with great effect despite his lack of education in the schools. But this affords no support to the theory that intellectual impotence is in some way conducive to spiritual power.

Ignorance and limited intelligence have never been the soil in which the true prophetic spirit has been nurtured. Amos was a humble herdsman and dresser of fig trees, but it by no means follows that he was wanting in intellectual

capacity or attainments. His calling did not necessarily exclude him from opportunities of becoming a well-informed man and a cogent thinker. The tide of travel over the great highway from Hebron to the North country passed hard by his Tekoan home. Hebrew pilgrims bound to or from their national shrine on Mt. Zion, Egyptian tradesmen on their way to Tyre, Canaanitish and Syrian merchants going down to Egypt, soldiers, statesmen, scholars, all fulfilled for him the service that periodical literature and the circulating library do for men to-day. It is reasonable to conclude that the disposal of his annual product of wool took him to such centres of trade as Jerusalem and Samaria. Markets and sanctuaries, festivals and fairs, were for him so many schools in which he came in contact with the latest news and thought of his day. Hence when we read his prophecies we hear not the utterances of a recluse with a narrow and cloudy mental horizon, but the commanding voice of a brainy man who is fully abreast of the social, political and religious life of his day. No sufficient evidence has been adduced to show that the first disciples chosen by our Lord were not educated men in the truest sense. Unversed in Rabbinical literature doubtless they were. It is equally clear, too, that they were taken from the ranks of the common people. But the fact that there were peasants and fishermen among them argues nothing as to the sagacity and mental acumen of men in Palestine in an age when learning and manual labor were considered as nowise incompatible and often went hand in hand. No one supposes that the forceful character and rigorous mental training of Saul of Tarsus contributed nothing to the peerless preaching of the good tidings by the Apostle to the Gentiles.

Let it be said with all possible emphasis that education is not and cannot be the secret of true preaching power. For understanding of the mysteries of divine grace and insight into the needs of human hearts which are fundamental and indispensable qualifications for the Christian ministry nothing avails but the baptism of the Holy Ghost. But given this, the value of a sound education as an equipment in the use of spiritual gifts cannot be easily overestimated.

No church can permanently prosper that either from policy or the necessity of its circumstances draws a large proportion of its preaching force from the ranks of mediocrity and illiteracy. This is but another way of saying that no church that does not place a high value upon an educated ministry can make any wide or lasting impression upon the present generation. If formalism and "philosophy falsely so-called" and lifelessness are the perils of an educated ministry (and they are), none the less are narrowness and fanaticism and empty emotionalism the perils of an uneducated ministry.

And this leads us to the conclusion that for effectiveness in preaching, the emotional and intellectual elements in the minister must be rightly balanced. On the one hand he must be a man of vigorous and healthy sensibilities. His sympathies must be quick and hearty. He must have a warm and unaffected fellow-feeling for the learned and ignorant, the old and the young, the rich and the poor. No brilliancy or vigor of intellectual gifts will supply in him the want of tender sympathy for the erring, the perplexed, the weak, the sorrowing, the fallen.

The essential function of preaching is not so much to teach, important as that may be, as to stimulate and strengthen and encourage. "He that prophesieth," says Paul, "speaketh unto men to edification and comfort and consolation." The gospel in every age is good tidings to the poor, the broken-hearted, the captives, the bruised, the blind. Isaiah said of himself, "The Lord hath given me the tongue of them that are taught, that I should know how to sustain with words them that are weary."

Ciceronian thought, diction and delivery may elicit admiration and applause and yet utterly fail to accomplish any worthy results. "A great speech before a jury is a fine thing," said O'Connell, the noted Irish orator, "but after all the real thing is the verdict." And so of a sermon. The message that lays hold upon the hearts of the hearers, that awakens transforming impulses in the soul, that quickens the springs of moral and spiritual life, can only come from a fervent speaker. Robert Barclay's logic looks well in print and is as unanswerable to-day as it was

in the theological battles that called it forth in the seventeenth century. But as sermons his theses would have been as sounding brass compared with the unpolished and impassioned preaching of George Fox.

Within limits the re-enforcement of intellectual activities by emotional states, both in preacher and hearer, is of great value. The inspiring personality and manner of the preacher, wealth of thought, fitting and forcible illustrations, direct and pointed appeals in the sermon itself, the quickening and hallowing influences of sacred song, the communion of feeling and impulse afforded by an assemblage of people, all have their rightful and helpful relations to the preaching of the word.

But indispensable as the emotional element may be to effective preaching, it easily passes beyond its normal bounds. Religious enthusiasm does not necessarily imply spiritual power or promote permanent spiritual results. Religious ecstasy always involves more or less danger to moral and religious character. It is a law of the human soul that when strong and vivid emotions have been aroused and allowed to evaporate without bearing fruit in some form of practical activity, the inevitable effect is a relaxation of the will power. Emotion for emotion's sake is an unmixed evil in preaching. Its only result must be nerveless sentimentality and hardened hearts. It was to the sons of the prophets who abandoned themselves to extravagant ecstasy and habitually catered to the infectious religious enthusiasm of the crowd that Hosea addressed his stinging philippic, "The prophet is a fool, the man of the spirit is mad."

It is a serious mistake to conclude that emotion is the only or chief form of consciousness in which the baptism of the Holy Ghost is manifested to the Christian believer. It is significant that in the margin of the revised version Paul's list of the virtues which are the fruit of the Spirit is made to close with self-control. Not an ecstatic state of feeling but a new understanding of the truth and a quickened remembrance of his teachings are the offices of the Comforter as promised by Jesus to his disciples. Not religious delirium but a marvelous facility for making them-

selves understood by the mixed multitude in the streets of Jerusalem was the token of the Spirit's presence with the apostles at Pentecost. Not in hysterical rhapsody but in the quietness and self-possession of an angel did the spirit speak with irresistible power through Stephen in the hour of his martyrdom. So Ezekiel of old, overcome with emotion, fell prone upon his face before the glory of the Lord: but when the Spirit entered into him, he restored the prophet to his self-possession, set him upon his feet and gave him some sober practical work to perform. The parting promise of the ascending Christ still holds good for his servants to-day: "Ye shall have power," not rapture, "when the Holy Ghost is come upon you." It was touching the work of the ministry that Paul reminded Timothy that the spirit which comes from God is one of power and love and discipline, or as the margin reads, of "sobering."

The rightly qualified minister will be a man of practical affairs—"Not a dreamer among shadows, but a man among men." Nothing was more clearly distinctive of the preaching of the ancient Hebrew prophets than that their messages were always in touch with the realities of human life about them. They were intensely interested students of men and things. The social and civil problems that vex our own day, were living issues in their minds. The burdens of the poor, the unbridled selfishness of the rich, the evils of intemperance, the corruption of courts of justice, disregard for law, the ravages of epidemic diseases, the decline of true patriotism, and whatever else pertained to the deepest interests of human society claimed their earnest attention. "The burden of the world was heavy upon the prophetic heart in the ancient age," some one has said, "but it is incalculably heavier to-day." The Christian minister whose compassion is not deeply and ceaselessly stirred by the physical and social as well as the religious needs of his community, is faithful to only a part of his divine commission.

Lastly, although the activities of the minister must be always in the most intimate contact with men, his inner, deeper, personal life must always be "hidden in Christ with God." The prophetic character to-day, as always, is

nursed in solitude. The divine word came to Moses at the back of the desert, to Elijah, the Tishbite, in the seclusion of Gilead's lonely hills, to Gideon, hidden from the world in the shadow of the wine-press, to John the Baptist, in the wilderness of Judea, to John, the Apostle, in the exile of Patmos.

“ If chosen men could never be alone
In deep mid-silence, open doored to God,
No greatness ever had been dreamed or done.”

The Chairman : The question is now open for discussion, for a short time, if any one desires to take up the time in discussion. There is another paper for the evening. If we find it profitable to continue discussion on this subject the other paper can be read to-morrow morning.

Francis W. Thomas, of Indiana : I do not wish to discuss the paper, but I think it is due to the production of such a paper on such an occasion, that somebody should speak, and I feel like giving it my most unqualified approval, and I hope that both the papers which have been read this evening will receive our attention.

David E. Sampson, of North Carolina : I wish to unite with the words of Francis W. Thomas, and somehow I wish that this paper could go down to our meetings. True, I know, it will be printed, and probably a good many will read it, but a great many will not. I do not know how it can possibly get there, but I wish it could get into some of the regions of North Carolina, so that the people could sit down and read it ; and I suspect many more will wish it could get into their localities. Perhaps through some paper or in some way this may be accomplished. Through the printed books it seems as if it only meets a very limited number. I have enjoyed the paper exceedingly, and I believe if we could get it before the people more, it would have a very helpful influence on the ministry of the day.

James B. Unthank, of Wilmington : There may have

been a time possibly when, in the idea of Friends, the preaching of the gospel was surrounded with a sort of artificial solemnity, we may think, and given an air of awfulness that was not helpful. But I am afraid that in these latter days the pendulum may swing too far in the other direction, and we may come to consider the preaching of the gospel as a light and easy thing, and treat it too flipantly. I hope we may avoid swinging to that extreme.

Edmund Stanley, of Kansas : I want to endorse the remarks that have been made. I wish everyone of us, I wish that every minister of our yearly meetings, might have that paper to read, to study, to pray over, as a preparation for his work.

Ella C. Coffin, of Western : I wish to express my very deep appreciation of the paper, and my anticipation of the very thing which Edmund Stanley has referred to in having it in our printed minutes.

Mary C. Woody, of North Carolina : I should like to suggest, as our meetings of ministry and oversight are so often so barren of material, that this article might be read in those meetings of ministry and oversight.

John Pennington, of Ohio : We feel so much alike tonight in regard to this excellent paper, that there remains little to be said ; yet it does seem to me that we ought to have this paper in some way that it will be available for us in our home work, and for the ministers in our work that do not have access to a Conference like this. I hope it may be put in some form, if not the form of a pamphlet or tract, in which it can be carried down to our home meetings, so that they can have the benefit of it. If it were in order, I would like to make a motion to that effect.

The Chairman : I think it would be in order.

Charles E. Tebbetts, of California : I understand it

will be in the "American Friend," and if so possibly we can all get it.

John Pennington, of Ohio : While it will be published in the "American Friend," and many will read it, and while it will be published in our minutes, I do not believe it will reach the class of people we want to reach, as well as it would reach them if put in some pamphlet or tract form, so that we could use it. In order, therefore, to test the sense of the meeting, I move that we request the author of this paper to give it to us that we may have it put in tract form for distribution.

(Seconded.)

The Chairman: You have heard the motion. Is there discussion ?

Moses C. Stevens, of Western : I would think the "American Friend" might be a good medium for its publication. Yet I think it is too long to appear in a single number, and a divided article, everyone knows, loses its interest. Hence it ought to be published in pamphlet form as John Pennington says.

James Carey Thomas, of Baltimore : I think it would be a bad precedent to have any one paper published alone, making a distinction between the papers presented here. I appreciate thoroughly the value of this paper, and this call to the ministry back to the more perfect exercise of its gift seems to be very timely and excellent. I went with the speaker in all he said. But I think to make a distinction between papers here would lead us into almost endless difficulty, as to which papers we should publish and which we should not. There are members of tract committees here, and the author of the paper can present it to such a committee and have it published according to the regular channel. I hope this Conference will not take any official step in that direction, beyond recommending its excellent counsel and precept, and the desire that it might appear in some way in a form in which it can be read at one time.

Charles H. Jones, of New England : I most heartily enjoyed the paper, and recognize its value. I agree with James Carey Thomas, of Baltimore.

William L. Pearson, of Iowa : I cannot let the time pass without expressing my very high appreciation of both the papers of this evening, particularly the latter, as being likely to help us all directly, and I think that we shall all have found it profitable to hear it. I trust it may be published in some way.

William J. Harrison, of Ohio : I would like to say that very many of our papers that come here are of general interest, and we can make no distinction without being offensive. But this paper is very much needed by our young ministers, and ministers everywhere throughout the yearly meetings, and will be very beneficial to place in our libraries around. I do not think it will disparage any other paper to have special notice taken of this in this way. We need such a one very much in all our meetings.

Ruth S. Murray, of New England : There are trustees of the Mosher Fund, and tract societies. I think the trustees of the Mosher Fund in New York and New England would be very glad to print this paper. It is an excellent paper, and I do want it put into the hands of all ministers : but it seems to me better to let it be done through some of these other channels.

Amos Sanders, of Western : I would recommend that we amend that motion, and let it be published by some of these agencies.

John Pennington, of Ohio : I withdraw my motion, in view of the feeling.

David Hadley, of Western : Would it be an undue gratification of curiosity to know how many ministers there are present that heard this read?

The Chairman : As many ministers of the gospel as there are present, will you please rise a moment ? (A great many.)

David Baker, of Ohio : I want to say that I followed this paper from beginning to end with more than usual interest. I have never listened to anything upon this subject that has met my conception of the preaching of the gospel like this, and I hope that every minister here will carry home with him or her not only the principles of this paper, but the things that need to be practiced in all our preaching. Every message from a minister must be new ; it must never be stale bread. Every message of the gospel must have Jesus the show-bread of heaven to men for the priests' food and for the food of the people ; and it ought to be new and fresh from the oven, as the priests' bread was upon the Sabbath morning,—hot from the oven. And when it comes on this wise, it will be Jesus all the time. Bless his name ! I want to allude to just one point made in the paper, that is, that he who reaches only the emotions of his congregation falls short of the true purpose of his message. The intelligence of the hearers, the intelligent judgment of the hearers, must be reached as well as his affections, and when they go together that is the balance of mind and of heart that keeps the poise and does the work.

The Chairman: It seems to me that probably we are ready to leave this subject for the present, and as there is quite a little time yet until adjournment, I think we might safely take up the next subject, "How Shall We Foster the Spiritual Gifts of Our Young Members?" to be presented by Isom P. Wooton, of Iowa Yearly Meeting.

Isom P. Wooton, of Iowa : I am both fortunate and unfortunate in taking this place this evening. First, I am unfortunate in the fact that this is the first paper I ever read in public. I am fortunate in the fact that the last

two, or the last paper, and the one on "Periodical Literature," which was heard this afternoon, have largely discussed the subject that comes under my department of work this evening. I anticipated this, however, and I am fortunate again, and I don't know but you are more fortunate than I am, in the fact that I have a very, very short paper. The subject that is presented by me now is one that reaches into the home of every family represented before me to-night. The young people are the pride of these homes; they are the solicitude of the homes. You feel more anxious about them possibly than any other interest that faces you in your life. That places the question half settled before the audience to-night, and my only purpose is just to present a few thoughts in three relations, as you will catch as I go through.

HOW SHALL WE FOSTER THE SPIRITUAL GIFTS OF OUR YOUNGER MEMBERS.

BY ISOM P. WOOTON.

That spiritual gifts are bestowed upon all our young people no one dares call in question.

That their gifts are of great variety, corresponding with their natural endowments, is also true.

That young people are not always quick to discover the nature of their endowments, or the peculiar nature of their gifts, makes it the more important that the older members of Christ's body should concern themselves in fostering the gifts of the younger.

We may here be allowed to single out for this discussion the gifts to the ministry as they are spoken of in Paul's letter to the Ephesians, 4th chapter, 11th verse. To foster these is certainly the duty of the church.

Foster means to cherish; to promote the growth; to sustain.

That, as a church we have lacked in this duty, may be the reason why this subject appears as a question before this Conference.

To cherish means to handle with wise and delicate care and tenderness.

To promote the growth, there must be supplied nourishment and such opportunities for education as will meet the want of these gifts—food, spiritual, and mental.

To sustain. Here the thought of pillars, props and stays is suggested.

The gifts of the young are the hidden and undeveloped resources of the church. To save them to the church, and make them useful in it, is a very important work in the church. To search them out lies at the threshold of our duty in this respect.

Many a gift lies hidden behind the rough exterior of an uncultivated mind. Many another lies back of the blushes of the timid, and a third class tries to keep you from seeing if they may, that any idea has ever entered their thought of being useful. These and many other coverings, are in the way to the discovery of the gifts in the young. Whoever, therefore finds these gifts must have a wisdom deeper than the mere intellectual, such as Elijah displayed when he threw the mantle over the young Elisha, or like Paul, who said to young Timothy, "Stir up the gift that is within thee," etc. And as many a faithful elder in the later church who, lingering long enough at the altar to find the mind of Christ in the call of the young has gone to them in tenderness and laid the hand of recognition upon them.

If you have discerned and pointed out to anyone the gift in him, there comes to him a two-fold evidence of the existence of such a gift, and this will strengthen his confidence in the efforts of his life.

Too many young persons for lack of discerning elders, have been compelled to push their way through odds against them, until by sheer strength they have made themselves felt in their gifts. But how many a precious gift has been lost to us because of our neglect. I would almost rather at the bar of God take the risk of those who, without spiritual discernment, encourage all who seem to be gifted, though they may be oft mistaken, than to make

a profession of spiritual discernment and yet fail to be able to lay the hand of encouragement upon all whom the Lord has chosen. I charge us with our folly, in view of what we might have done. A brighter day has come, and our young people are feeling much encouraged as they find that most of the leading Friends' schools are opening departments for special instruction preparatory to the intelligent use of the spiritual gifts. And we trust that this is only the beginning of a much more complete course which shall meet the needs of the age in which we live.

Other churches press the need of education on their gifted, and thus encourage the young in preparing themselves for usefulness. It becomes a method not only of fostering the gifts of their young, but of inviting from other churches into their own.

I well remember the offer of a scholarship in the college of another church, that was made to me free, I declined to accept, saying, "I am a Friend and expect to live in that church." "Oh, well," said the party, "you educate in our college and we will risk your church choice." They can well afford to take such risks, for with one per cent. discount they will save the ninety-nine per cent. to their church. Foster therefore the gifts of the young by promoting their growth, both spiritual and mental.

The child is the rightful charge of the parents and must to a degree depend upon them during the years of his minority. He is also the just pride of the parents, for here the parents who see their own lack in preparing themselves for usefulness, have a second chance to do for the son or daughter that which they failed to do for themselves. The wise parents will study the needs of the child, and will fail in nothing that will afford to them favorable opportunities for growth and development. Are not the young the children of the church? And do we think the parent church should be less careful for her children than the natural parents are for theirs? It seems to me that fostering love and care ought to be ever manifest in the actions of the church to all her young members.

The third field of fostering is found in needed pillars, props and stays.

Many of our young people come from years of school work and preparation with little if any financial means with which to begin a life of usefulness. Under this embarrassment they are compelled to look among the business offers for some remunerative employment by which to procure the necessities of life. The business man is looking for real business capacity, and when he finds it in the spiritually gifted, he does not stop to ask, "Is this the field in which such an one should spend his life?" He only asks, "Can he do with success the work I have to be done?" And on this plane only would he employ his labor. Here the young person finds an open door, possibly the only one opening to him, and he steps in, little thinking to neglect the work to which he feels himself called, but hoping soon to step again into the direct path of his gift. Now if he were made of a sort of divine material,—material of which none of us are made,—he might stand at this cross-way and choose right. But he is intensely human, and with a clear sense of his duties in his particular calling he feels he must turn aside. How helpful our fostering care would be if at such a time the church would step in and say, "It seemeth good unto us and to the Holy Ghost" that thou should be placed in this or that field. Many a young person would by such a favor, see the hand of God and feel the pillars of the building to which he belongs.

Let me stop right here and tell you a little incident. There sits in this Conference a delegate, a young man who was teaching in one of our academies. The need in a town of thirteen thousand, (Marshalltown, Iowa,) was resting upon my heart as superintendent of the work. I was going across the country, I believe it was New Year's day, and this Friend stepped in where I was and I saw him. As I was sitting there, as though one of you had spoken to me there came to my heart the feeling, "There is the man for Marshalltown." I called his attention, we talked a

little, I said to him that I wanted him to go to Marshalltown. He wished to know for what. I told him, to take pastoral charge of the church. He simply replied, "I am no preacher." I told him I knew that, but I felt he was called to the ministry; and after a little while of talk with him and his wife, I left it to their choice. They afterward wrote, gave the condition of their own hearts in the matter, and when this was put before the committee of Marshalltown on the choice of a pastor, he was accepted unanimously as pastor. He has served that meeting for three years, and the blessing of God attends him. He is here to-night as one of the ministers of the Lord Jesus Christ.

It may be urged by some that the fostering care, as indicated, will make it necessary to establish a paid ministry. Now I would be much disposed, because I desire to make it very easy on the tender conscience in the Friends' church, to say a supported ministry, were it true that Friends are disposed to support the ministry. But when the facts are, that a very large per cent. of the ministers are compelled to find half or at least a large part of their living from other sources, I think we would do credit to ourselves to speak of that which is furnished, as paid. We dare not call it a gift to the ministers, for verily we are their debtors.

Here are some factors which must figure in our conclusions :

1st. Food, clothing and home, are as indispensable to the minister as they are to any other person.

2d. The church demands of the minister in many places a higher grade of expenses and a much higher grade of education than is required of the average church member.

3d. All these expenses must be met by some one. Let divine wisdom say by whom. Is not the answer found in the beautiful equalization text, "Bear ye one another's burdens and so fulfil the law of Christ." Here alone it seems to me is the best solution. Here the fostering church stands by her noble sons and daughters, and furnishes for them the pillars, props and stays.

The Chairman : Is it the pleasure of the Conference to discuss this subject for a few moments ?

S. Adelbert Wood, of Kansas : I feel that this is one of the most important subjects we have, and I suppose everybody feels as I do, a hesitancy to undertake to say anything on it at this hour ; but having been deeply interested in helping young people, especially to make a start in the ministry, I have found that this is one of the important things to be attended to. I do hope that there will be a careful and prayerful consideration of the subject, whether there be any discussion of it in this Conference or not. I believe it is the crying need of our church to-day. When I am upon a railway train, and meet young ministers of other denominations, and they find I am a Friend, they say, " I was a Friend, and I would be in the church to-day if there had been but an open door for me." I meet them often. I meet them everywhere. It seems to me that we are losing material that we cannot afford to lose, and that the time has come when we ought to do everything that can be done to foster these gifts and bring them into the church, for the church needs them. I believe, as the country grows older, that we shall find that there will be fewer young people coming forward in the ministry, unless we have things different, so that in some manner we may welcome them, and invite them, even, into the work to which the Lord calls them. With the hope that when the subject of the regulation of the ministry comes up—I believe the real question comes in there—we may fully discuss this. I feel not to say very much at the present time.

Samuel R. Neave, of Baltimore : This subject is one that has interested me for years, that of bringing out the gifts of our young people. I believe it is the secret of the success of our church. In traveling up and down in our own yearly meeting, I often find meetings that practically have no young people in them. The old people have always taken the positions in the meetings of clerk, of

preacher, or any work that was going to be done. The most suitable one was always put on, and the young people were always forgotten, and the consequence was that when the old people died out, when the young people had to take hold, they did not know how to do it ; and the large body of them had never remained in the meeting to be used at all, because they were gone where people would use them. I do not believe that you have that trouble in the West as much as we do perhaps in the East, and as they do in England. I was astonished in going through England to find how much this was the case in a great many of their meetings. In the meeting in which I was brought up in the Old Country, I counted up the number of young people that ought to be in that meeting at work, who had left and gone to other denominations, and I found that there were six, I think, adult members in that meeting of those I looked for, and thirty-four that belonged to other denominations, who ought to have been in the Friends' meeting. It was because the gifts of the young people had not been developed by that monthly meeting. Therefore I do think that it is a most important subject. While the paper has dwelt largely on the one gift of the ministry, yet I think that the principle applies to the several gifts that our young people have. My own particular meeting at home is largely composed of children and young people, though our meeting is small. On First-day morning we will sit down, six adults and twenty-six young people or children and minors. So that it is a problem that we have had to solve in our meeting ; and I am thankful to say that I believe all our young people are interested in the meeting, and coming forward in their several gifts. I hope that everywhere we shall remember that the church that does not lay hold of its young people is to that extent a failure.

Joseph O. Binford, of Indiana : I think that very largely the strength and success of our church depends upon properly fostering the gifts of our young members, and to that end I believe that we ought to be wide awake, prayerfully and carefully considering the gifts that are

given or bestowed upon the younger members ; and when we are convinced of the fact that a special gift or a gift for a special service is bestowed upon our younger members, we should take special pains, not only to open the way, but to encourage them in the exercise of the gift that has been bestowed upon them. I well remember—referring just a moment to my own experience—when a good elder came along and said to me, “ Dost not thou feel like going to that school house over yonder next Sabbath ?” And he drove by in his carriage and took me there. I found that by thus being encouraged and helped it was a great blessing to me personally and individually. I believe, as we properly look over the ground, and are wide awake to the interests of the church and the welfare of our young people, that we shall see much that we may do to encourage them in this way.

J. Walter Malone, of Ohio: I feel that I should like to speak on this subject for a few moments. It is very dear to my heart. If there is anybody likes a lot of children around it is myself. I don't much believe in families without any children. It is a tendency of the age, you know. Our meetings without any children—what are they ? They are lonely places. One of the sad sights I thought of tonight, I saw David's wife, and that man of God said she should go childless, and she was childless forever. I turned back in my mind to the reason why, and I saw it was because when she saw David in the joy of his heart leaping and dancing, and having a joyous time before the door of the Ark of the Lord, she despised him in her heart ; and she went childless forever. And let me tell you, when our church ceases to have the joy of the Lord, and dancing and rejoicing before God, we will go childless too. Our church has been almost childless for a hundred years, because the joy of the Lord had ceased, because we didn't have revivals and times of refreshing, and so we became childless of course. And there will be that natural consequence in every church in Christendom if we have no joy of the Lord, if we say we don't like revivals, we don't

like altar services, it isn't of any use. Mark me, that church will go childless as David's wife did unto her dying day. But say, when we have children, let's have them trained up in the nurture and admonition of the Lord ; let's make preachers of all of them ! We've only got five at our house, but we expect five preachers ! I don't believe there's anything on earth we're training our children for, beloved, but for the glory of the Lord God. That's what ours are for. Why, we think in our meeting that every last child is called to do some special work for God, and we put them at it. If we haven't any other room, we have two or three out-door services there on pleasant evenings. They all have to get at it. They get a hundred sinners before them, and it's just natural, they know the disease and they know the remedy, and, oh, what a time ! They grow, of course they do. In our meeting, when we started out in the training school, we had all those children practice on us. They were a little fearful, and I didn't blame them very much. Do you know, our old meetings don't like to be practiced on by children, and they let them go somewhere else to practice. You will never have preachers if you don't give them a chance to practice. It seems to me we have just been playing at this problem these days. We pray and wish to have our children converted and to go into the ministry. Well, get them there, that is the way to do. There's nothing succeeds like success. I believe the children would be men and women of God, every one of them doing some thing for him if we would push them out. Some ministers were talking and telling a story, and I will tell it again, for I rather like it. They had built a railroad up there somewhere, in those olden times, one of the first railroads that was made, and they would pull along slowly at four or five miles an hour, when the first trains went over it, and they would stop the train and get off and drive off the chickens and pigs for fear of running over them ; and they thought they were doing something great on that railroad. But by and by they got on the fast express, and that thing came toot, toot, toot, and they said that in a minute

or two the whole air was full of pigs and chickens ! Now we have been playing at this, going along slowly, but I believe in this nineteenth century our young people are going to be filled with the power of the Holy Ghost. But we're bothered by a thousand things, heresies creeping in, unitarianism and universalism and higher criticism, and a thousand other things creeping in, and trying to get them off the track; and I say, let's fire up, let's go for these things, let's run over them, sixty miles an hour ! Let's get our young men and women at it, and God will do something with them if he has a chance. There is always a chance of being filled with the power of the Holy Ghost. I was delighted with the services to-night. If I could write a paper like one of those I would write two or three. I believe the secret of it all is that Pentecostal hour, without which we will be dead failures. Oh, I believe in the old Pentecost. Do you know, beloved brethren, if we were to have one more Pentecost like the days of George Fox, oh, what God could do with our young people ! It would not be a problem how to foster them, but a problem what to do with them now we have got them. And I believe that is God's thought. If we as ministers and elders and representatives and delegates to this body were to go back home as they went down from Pentecost our children would be saved. Why, your whole families would be saved. There couldn't anybody live in your house without being saved ! I like that old story—wasn't it Fenelon ? His old friend, an infidel, came to spend a week with him; and after he had spent two days, he came down with his grip-sack packed, and he said, "Fenelon, I must go and leave you." "Why," said Fenelon, "you came to stay a week. What are you going so soon for ?" Fenelon hadn't mentioned religion to him, but he said, "I must go." "Why, friend, why are you going ?" He looked in Fenelon's eyes, and he said, "Well, say, if I stay in your house another day, I will have to be a Christian too !" Ah, friends, there is nothing so terrible as a man or a woman filled with God. Let us be filled. Let us have a Pentecost. Ah, do

you know what I was praying for, Mr. Chairman, and friends? I was praying that somehow the old Pentecostal fire might roll over this Conference until we went back to the yearly meetings to tell the story as it has never been told since those blessed days of George Fox. Oh, I believe in that baptism by fire that will send a man back to tell the story until men can't help believing. God is no respecter of persons. God would like to make every last one of us like the company in the first days of our church, and I believe he is going to do it. And if you don't get out of the way, God will let the children and young people come to take your places, and they will do it. God is going to have a people that will go forward. Oh, when I saw the children of Israel of old come up to Kadesh-Barnea, when they first came up there, I was sure they were going to rush over in a hurry. When they got through the wilderness and got up to Kadesh-Barnea, I expected them to go pell-mell, with a howl and a shout, into the land of Canaan. I thought they had had enough of the wilderness life, had had enough of the land of deserts and manna, and garlic and onions, and everything else, and I thought they would be glad to go to these vine-clad hills and honey plains of Canaan. But you know they got right there to Kadesh-Barnea and stopped. They said, "I'm afraid, I can't go. I'm afraid of the giants." Thank God for a couple of men that said they liked to eat giants, and they said, "We'll go." The rest were afraid, scared of giants. There are thousands of people afraid they can't hold out, afraid when they get back home they can't hold out. Bless the Lord. I'm not afraid of anything but sin. Let's get filled with fire, and then you know somehow our young men and women will come over, they won't stop at Kadesh-Barnea. Let's get filled with fire, and there will be no question about our children.

The Chairman : Two persons have arisen to speak, but I hardly feel like taking the privilege of extending this discussion without the permission of the Conference.

Charles E. Tebbetts, of California : I think we can hardly do justice to this subject at this late hour, and the first topic in the morning is a kindred subject. Couldn't we leave the discussion to-night and continue it in the morning after the next paper ?

(Consent.)

A Delegate : I want to announce that at one o'clock to-morrow John Henry Douglas and J. Walter Malone will conduct a meeting in this room. We want to extend an invitation to all. Over at Wilmington Yearly Meeting, the largest meetings they had there were from one o'clock to the time of service in the afternoon. All come that can.

A Delegate : Carrying out the idea suggested by James Carey Thomas, and others, I think we might announce that the Book and Tract Committee of New York Yearly Meeting will be glad to publish ten thousand copies of the address of Joseph John Mills, and that they can be obtained perhaps in thirty days, and a minimum price will be fixed, to be announced later. Orders for it may be left in this room in the rear.

The Chairman : We meet at 8.45 to-morrow morning at Roberts Park, in devotional service. I hope that we may all be present.

(A motion to adjourn is put and carried.)

Prayer by David Hadley :

Lord, we thank thee for the deliberations of this day, and as we gather about thee at its close, our hearts go up in gratitude to thee for thy preserving care and tender providence, and for the fraternal spirit that has spread over this large audience, and for the love of Christ that has seemed so to cement our hearts together ; and as we retire to our

homes, we pray thee that this profound thought may go with us, that God is among his people. Guide thy Church on to higher destinies and broader views of life, and may she come up to the divine expectation in all her hallowed mission. We ask for Christ's sake. Amen.

(Adjourned.)

SIXTH-DAY MORNING, TENTH MONTH 22.

9.45 : The Conference was called to order by the president.

Prayer by Elmer D. Gildersleeve :

Our blessed Lord, we come into thy courts with thanksgiving, and into thy gates with praise. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men. We thank thee for all the way in which thou hast led us, and our hearts are made glad this morning. Thou who causeth the outgoings of the morning and the evening to rejoice, cause our hearts to rejoice in thee, our living Lord. We praise thee for the way in which thou hast been pleased to meet with us during the sessions which have passed ; for the harmony that has prevailed ; for the love, the peace, and the joy that have come into our hearts. We thank thee for all thy many blessings. And, now, as we take up the business of this day, we pray for wisdom, we pray for help, we pray for divine guidance, and that whatever we do we may do to thy glory. And when we have finished the work here below, bring us at last to the banqueting house of God ; and thy name shall be praised now and always ; through Jesus Christ, our Lord. Amen.

The Chairman : The chair has taken the liberty of postponing the beginning of the session, on account of the time of coming from the other meeting.

As we are all here together now, I wish to say that I was very sorry I could not give more time to persons of

our own church, and of the other church this morning. There were five persons of our own church that had intimated to me that they desired to speak, that had to be cut off. It was a very disagreeable thing to me to have to do so, but it seemed necessary to me under the circumstances. I hope you understand it.

First thing this morning we will have the reading of the minutes for night before last, yesterday forenoon, yesterday afternoon, and last evening.

(The minutes were read, acted upon separately and accepted.)

Timothy Nicholson, of Indiana: I would make the suggestion that if the clerks have the names of all those that participated in the debates, it would be very well to have them inserted in the minutes. I do not know what the mind of the Conference will be, but in the past we have published a large number of just the simple minutes which we hear read here, and the conclusions, and a much smaller number of the debates. If everybody got a full copy, then the minutes are just right; but a great many people will get just simply a copy of the minutes, and not get the large book. For that reason if the clerks have the names, I think it would be well to insert those of persons who participated in the debates.

The Chairman: We will take up the consideration of the subject, "The Regulation of the Ministry," by Elwood O. Ellis, Clerk of Indiana Yearly Meeting.

Elwood O. Ellis, of Indiana: I believe if I could have anticipated some things that have been said in this Conference, I should have devoted less time to the first part of this paper and more to the second. Especially in the second part, I felt that the time did not permit my saying all I would like to say.

THE REGULATION OF THE MINISTRY.

BY ELWOOD O. ELLIS.

We look, first, to the Bible, then to our church traditions, to learn whether from them we may obtain precise directions for the management of all matters pertaining to religious organization. We sometimes imagine the convenience of having a church constitution and by-laws, prescribing the duties of every officer and member, and giving explicit rules of procedure in all cases liable to come before us,—all given by the authority of divine inspiration, and made of the divine revelation of God to man, a part. But we search in vain for any such convenience. Nothing is handed down to us with the stamp of authority, as to the form of church organization, or detailed methods of work. We may glance at the early formation of the apostolic church, and discover foundation principles upon which to base church legislation. When the church numbered one hundred and twenty, one-tenth of its members were apostles, eleven of whom had their appointment directly from Jesus Christ, and one, from the assembled church, as determined by the lot. Not even an inference can be drawn, that Christ had instructed them as to the plans of an organization. Under the power of the pentecostal blessing, the preaching of the apostles bore early fruit, and the church increased its membership to more than five thousand. With additional burdens of care, that accompanied increase of numbers, the apostles found themselves in danger of neglecting their ministry, by being engrossed with affairs, which though properly under church control, were of a nature more nearly secular. So they “called the multitude of disciples unto them, and said, It is not reason that we should leave the word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word.” The proposition was unanimously adopted, the seven men

were chosen by the church, and the apostles were made free to devote their whole time to preaching the gospel. As an example, this instance commends to us the wisdom of "division of labor," appointment of persons to various duties according to their adaptation, and of exercising care that ministerial gifts be not hindered by attention to other kinds of church business, much less to affairs wholly secular.

Churches multiplied, new necessities arose, and each was provided for according to its need. Elders were ordained in every church, and were charged to instruct the ignorant, exhort the faithful, confute the gainsayers, "warn the unruly, comfort the feeble minded, support the weak and to be patient towards all." They were "to take heed to the flock over which the Holy Ghost had made them overseers, to feed the church of God which he had purchased with his own blood." Gifts in the ministry were recognized, as apostles, prophets, evangelists, and pastors and teachers, the latter being identical with elders, who were appointed by the apostles or their representatives subject to confirmation by the church. Evangelists, chosen by the church under special direction of the Holy Spirit, were sent out on particular missions. It is evident at every stage of progress, that new features in the church organism were added just when circumstances made them convenient and useful, and that each one newly introduced served a purpose in building up the church.

We may also look with profit at the early history of our own denomination. George Fox, dissatisfied with ecclesiastical practices and teachings of his time, found many others of similar convictions who readily accepted him as their leader in efforts to obtain something better adapted to satisfy their spiritual longings. It is now universally acknowledged that the church had degenerated into cold formality and even death, and the spiritual life of the apostolic times no longer characterized it. There was no thought at first, of founding a sect, but repelled by the clergy in their efforts to purify it, they naturally convened

in assemblies of their own, and the new sect was only the essential result of the circumstances. A zealous and spontaneous activity in world evangelization, similar to that of apostolic times, began, and numbers went into various countries to convert the world to their faith. At first this was done without organization, but at Swarthmoor Hall, the home of Margaret Fell, contributions were gathered, and expended in defraying the expenses of these missionaries and in giving relief to the suffering. As in Greece, lovers of wisdom had given origin to the word "philosopher," so these, as seekers of truth gave rise to the phrase, "Friends of Truth," from which was derived a little later their distinctive title, "The Religious Society of Friends."

As in the apostolic days, increase of numbers led to organization. It came as naturally as water flows down hill, and resulted from necessity. It was accelerated by the reaction that set in, from the extremes to which some went, George Fox himself seeing the danger, and urging the organization of his followers everywhere, as he himself says, "for the better ordering the affairs of the church; in taking care of the poor, and exercising a true gospel discipline for a due dealing with any that might walk disorderly under our name." Though some were insubordinate and pleaded "That every one ought to be guided by the Spirit of God in his own mind, and not to be governed by rules of man," Fox succeeded in founding an organization of strength and stability.

At this point arises the question, "Did George Fox organize the Friends' church on the apostolic plan?" To answer without being misunderstood, there must be mutual understanding of what is meant by "apostolic plan." If it mean the same organic form—the same officers, the same official functions, the same government exercised over the membership, the same methods of religious service, the same manner of transacting the business of the church, we must answer that it cannot be maintained that he organized a church on the "apostolic plan." But if it mean the adaptation rather than the adoption of the apostolic

order, allowing a consideration of the necessities of the occasion, the conditions to be met, the resources at hand with which to meet them, to determine, under the guidance of the Holy Spirit, the means that would best accomplish the end; and then organizing under liberty and wisdom similar to that manifested by Paul in "making himself servant unto all, that he might gain the more," and in adapting himself "to them that are under the law," "to them that are without the law"; being made "all things to all men, that he might by all means save some," then we may safely say that George Fox organized our church on the apostolic plan. He did the wise thing in shaping the new sect for successful effect upon its surroundings, and its rapid growth and powerful influence are evidences of his wisdom and sense. So in the rise of our denomination is emphasized the principle already observed in the apostolic church. It is easy to see the wisdom of Christ, in not leaving directions concerning the formation of the church.

Imagine the one hundred and twenty disciples beginning their world campaign with an election of bishops, elders and deacons, for churches in all the towns of Asia Minor and Europe. Imagine George Fox sitting down like John Locke, and planning out a great religious organization. The grand Model of Locke, stupendous failure though it was, would appear a brilliant success in comparison with the result of such methods. Church organization is a means, and the means is subordinate to the end. Human nature is such that unvarying form and method become formal and lifeless. This is more readily recognized in other departments than in religious work. Especially in industrial and commercial life is it observed. But it is true, and is of as great value in religious activity as anywhere, and the church sustains loss commensurate with the lack in its observance. To cause spiritual work to prosper requires application of the same principles that will promote temporal affairs. It requires more, but none the less does it require these. Greatest success in every field of human action, comes from bending every energy to ac-

accomplishment of the desired end, and method and form become relegated to their proper places as stepping stones to its achievement.

Some may shrink from such a thought because of apparent danger of degradation into questionable practices. To such, assurance may be given, that no such danger can exist, if only the end may be kept in view. Business men may resort to questionable methods, but an impartial view of the result, must reveal the boomerang that injured the one by whose hand it was hurled more than any other. It is possible for the church to be so wise that with its whole mind and motive and desire "to seek and to save the lost," it may, under the guidance of the Holy Spirit, so plan and work and succeed, that the Master need no longer say, "the children of this world are in their generation wiser than the children of light." The principles thus evolved and exemplified, properly form the basis for action in the regulation of the ministry. They come to us with all the authority of precedent approved and confirmed by him, who is "head over all things to the church." Their application to the subject before us will be attempted in its consideration.

We shall consider first, our present conditions, and second, how they may be made better.

1. What are our present conditions ?

The writer is not in possession of data for all the yearly meetings and hopes to be excused for taking those of his own as a basis for consideration. There is one resident acknowledged minister for every ninety-one members. This is startling to begin with. If each is truly gifted and efficient, it reveals a waste of resources such as would not be tolerated in any business enterprise. Would it be strange if difficulties should arise from such crowded conditions, that might serve as the stirring up of the eagle's nest, that many might leave their cozy homes, and scatter into regions of earth where the congregations to each minister are numbered by thousands, and thus restore the primitive missionary zeal both of the apostolic time and

that of early Friends? Or, if duty called, turn home missionary and reclaim the three-fourths of our population that not only lack the salvation of Christ, but do not even attend any of our churches? There is ground for alarm that we do not send more missionaries into the world to "teach" and to "witness." Is there not reason to believe that our interests at home would receive greater blessing, if we were more liberal in providing for fields abroad?

But let us look at the reputation of our ministers, as evidenced by their public appearances. Many are persons of marked ability, and may well command respect. Others betray such glaring ignorance and lack of wisdom as to lose the confidence of their hearers in their fitness to stand as mouthpieces for God. It is apparent that the standard of qualification varies much. We cannot avoid the confession that some have official recognition who honor neither themselves nor the church. How has it occurred? How may its repetition be prevented? Many of us may remember that due care was not exercised in our own acknowledgment, to know whether we were possessed of the qualifications essential to our high calling.

There is unwarranted variation in the doctrines we preach. Some of our ministers are Bible students, and follow closely the authority of divine revelation. Some are indolent mentally, and Bible research is too irksome for them; they therefore rely too much upon what they have heard others preach and go forth imitating those whom they admire. As a testimony in support of this assertion, we mention that on one occasion one of our ablest ministers preached a sermon of great force, using his own natural methods of illustration. Some time after, another minister, generally regarded as having more than ordinary ability, at another place, gave such a close imitation of this sermon as to leave no doubt in the minds of those who had heard it that he was vainly striving to gain the powerful effect of the other by reproducing what he had heard and seen. It is almost needless to say that he failed as he deserved to fail. It is proper also to add, for our instruction,

that the latter came to nought as a minister, while the former retained his reputation till his death.

Some are eloquent in promulgating notions, that by some unaccountable influence have been conceived in their own minds, and under the subterfuge of divine revelation, preach as truth that which cannot be supported under scriptural tests. Whatever the degree of error a minister may possess, he has influence over some, and some such have been quite popular with many. Great damage has been wrought in many places by this kind of work, and it is the duty of the church to prevent such havoc, rather than continue to give opportunity for it, and then attempt to cure it.

Another condition we may not safely overlook is that which arises from the secular employments of our ministers. Compared with our sister denominations, we have emphasized preeminently in both theory and practice, a free gospel ministry, and we have freely used Paul's example of tent-making in support of our position. It is altogether probable that we have unduly magnified this phase of truth, and failed to see its counterpart in which Paul also stands as a famous exemplar. He always made it a question of first importance and consideration, as to where he should locate with reference "to the ministry he had received in the Lord, that he might fulfill it." We fear that it is too true, that with our ministers, secular appointments have overruled the divine, and they have located with reference to convenience in temporal things rather than spiritual. Thus the physician, the farmer, the housewife, the clerk, the teacher, the college professor, the merchant, has sought first the place for his secular business, then tried to shape his spiritual duties to fit the circumstances, scarcely suspecting that they were in fact treated as though they were of secondary importance. Lot first "pitched his tent toward Sodom," then settled and invested in Sodom. His subsequent history reveals him still regarded as "righteous," but what a loss he sustained. He located with reference to temporal prosperity, and "seek-

ing to save," "lost." Have we not cause for fear that we have sustained serious loss in a way not wholly dissimilar? In certain centers, numbers of our ministers—frequently from ten to twenty—are collected, often several of the best ability belonging to one particular meeting, while other meetings have none, in some cases existing long years without a resident minister among them.

We must not fail to recognize, what is at least probable, that more are called to service for the Master, in other avenues than in that of the ministry of the word. Each person in the vocations named above, may rightly find his work for Christ in connection with such vocation, and may therefore be in his proper location, but it is doubtful that there is scriptural basis for officially recognizing as a minister of the gospel, one whose vocation and temporal business will of themselves confine him to certain localities.

Under the conditions named, some of our meetings have been subject to the ministry of those located by secular appointments among them, with apparent satisfaction, and evident spiritual blessing. Others have submitted to it with decided convictions that the ministry and spiritual oversight of another would tend better to the edification of the body. In meetings where two or more ministers have been located, it has sometimes been evident that the gifts lacked room, and mutual weakness and loss have resulted from the effort, in honor to prefer one another. Some meetings have given place to their convictions and prepared the way for one to come to serve like the "elders ordained in every city" of the apostolic church. Where this has been done, results have varied; ministers belonging to the meetings have sometimes manifested displeasure at being, as they have viewed it, supplanted; others have striven to be in accord, but have almost unconsciously fallen into positive disunity; others have acquiesced cheerfully and heroically occupied their places in support of the work of the church. We have now considered the right theory of action, the rightful source of our authority, and our present conditions. It remains for us to consider

2. How the conditions may be made better, i.e., how may the work of our ministry be made more effective ?

We will treat the conditions already named under two heads. Under (1) "Acknowledgment of ministers," we will consider remedies for preventing persons disqualified from coming into official recognition, and unwarranted variation in doctrines taught. Under (2) "Distribution of Ministers," we will treat the conditions of ministers congregated in localities and the relation of secular employments to their ministry.

1. Acknowledgment of Ministers. We quote from a proposition now under consideration by Indiana Yearly Meeting.

"The ministry of the gospel is not of man, but of God only, and the gift and call come through Jesus Christ, the head over all, to his church. Ministers are the Lord's gift to the church, and as such are to be recognized and endorsed thereby, and accounted as stewards of the mysteries of God. The public nature of their service gives them much prominence in the church, and also before the world, as the representatives of both Christ and the church; and it is of the greatest importance that they should be worthy of this responsible position. We should lovingly and readily encourage the exercise and development of this gift on the part of any who are called to this service, but we should 'lay hands suddenly on no man,' lest he prove unfit for the service, or, being a novice, may fall into a snare through pride and self-will. The Divine call to the service is not incompatible with the care and counsel of the church, in the exercise and development of the gift. The fact that the church officially records its approval of the gift, makes it responsible for its exercise, and places the minister under like responsibility to represent the church that thus endorses his ministry.

"Only those should be recorded as ministers who are well versed in the scriptures, and who are loyal to the views held by Friends, and are able to intelligently and convincingly advocate them. Excessive individualism, even under the

plea of spiritual guidance—as opposed to those principles upon which sound organization rests—should be carefully guarded against. The moral fitness and integrity of life should be thoroughly investigated. A deeply spiritual and well settled religious experience is an essential to the work of the ministry. While intellectual preparation cannot make a minister, meetings should see to it that none are recorded who are negligent in this regard, or who are ignorant of the history of the church, and the doctrines most commonly held in its various branches. Care should be taken to guard against narrowness, and also against a tendency to depreciate either intellectual or spiritual fitness for the ministry. Above all, there should be satisfactory evidence of the anointing of the Holy Spirit for the service.”

In view of these statements, we believe additional care should be taken. It is unwise to change the whole plan. It is better to make the old one more effective, by strengthening the weaker places.

Persons who apprehend the call of God, should be advised by older and maturer ones as to their needs. They are entitled to this paternal care. They should be persuaded to make all needful preparation for the work to which they are called. An incident for illustration: A certain young man, convinced of his duty to preach, and having no financial means to use in securing better education, had resolved that he would begin preaching, as way opened for it, and hoped to obtain official authority from the church in due time, without further preparation. He asked an older person for advice, however, and was lovingly admonished that he should spare no means to prepare himself for the important work to which the Lord had called him. He accepted the advice so far as to enter college, where he found opportunity to pay his way by work. His own testimony is as follows: “I went into college determined that I would not allow my school duties to prevent my work in the ministry as I had planned it. I soon found that school or my plans must be abandoned. I then chose to stay in

school. Soon after an unexpected channel for religious service opened before me, far better than that I had been compelled to abandon. Had I gone without better preparation according to my first impulse, I would not now have so blessed a field in which to labor, and I have had my eyes opened to many errors that I believe I would now be teaching had I followed my original plan."

He now sees clearly that he has acted for the best. Before he did it, he could not see as now he does because he could not know what added strength he would receive. The church should encourage young persons just at this point. Preparative meetings should open the way for them to make preparation, and also to exercise themselves in spiritual things. When they have shown sufficient proof, they should be recommended by the preparative meeting of ministers and elders as suitable for the consideration of the quarterly meeting of ministers and elders. The latter body should appoint a committee whose duty it is to make full investigation as to the qualifications of the individual, as they have been already enumerated. When this committee has reported favorably (and due deliberation should be given), and the meeting has united with such report, it should submit the question to the yearly meeting of ministers and elders, or to a committee appointed by it, for further investigation. As a reason for this further step added to our custom, we refer to some quarterly meetings where local circumstances would hinder wise action in such important cases. There have been too many of inferior ability and suitability, passed through the usual channels and reported to superior meetings. The ties of relationship are sometimes so extended as to influence the judgment of monthly and even quarterly meetings. It may not be consciously realized, but this only increases the danger. The remedy for it is the plan we have already given. In the yearly meeting we may fairly suppose the best wisdom and judgment to concentrate. Our sister churches do not run the risk of leaving judgment of gifts to smaller local bodies. It is a natural and proper addition for us to

make in order to secure a needed result. We would better make it.

When the yearly meeting of ministers and elders, or its committee, after thorough examination, is satisfied to confirm the action previously taken, its approval should be sent to the quarterly meeting of ministers and elders, and by it forwarded to the monthly meeting of which the person is a member, and by its official action and judgment the recognition of the new minister will have been completed. A word should be said here, even though briefly, about reversing this action, and no longer recognizing the individual as a minister. When a minister has by misconduct of any sort properly subjected himself to such action, the monthly meeting should occupy the same place it occupies in the recognition of gifts. i.e., the final authority for action. It should be given power also to take initial steps in such cases, on the supposition that it might best be acquainted with reasons for such action. It should also be the province of preparative, quarterly and yearly meetings of ministers and elders to act according to their judgment for the best, in such cases, but always refer final action to the monthly meeting.

Before leaving this part of our subject let us consider a little further, preparation for the ministry. We have gone to one extreme, may we avoid the other, but occupy the golden mean. It is of some significance that Christ waited till he was thirty years old before beginning his ministry. That sojourn in Arabia after Saul's conversion is suggestive of an essential stage of getting ready. We do not want schools of theology as they are popularly understood. We do not want those that deal chiefly with doctrines or codes or favorite theories and methods. What we need is the development of the intellect and spirituality in broad, thorough courses of study, supplemented by thorough study of the Bible. To the open volume we should come, and allow it to speak to us, telling its doctrines of Christ and his mission to save. We do not believe our preachers need so much to prepare sermons as that they should be

filled with knowledge of divine truth, from which they may draw their sermons.

2. Distribution of Ministers. Every minister is a gift to the church, and to put it in commercial terms for illustration of the point to be made, the capital of the church consists (including other gifts not included under this subject) of the number of ministers it has. Its gain or profit ought to be commensurate with its capital. Business principles ought to apply as successfully here as in business life. The business man takes an inventory of goods and contrives to have all his capital available and producing its part of the income. The yearly meeting properly should have the oversight of its ministers. The date of its annual sessions should be the beginning and ending of the year of ministerial service. Through its superintendent and committee on evangelistic and pastoral work, it should provide for the use of every available gift it possesses. An inventory of recognized ministers and including young workers coming forward in the ministry, should be made. It will be necessary to divide these into three classes on the basis of facts that exist. 1. Those who are infirm and unable to labor. 2. Those whose secular pursuits confine them to certain localities and prevent them from devoting their whole time to religious service. 3. Those who believe it their duty to give their whole time to such service.

For the first class no work can be assigned, but they should be lovingly remembered, and if they may be able to attend their home meetings, they should be encouraged to participate in a helpful way, and admonished to "follow after things wherewith one may edify another."

For the second class, such provision as can be made practicable, should be made. In no case, however, should it be taken as the primary reason for their assignment to service, that their secular relations make it convenient. The paramount question should be, "Is he adapted to the place and the conditions, and is it manifest that the mind of the Spirit is that he should minister there?" If this be not answered in the affirmative, the individual in ques-

tion should not complain because the church does not believe him suitable for spiritual labor in the ministry, where he is located under temporal considerations. It doubtless would frequently occur, for a time at least, that such persons would find acceptable service, but it is doubtful that such should continue through long years to the exclusion of other laborers engaged in pastoral service. If others should by the united sense of the church and the individual come to serve as pastor, ministers made resident by their secular engagements should take great care not to hinder the work and influence of those who come, and should coordinate themselves while attending such meetings, with other members under the spiritual oversight of the pastor officially recognized.

For the third class ample provision should be made. Every one should have his place, for there is a place for every one. "The field is white, and the laborers are few." Co-operation with meetings should be established and their needs and wishes be learned. Some of them may have united in a call to some certain minister, who, if he feels that the call is of the Lord, may arrange to serve the meeting. Possibly several meetings may be provided for in this way. Others may say to the committee that they are united in believing it best for them to have a pastor, but to leave provision for one to the committee. So in various ways, under the leading of the Spirit, and the providences of God, the work may be provided for. Meetings should be left to determine for themselves whether they would have a pastor to serve them, also to co-operate with other meetings in calling one pastor to serve them.

In looking over the list of willing workers, the committee would find that not all are pastors. There are evangelists and not enough of them. For these, fields suitable should be sought. In one sense the process should be reversed, workers should be sought for the fields. In this order, we would realize the scarcity of our workers. We need to look more at the field, that we may know the urgency of its demands. There are numbers of openings

to-day into which the Friends' church is welcome, yea, urged to enter. Had we twice as many efficient ministers as we have, every one might be efficiently used in the name of Christ. "Lift up your eyes and look on the fields." It is Christ that speaketh it. The very purpose of our organization is that we work. When every gift has employment in its proper sphere, when the hum of industry is heard throughout our borders, then will it be sweetly realized that "God hath set the members every one of them in the body, as it has pleased him." "And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." The ideal militant church is yet above and beyond us. Our approach to perfection, our fruits, our happiness, our "answer of a good conscience," require that we strive towards its realization.

The Chairman (Vice-President, Edmund Stanley) : We have one other subject for this morning's session, and if we divide the time for the two subjects, we shall have just about twenty minutes to discuss this paper. The subject is now before you for general discussion.

Jesse W. Wilmore, of Kansas: I hesitate to take the time of other members who doubtless are much better prepared to discuss this subject than myself; yet I feel a few words on my heart in reference to it, specially. I highly appreciate the paper which has been brought forth. It has very valuable suggestions as to the qualification, recommendation and distribution of the ministry. There are some difficulties that are hinted at, some remedies suggested. There is one thing that comes very near to some of our hearts. We realize the responsibility of caring for our families, as was suggested yesterday; that our children may have better opportunities to be prepared for the service of God in the church than we ourselves have had. We have realized the call of God, and some of us realize that, look to it as often as we may for the last few years,

and being as ready and willing to put our hands to manual labor as ever we were, we find the way shut up, spiritually. The Lord will not grant his approbation. Still the interests of our families must be looked after. Our children are precious. They will live when we are gone. They must be educated. It seems to me that this is a thing that the church must look to, the care for these families. If ministers have a right to have homes and to have families, the interests of these families should be looked after in such a way that when parents are engaged in the work, the church should never have the reproach cast upon it, as has been done in many instances, that ministers' children are the worst of all the children in the church. I do not believe it is true, however, but the stigma has often been thrown out. We should avoid every such implication as far as possible, and make the way easy for our ministers.

Another thought: this brings perhaps a number of ministers into one meeting, as was suggested. At the meeting where I live, when another minister was moving in, I suggested that while we were glad to have them come, there were other meetings, many meetings, where ministers were needed. But they were looking after a home where their children would be properly educated. Some of us find ourselves under the same circumstances to-day. We are obliged to remain, so far as we can see, several of us in one meeting for the purpose of educating our children. This needs attention. Another thought with reference to the ministry perhaps might be spoken in this connection. Some of us have seen, aye, we have seen very clearly, the necessity of systematic pastoral work, which in our western meetings has been so much overlooked in times past. Many precious souls have been gathered in, but because of the necessity of ministers' occupying themselves in tent-making as Paul did, or at something else that might support themselves and their families, they have not had the opportunity to devote their time to these new converts. Elders have found the competition of business life such that they fail to give the needed care. The question is

one that has been forced upon us in the West, that some way or other must be provided to meet these exigencies. And yet the tendency, if not carefully guarded will be to look first for the paying places, the places where the best support may be received, rather than for the call of God.

David Hadley, of Western : It seems to me that these two subjects lie so nearly along the same line of thought—one I see in the regulation of the ministry, and the other is the authority of the Evangelistic Committee—that would it not be wise for us to have the other paper, and then allow this whole theme to pass under review ?

The Chairman : You hear the proposition; is there any objection ?

(Consent.)

The Chairman : We will have the other paper.

The Chairman (President Nicholson returning to the chair) : I just wanted, before announcing the next subject, to call attention to this beautiful bouquet. It is not only for your enjoyment, and for the enjoyment of the chair and the secretaries, but it is placed here especially in recognition of the fact that the first woman is now to be on the program.

(Greeted with hearty applause.)

THE AUTHORITY OF EVANGELISTIC COMMITTEES.

BY ELIZA C. ARMSTRONG.

Whatever else a church must do or must not do, one thing remains unalterable, it *must* preach the gospel. Nor can it be admitted that if it preach it *locally*, it has filled its mission. It must be constantly pushing forward. For

this it was "called out," for this it was commissioned, for this it was empowered.

The Holy Spirit has left the church large liberty in choosing methods for applying the apostolic principles of church extension. A denomination may replace one method by another, according to need, as a manufacturer does his pieces of machinery, but we have no warrant for changing the principles. That which proved good to-day may be insufficient to-morrow on account of change of conditions, or because the Spirit is not listened to in the application of it. One writer has made this observation: "It is a sad fact that just in proportion as things grow old in this dispensation they grow away from spirituality," and cites institutions of learning for an example.

The need of some discretionary power in the church for the distribution and employment of the scriptural gifts found in it, is felt here and also across the sea, as an English writer declares in the following language:

"Some central body seems needed, such as really existed in London in the early days of our Society, which shall regularly meet, and, in dependence on the guidance of the Lord, shall see to it that the ministry of the church is properly distributed, that no meetings are neglected, and that provision is made for the support of ministers and their families who give themselves wholly to the service of the church. The old adage has been fulfilled among us — 'that which is everybody's business is nobody's.'"

We find the methods of the New Testament church warrant such a "central body," hence rightly conclude that Evangelistic Committees are scriptural, and their business is to lead the church in extending the kingdom of God by the preaching of the gospel.

Christ resolved His twelve disciples into such a committee, gave them certain powers, and placed them under specific limitations. He afterwards appointed seventy others for a like work, and placed them under similar charges. Neither of these committees were authorized to organize churches, as the time for this had not yet come.

Such power was promised to them later, and was conferred upon the day of Pentecost. The church at Jerusalem seems to have forgotten her commission to some extent, and so remained right there, until it was scattered like seed-corn by the persecution that burst upon it like a flood, and which swept the sainted Stephen into glory upon its bloody waves. It was thus providentially broken up into numerous evangelistic committees.

One of the places where the seed took root was at Antioch, and the believers which were gathered there were duly organized for work. This church now becomes the pattern for work, rather than the one at Jerusalem. Being incited, possibly, by the mistake of the latter, it takes measures for the active propagation of the gospel, being threatened, as it is, with ministerial congestion, because of so many prophets and teachers, or in our phraseology, evangelists and pastors, residing there. It wisely recognized that it had a responsibility that could not be shirked, in seeing that these spiritual gifts were employed in the line for which they had been conferred. It does not wait for these ministers to "have a concern," and "ask for a minute," thus throwing all the responsibility on to the Holy Spirit and the individual minister; but standing squarely up to its place in the yoke, the church is called together, a series of meetings begun, to be continued until they get light on this subject. These meetings were the natural outgrowth and complement meetings of Pentecost. In this bit of history we see a typical Friends' meeting. It was complete within itself for business. It was led by the Spirit, and the result was, two of their best ministers were appointed for evangelistic work, the joint action of the Holy Spirit and the church. We are familiar with the results that followed this transaction. Oh, that every Friends' meeting for this one hundred and fifty years that has had in it two, three, half a dozen ministers of the gospel with their various gifts and qualifications, all sitting in a quiet, pretty row in "the gallery," had followed the example of the Antioch church and put all this spiritual cap-

ital out to usury. Where, then, might we have been to-day!

The apostle Paul and his companions furnish us with a model evangelistic committee, and he, a pattern superintendent of the work, first in his own personal efforts, secondly, in his management of the ministry, and thirdly, in his care of the churches.

As the advance agent of the church, he shoved ahead, doing pioneer work far afield, making converts, organizing them into churches, and then multiplies himself for the shepherding of these little flocks by placing pastors in charge of them, as they must be taught, nursed, disciplined, until they become rooted and grounded in Christ, and can in turn become propagators of the gospel. As superintendent of evangelistic work, he had those under him that answered nicely to our quarterly meeting superintendents, in whose care he placed portions of the territory he had been working. These were expected to further develop it and place pastors according to need. He writes to Titus: "For this cause I left thee in Crete, that thou should set in order the things that are wanting, and ordain elders (pastors) in every city" (where a church was planted). Timothy was to commit the gospel as taught to him "to faithful men who should be able to teach others," and repeatedly he says to him, "I charge thee" so and so. They were advised as to their association with these, not to rebuke a fellow-pastor, but to entreat or to exhort him. Like Peter, he would not have them "lording it over the charge." In the flock they were to "reprove, rebuke, exhort with all long-suffering."

He fixed the standard for character in pastors, as found in his letters to Timothy and Titus, thus relieving all future evangelistic agencies of this responsibility, as follows: They must be clear of any just cause for reproach; must not have a divorced companion; he must be business-like in his work, thoughtful, modest, generous, with native ability to teach; not a money schemer; his children are to be obedient; he must be established in grace, lest for lack

of experience he become discouraged, or on the other hand if over confident, assume too much, and thus get into trouble. Then as a sort of crowning qualification he must be a person who has the confidence and respect of those who are not church members. The inference is clear that if persons are serving as pastors who could not measure up to this standard he would feel at liberty to remove them. In what respect did George Fox's way differ from Paul's ?

Paul gives the pastors certain things to command and teach, with the emphatic admonition to so use their office that none shall want to disregard their rightful authority, even though young, as in case of Timothy. He would have pastors deal impartially, listen to no flying reports against other ministers, be careful of their physical health, hold to the doctrine he had taught them which included atonement by blood, the resurrection of the body, future rewards and punishments, divine inspiration of the scriptures, etc., and to be able to discern the signs of the times, when these essentials should be called in question and replaced, if possible, by the results of men's wisdom.

As superintendent of evangelistic work, Paul exercised a care over the churches. He clearly teaches them that it is their duty, which same is to be accepted as a means of grace, to support the work financially. In addressing them he uses such phrases as, "We command you brethren," "As I have given order to the churches at Galatia," etc. He wrote to one church, lest being present, he should "deal sharply" with them. He has authority from the Lord and the church, and he uses it according to his best judgment, and the Holy Spirit working with him. He moves fearlessly forward planting churches in every possible centre, and his authority is not called in question by the church. He is not arbitrary, however, in the placing of ministers, but says to Timothy, "I besought thee to abide still at Ephesus," etc. Paul acted the part of a detective for spiritual gifts, and when he found them as in Timothy and Titus, he managed to take possession of them, and get them into active service. He used these gifts in

any way that would best serve the gospel, and in doing so he served the church and the individual best. He was remarkably self-adjusting, and circumcised and forbade circumcision upon discretion, and was indeed as he says of himself, "all things to all men, that I may by all means save some."

We can but be struck with the similarity between George Fox and St. Paul in spirit, manner and method. It was an active campaign with George Fox the year through during the time of his untrammelled ministry. He was also general superintendent of evangelistic work, having and using the authority of the Holy Spirit for the same. He would distribute the ministers, call them in, change them about, and retire some altogether when necessary. (See "Barclay's Inner Life of the Religious Societies of the Commonwealth," page 340 and forward.) At one period they reported to him every Monday morning and received directions for the following week. (See "The (early) London Friends' Meetings," by William Beck and T. Frederick Ball, page 329.) Like Paul he held them to the essentials of gospel doctrine, and listened to no complaints against the spirit-filled ministers who were efficient and effective in their soul-saving work. He commanded large amounts of money and used it in the prosecution of the work and in keeping the ministry in an available condition. He invested all there was of himself in getting men saved and filled with the Spirit. So long as these methods were used it can be truly said that "walking in the fear of the Lord and the comfort of the Holy Ghost, the early Friends were multiplied." But a change came over us. Various conditions contributed to these changes, and our "select meetings," composed of ministers and elders, were finally organized without rehearsing conditions with which this Conference is familiar. We simply mention the fact that stands recorded on the pages of our unwritten history, that this body ceased to be aggressive. As it was regarded as the directing force in the church, the latter as a natural consequence, and we might say as a forced condition,

ceased also to be aggressive. This "select body" was faithful to record ministers, and not unfrequently had the "embarrassment of riches" upon its hands in this line. But unlike the pattern church at Antioch, it failed to stir itself up to get all these out into the field doing evangelistic or pastoral work. The Holy Spirit looked in vain to see the travail of soul that characterized the early church, and waited long, always ready to lead forward as soon as he could see them with grip in hand. He dealt with us according to his infinite patience. He let us see the sure and steady decline in numbers that birthright membership, meeting twice a week with most commendable persistency, unimpeachable honesty and faultless morality, simplicity of life and manner and rigid discipline, all combined were powerless to arrest. These things could not impart to the church the divine vitality that is required to enable it to reproduce itself.

Then the "grievous wolves" of heresy, such as denying the deity of the Lord Jesus Christ, atonement for sin by blood, with separations and sub-separations, lawsuits and enmities did their destructive work among us. But he kept us alive during this prolonged and painful period. He could not let us die, because we were the children of a solemn covenant that our fathers had entered into with him to be led by the Spirit, which covenant was sealed with martyr blood. He must, he will, he does try some "untried means." We clung to the wheels of our machinery that had been placed for near two centuries, but for want of vigorous use, moved heavily. We produced some fruit, but if really and fully led by the Spirit, there would be the abundant yield. He would not arbitrarily remove an obstruction, but in his own inimitable way, he cuts a channel around it, and this has given to the Friends' church its Evangelistic Committees. These are doing largely the identical work which was formerly expected of the "select meeting," that is, to discern spiritual gifts, get them into an available form for the church to use, and then put them into productive service. Not independently of the Holy

Spirit! Oh, no, no! But under the same concern that the church at Antioch felt, to do the utmost in employing the spiritual capital of the church for the extension of the kingdom of God. These references to the "select meetings" of our father's are not made in a spirit of censure, nor of idle and unkind criticism, nor with the thought of making war on any of the institutions of the church, but simply following the line of facts. It is also true that the period of our history that is covered by the time since George Fox's methods were replaced by those of the "select meeting," is the time of our decline and tribulations, because this body ceased to be aggressive, and it held the key to the situation. In proportion as we return to the Pauline methods used also by George Fox, in that proportion we are regaining lost ground. Our mistake has been visible to others according to the following observation made by the Englishman, Hugh Price Hughes :

"When George Fox died there were more Quakers in England than there were Methodists when John Wesley died. The Quaker movement in its earlier stages was more wide spread and more successful than the first phase of Methodism. If the Quaker movement had continued, there would have been no need and no room for Methodism. Why did it so disastrously fail? Because for some unexpected reason the Quakers, not long after George Fox's death, ceased to be audaciously aggressive. They no longer carried the war into the enemy's country. They settled down comfortably in their meeting-houses, and while they continued to inspire many social philanthropies, and to effect enormous political improvements, they seemed to lose the "passion for souls" almost entirely. In our own day some of them are beginning once more to make a brave attempt to reach the unreached masses of the people, and we earnestly pray that they may wholly recover the intense and fearless evangelism of George Fox and the first apostles of the Friends. Let all be warned by the disastrous blight which befell them as soon as they ceased to promote forward movements in every direction."

As remarked before, there is scriptural authority for the existence of Evangelistic Committees, hence they have authority as a divine right to lead the church in its holy conquest for territory for the kingdom of our God. The Holy Spirit is not so inconsistent as to call an agency into

existence for a specific purpose that is to be without power. They have it, let them use it in the name of the Lord.

Our Great Head evidently intended that the church should go forth to her high commission clothed with authority as she was to plead with the people in Christ's stead. When the expectant disciples anxiously inquired of him, "Lord, dost thou at this time restore the kingdom to Israel?" they received that significant answer, "It is not for you to know times and seasons which the Father hath set within his own authority, but ye shall receive power when the Holy Ghost is come upon you." Not the power in this instance resulting from a fire-cleansed heart, but with that, they should receive the power of attorney to restore the kingdom to Israel themselves, and their faithfulness would determine the time when this should be. No church could be trusted with this character of power until it was first spirit-filled, as it was henceforth to hold the keys to the kingdom of heaven, admit into, and exclude from it, have authority over demons, etc., and her transactions would be ratified in heaven. Our suspicions may well be aroused when a church begins to clamor for abstract legislative authority. It may be a symptom that its spiritual power is weakening; and the more so when that church has set out as its distinctive feature and cardinal doctrine the leading of the Holy Spirit, and that Christ is head over all things to his church. There is a godliness that is the spontaneous fruit of a spirit-filled heart which is super-legal; and there is a form of godliness that is the natural product of ecclesiasticism, and law and penalty are required to maintain it. What the Friends' church wants is to settle down to a real old-fashioned Quakerism. Then we will use real old-fashioned, out-of-date, behind-the-times methods for enlarging our borders, such as Paul, and afterwards, George Fox used. The strain will then be greatly relaxed, and the discussion of such topics as, "What is the duty of the Elder," and "What is the Mission of the Friends' church," will cease to take our time. Our chief interests will then cluster round such questions as will show us how

to be again "audaciously aggressive" for the salvation of souls.

Thus saith the Lord, (to this Conference of yearly meetings,) Stand ye in the ways (that are being traveled by the various branches of the church) and see (the outcome of their methods) and ask for the old paths (that the apostles and George Fox walked in while doing evangelistic work) and walk therein, and ye shall find rest to your souls (from all this questioning about what and how to do.)

To recapitulate: Our church must have an advance agent, call it Evangelistic Committee or any other name. It must do the character of work that Paul did, pushing far out with the message of salvation, its one aim the extension of the kingdom of God. It must gather converts, organize them into churches, and place them in the care of an under shepherd. It will take money to keep this work going, and the birth-right members and new converts must be taught to contribute to its financial support. This is both scriptural and Quakerly. Evangelistic Committees should be chosen from the tribe of Issachar, that is, those who "have an understanding of the times to know what Israel ought to do." They should possess the characteristics and yield to the limitations Paul set out for a bishop or a pastor, outlined above. Not time-servers or those who trim their way for office, but living sacrifices for God. The church appoints them and defines their duties, and this is equivalent to empowering them to do the work by the best possible means. It then should recognize the authority it thus gives them, and yield cheerfully to them, as they to the Lord, and be careful not to handicap a real scriptural, spiritual, aggressive movement.

A church that will thus get out of camp into the open field, will find that its scriptural testimonies will be cared for, hireling ministry and all, and it will not have to resort to severe legislative action to protect that which cannot be protected by a church that is consuming itself upon itself.

It is said that D. L. Moody was led into his special life work by hearing the remark that God was waiting to show

what he could do with a wholly consecrated man. He determined to be that man. And we believe that he is waiting to manifest himself through a wholly consecrated church. We set out to be that church, and the Holy Spirit used his opportunity through us wondrously while he had it. He is trying to wheel us around again onto the foundation we then occupied in order that he may again use us with the same triumphant power. Will we be that church? We have suffered enough in the past in the effort to take care of ourselves. Henceforth let us be true to the standards that were forged at Calvary, placed in the hands of the church at Pentecost, borne aloft by the holy apostles in their good fight, which are to be blood-washed, fire-cleansed, spirit-filled, and the prosperity of the early days will again be ours.

James Wood, of New York: I wanted to say that our sister, Eliza C. Armstrong, when asked to prepare this paper, replied that she desired to be excused. I am sure you are all thankful she was not. I rise simply to call attention to the arrangement in the program of the two subjects we have had presented to us this morning; the first being the regulation of the ministry, and the second the authority of the Evangelistic Committee. This was done in recognition of the diversity of gifts, for it is always important for us to bear in mind the distinct gift of the evangelist which has been brought out so strikingly and impressively in the paper to which we have just listened; and the other, the gifts of the ministry, including the gift of "outspeaking," the gift of prophecy, and the gift of teaching. The church needs to ever bear these distinctions in mind, and the tendency of latter time has been to greatly confuse them. This was the object of the arrangement on the program, which I think has been most successfully accomplished in the papers to which we have listened.

Harry R. Keates, of New York: I am sure that in listening to the two papers which have been read this morning, we all feel that there has been the power and unction of the Holy Spirit; that these papers have been

wrought out through a spirit of prayer and illumination from above. I do not know, I am sure, what the concensus of opinion may be as to the outlook for our work at large; but to my own mind, sitting in this Conference, I believe that the sun is already above the horizon and that the blessed Spirit of God is not only hovering over but descending upon us, and empowering for that service to which he is calling us to-day. Whatever subjects we may have before us in this Conference, I think you will agree with me that there is none of so paramount importance as the subject which is before us at this time, united as the two subjects are. It has been said, and well said, that the difficulties and injuries which have come to the church have come through the agency of the ministry. You may not like it, perhaps, some of you, but it is true. (Voices, It is true.) It is humiliating, perhaps, to the ministers, but I admit it. I realize that in following the call of Jesus Christ and the church, the minister stands in a position such as is not occupied by any other worker of the church—and I do not mean any disparagement to other offices. He is the mouth-piece of the Holy Spirit, and he or she has a right to a qualified ministry. The subjects which have come before us are so manifold, and I feel that there is so much to be said, and so many of you want to say something; and yet my heart goes out with an intense longing that we may at this time, through the agency of the Business Committee, be able to gather up such points as have been so well laid before us, that they shall be embodied before us in no shallow resolution, but that they shall come down upon us in such form that they shall leave their mark upon us throughout all our borders.

You must have the ministry, before you can regulate it. It is the duty of the church, we say in all our disciplines to foster the gifts. The ministry is heaven's choicest gift to the church. I am magnifying the office. It is one, therefore, which the church must necessarily foster; it must care for it and conserve its interests. We very well understand our gift when it is conferred by a friend upon us.

So it becomes our duty to value the gifts which are conferred on the church to-day. Too often our eyes are closed to the gifts that are there. We see them sometimes in embryo. And some times there is a disposition to stifle and discourage that gift.

One thought that might have had more clearness to us in Elwood O. Ellis' paper, was the fact that the Lord Jesus did not commence his ministry until he was thirty years old. There was a limitation upon him because he belonged to the old economies; he might not have been acceptable to his own people; but I bless God we live in an age to-day when a Timothy and a Titus may go out and work in the labor of God. That movement, which commands the respect the church to-day, the work of the salvation army—in its inceptive stages, its men and women, lads and lasses, were so filled with that unction which hovered over the early ministry of our branch of the church, that the powers of sin were spell-bound before them, and the fire of heaven fell and a wondrous work was the result. The same privileges are for our young people. We need to care for them. We need, not only to conserve them, but to advance their interests and their usefulness. The preparation which the church needs to make is a very large question. She needs to make provision for the expansion of their intellects, as well as the conserving of the gift. We need to put down certain lines upon which our locomotive engine shall run with safety and with speed. Too often we have side-tracked or ditched the locomotive because there has not been sufficient care and provision along this line. In the declaration of faith which was formulated by a former Conference, we have systematized, if you please, the theology, which we will do well to expand a little, and by some agency put it into the hands of the coming ministry of the church and let them understand that this is the formulated doctrine of the church, and say to them, We desire that you keep within its lines; we will let you have your individual opinions upon things that are not essential, and which do not crowd upon this. But we want the broadest principles of

the gospel enunciated. To-day we have numbers of people in our ministry who, if you bring them to the test on this matter, are all at sea. You come to the principle of man's depravity by nature, the provision of God by atonement, the act of justification, what it includes, the office of regeneration by the Holy Spirit, what it means, and the power of the Spirit of God resting upon the man or woman who is called to the ministry, and they know all too little about it. Oh, beloved, in this theme before us, I trust that such provision shall be made in the times to come that our ministry shall be strengthened, and then it will demand the respect of the world outside, and it will be owned and blessed of God, as we have not been blessed before. So I trust this theme before us will have our prayerful consideration, and beyond anything we have said in this discussion that the blessed Spirit of God may so rest upon us that we shall get down to our duty in regard to it. We shall not arrive at any conclusion, even by the resolution of the committee to which we have entrusted the matter, at this time. We shall not be able to bring the matter down to the place where it will become an aggressive force immediately. It will perhaps be one of those things which will have to move slowly; but I trust the time is not far distant when this subject which forces itself upon us shall be so guided and blessed of God that we shall go forward as a church.

Linked with that, is the other question which has been brought to us, the control of the ministry, and its powers. It is a very important thing, if we have the appointment of ministers and elders. What I want to say I will say in regard to the ministry, dropping the eldership. I agree with Elwood O. Ellis that we have been too careless and lax in our methods of recognizing ministers. I believe it ought to be centered in the yearly meeting; for one who is recorded in the quarterly meeting is a national and international minister, by our polity. And some of these ministers in local meetings are not only totally unsuited to their places, but they can come up and ask to be recognized in

other places. I speak plainly, because I am a minister, and I speak of things which I feel pertain to my own character and responsibility as a servant of Jesus Christ. I trust we will do these things for the best interests of the church, and that we may have some practical outcome for the result of the discussion of these topics, under the blessing of the Holy Spirit.

J. Walter Malone, of Ohio : Speaking of the old church history, there is a blessed old text that comes into my mind so forcibly, "The eyes of the Lord run to and fro throughout the whole earth to show himself strong in behalf of them whose heart is perfect toward him." God is waiting to do something; I am convinced of that, as you are. I remember that after the church started, across the seas, while men slept the enemy came and sowed tares; and you remember the awful sleep of the church for a thousand years nearly, or hundreds of years. While they slept, you know, the tares sprang up. You know it as well as I. I do not need to tell you that. But I remember how God's eyes were running to and fro throughout the whole earth to find somebody whose heart was perfect before him, that he could trust with another revival. I know that he found first Paul, but then men slept and that lethargy came over the church for those hundreds of years. And the eyes of God rested down on this whole earth until he found another man, and I am glad for that day. He found Luther, and God put him forth in the power of the Holy Ghost, and shook the world. But he said shortly after that, "I find none of thy works perfect before God." Men slept again, and God's eyes were running throughout the whole world looking for another man; and I was glad when they rested down on England, and found that little man, George Fox; and God said, "George Fox, if you will let me have your heart perfectly, I will show myself strong in your behalf." And George Fox said, "Amen," and God took him, and you know the result; he not only shook England, but he crossed the channel and shook the old continent, and crossed the ocean and shook America. But you remember what happened afterwards. Why, men slept again. I

haven't time to speak about that; our beloved sister has spoken so well about it; I thank God it has been presented so well in this Conference. And while men slept again the enemy came and sowed tares among us and they have been growing. And God's eyes looking throughout the whole earth to show himself strong in behalf of some one who should have a perfect heart toward him, he found that grand man of God, John Wesley. He found the Wesleys, and said to them, "Men, if you will let me have your heart perfectly, I will shake the world again." And they let God have it, and you know the grand revival. They took the old banner of Quakerism, and they lighted their torches at Quaker altars, and started out, and you know the result—they shook the world again. But somehow when the church gets to a certain height, then she slackens and relaxes, just like the Ephesian church. You must remember that word, "I have somewhat against thee." It is a very old word with us. The Methodist church relaxed; she stopped her old firebrand altar services, and forgot her fire-gathered children, and somehow she slept. And God's eyes dropped here again, looking throughout the whole earth to see if he could not find somebody else whose heart would be perfect toward him. God has never promised to be strong in our behalf because we were smart or educated or clever or rich; but he has promised to be strong and to strongly hold with that man or that woman or that church whose heart is perfect—nothing else. And I am so glad that when the church slept again God's eyes went to and fro throughout the whole earth, and they rested down in old England again; they found a little mother back yonder, rocking her little cradle, with her precious fourth child in those six or seven little years she had been married; and he said, to that woman, "Catherine Booth, if thou wilt let me have thy heart perfectly I will show myself strong in thy behalf I will shake the world again." And that little mother looked up and said, "How can I? My life is full, my house is full, and my arms are full, how can I?" But all things are possible with that man or that woman whose heart is perfect toward God. You may think it strange that God should go to Catherine Booth; but God took that

woman from her cradle, and the next day when her husband was holding that meeting and quietness came and nothing was done, he said, "Somebody wants to speak." and his timid wife came out before that congregation, and oh, what a time! You remember it. God again shook England, and across the channel, and across the Atlantic. Ah, beloved, just those whose hearts are perfect and ready for a red hot revival, are the only people that God is going to hold strongly with. I was delighted with those papers. Do you know if we get into a lethargy again, I believe as was well said this morning that God will give and is giving our Quaker church a revival for the sake of those prayers of our early fathers. No other church ever had such a chance as we are having to-day. But mark you, friends, if we don't keep a perfect heart, filled with the love of God, he will lay us aside, and take another people. His eyes are already looking over this world of ours, seeking if he can find some one whose heart is perfect, by whom he can shake the world. If we will, he will take us. If we hold back and say we are not ready for it, he will find some one. But mark you, it is the opportunity of our lives, it is now or never. Let's do it. Let's take our sister's paper and our brother's paper on the ministry, and allow the Holy Ghost to have us, and he will touch the hearts, and God will again shake the world through Quakerism as he did in the days of George Fox.

S. Adelbert Wood, of Kansas : I want to make a confession, that in listening to the last paper, it made me wish I had lived back in George Fox's day. I have said to myself that if I lived then he would have come to me and laid his hand upon me and said, "Here, I want thee in such a place, the work needs thee there." And I wanted to say that in looking back over the years of my ministry, I have never been more blessed than when working under the authority of the church, when the church has laid her hand upon me and said, "Here is a work we want thee to do." I remember spending somewhere near three years of service in the New England Yearly Meeting under the

direction of the Evangelistic Committee of that yearly meeting, and I look back to that work in the sense of being under that committee and their control of my service, with great satisfaction. I remember also how a few years ago a Friend, who is a delegate in this Convention, came to me while pastor at Milton, New York—he was then Chairman of the Home Missionary Board—and he said, “The Missionary Board wants thee to go up here to a certain place where they are holding a missionary revival meeting, and take the work into thy hands and take charge of it.” I said, “I cannot do it.” He said, “Thee has got it to do, there is no yes or no about it, thee has got it to do.” And I was obedient, and went and did as I was directed, and I want to say to the praise of God that the work was a success. This man said to me, “If thee does not do it the work that is being carried on will bring reproach upon the monthly meeting; it must be done, and thee has it to do.” I confess to you this morning that in all the years of my work I have felt the need of the help of the church at this point more than, I think, financially, though a poor man. I have felt that the church was more competent to judge of my qualifications and in what part of the field I would be most useful, than I was to judge for myself, and that the church ought to tell me just what part of the work I ought to be engaged in. There has been no time in my life when I have been so under temptation as when, I might say, I came to the fork in the road, to know which line of the work to take, whether to go into evangelistic work or pastoral work, and I have felt that the church ought to tell me. Again, when I have finished my work in one field, I felt that the church ought to find me in some way my next field, or help me at least. I remember after having served as a pastor for six years in one monthly meeting, I wrote to the chairman of the Evangelistic Committee of the yearly meeting telling him that I felt my work was finished but that I wished to continue my work in that yearly meeting; and I remember the enthusiastic letter I received rejoicing that I was willing to stay in that yearly meeting; but I remember the feeling that came to me at the close of the

letter when it said, "I can do nothing for thee, thee will have to get out and hunt thy own place." And I want to say this morning that when I find a place by my hunting it, it will be many years after this. I have believed that in this work, as in politics, or in the political field, the place should hunt for the man instead of the man for the place. So that I am intensely interested in this idea of authority being invested somewhere that shall have control of the ministry. It may be that from my past course, some may be surprised at the words that I am speaking this morning; but my course in the past has been directed very much by my feelings upon the subject of which I am speaking. As the only open door in our church is that of taking a minute and traveling in the ministry, I have entered that door many a time as the only open door, when I have been ready for other work if the door had been open. Thus I recognize the church to-day as one that should have authority over me in the Lord, and have control of my work. I want to use all my influence toward encouraging the church to take hold of her ministry and control it to the best interests of the church, which will be the best interests of the cause of Christ; and I am ready to be obedient. I acknowledge also that whenever I receive a call to any field of work from an official of the church, from the chairman, from the quarterly meeting superintendent or the yearly meeting superintendent, I regard it very differently from the way I do an invitation from some individual. Thus I feel that God blesses the authority invested in these appointments, and that he will bless it if we will but recognize it and use it. There is much that I would like to say upon the first paper, that I cannot begin at all. I feel that our young people want to have a chance to begin in the ministry somewhere. Let me ask you a question: If you were young to-day with no experience and no practice in the ministry, and you felt you were called to the ministry, especially the pastoral work, where would you begin and how would you begin? Where is the beginning place? The only open door for a beginning place is to take out a minute for travel, and that even is not open unless you are a recorded minister. I contend I never would have been a minister

of the gospel in the Friends' church if I had not broken the discipline all to pieces. The only way that I could make development and get practice, as it has been called, was to do that, and start out. I believe we ought to-day, to attend to it. I believe every young person called to the ministry ought to have the privilege of telling the church of it, and that it is the duty of the church when that is made known, not to record them or put them into a position of power, not to lay hands suddenly upon any young man, but to give them a chance to show or to prove that they are called of God, and make the way for them to go to school or whatever is needed. And I believe when we come up and take hold of this work along these lines, that we shall have a power. I like, when I am out in the work, to feel that I have something back of me in the way of a church and of a committee. And yet I confess that often in the past years I have felt largely that I was alone in the work in this respect.

The Chairman : There are five persons that I know want to speak and I have an impression that we ought to give some time especially to superintendents of evangelistic work in the yearly meetings.

David E. Sampson, of North Carolina : The two excellent papers of this morning I think have availed to impress us with the great need of a more systematic, well-arranged order. I think the discussion of yesterday has been a help to us to understand the need of this morning. I want to allude to the first paper. Like all the papers to which we have listened, it has been excellent. I noted the need of every point as it was mentioned, but nought did I feel more important than that of the preparation. When I take this opportunity of telling many of you, my dear delegates to this Conference, whose names I know but whose faces I have never yet seen although you were sitting near,—and this Conference will break up without my seeing you,—that it is over thirty years since I have seen to read, I want to say that I wonder that I stand in the place of a

minister to-day. True, God calls and fits us, but that is no excuse for our not doing our own share to fit ourselves. Very much of what I have to-day is due to my dear wife, who has read to me, read until she has fallen asleep, from the Bible or from other works, and yet I have tried to store it up, and I praise the name of the Lord for the memory he has given me. But oh how I wish I could be better fitted for it. I thought perhaps my church made a mistake when she put me where she did, but what else could she do? And that brings me to the great point I want to bring out here. After the silent reflection of the past I want to say there are left to the church to-day, two alternatives, two things she can do with any one in her meetings, make him an elder or a minister. Consequently, without any opportunity to ascertain much of the development of gift, or of what the real class of gift is, there is a movement made, not, it may be, on the part of the individual but of his friends, or of the monthly meeting, because they do not happen to have any one in the position of minister or elder and they need some one. I am glad to look forward with great hopefulness to the time when some of these important questions, for want of which I believe we as a church have very, very materially suffered, will be carefully and blessedly met under the leading of the Holy Ghost. True, I know, I am continually met with the saying, "Why, we have plenty of liberty." Yes, a little too much. I am reminded of what I listened to in the reading of a description of the different churches and of one church which ran out in great liberty, and she said she would run her engine to suit herself or she would run her into the ditch, and that is what a good many want to do. I want to say that I have a very great hope that these important questions are going to be met, and that our ministry will take a stand and will have a position equal to the ministry in any branch of the work with which we are classed in the great sisterhood to-day. And I believe we ought to be there. We must furnish places, positions for others who are coming forward, or there will be great difficulty to keep the ministry in that equal position.

I want to allude to another point, taking up that little

text—and this I conclude—where Jesus says, “I sent you to reap.” Have we been at it? Jesus called those men. Sometimes we hear it said they were ignorant fishermen. I think we make a great mistake in saying that. Education was valued by the Jewish nation. Every boy was trained, and every boy was expected to study and when the boys got up perhaps to about the age of fifteen they were expected to take hold of the Talmud in which they were never expected to graduate. So I want to say to us, Jesus made that call. Sometimes we have heard it said that the Lord called certain ones and some one else answered, and for want of discernment, the some one else got perhaps where it was not best for the church. I want us then to understand that Jesus made that call, and only those who answer that call, and the church which is in touch with the Lord Jesus through the Spirit to recognize where the call comes, will be the effective reapers. I want to say I understand a little of this. I have been sent into new fields, and I know what it is to see the membership scattered over three counties, perhaps a hundred, or twenty-five, or fifty members belonging to one monthly meeting. In fifteen years I have lived to see six monthly meetings established with a quarterly meeting from them and a membership of over thirteen hundred. I want to say to us that if we will surrender ourselves to him, God will help us to adapt Quakerism to every field throughout the entire world, and whether it is the city or whether it is the country. God will fill us with that spirit of adaptation, where we are sent. And I want to praise my God for that further advantage he has granted to me, to be able to meet him in some degree.

Again, I want to say to us, friends, that our church has commenced to widen her field, and if she does not widen it, she will go out, she will be eclipsed, and only be a record of history. But inasmuch as we are reaching out into wider fields, there comes the great demand for a distinct line that will lay down the liberty that we have and say where it ceases, for liberty is not license, and was never intended to be. We go out into new fields, and we have to take hold of the material we have. Hence we need back of us that

which will keep us in line with the great body of the Quaker church. And so I think we must see the need of the very thing of which we were debating yesterday.

But I want to say, then, going back to that text again, what does Jesus say about it? He says, "Ye have not chosen me but I have chosen you." What did he choose us for? "That ye might go." Not to sit and be a mutual admiration society, but "that you might bring forth fruit and your fruit should remain." But I believe as we look out upon the great evangelistic movement of the last fifteen or twenty-five years, we see that there is a need of our getting into touch with Jesus, that what we are met with to-day may not be said to the extent which it is, that the work does not remain. I believe when we get into touch with the Lord Jesus, filled with his spirit, then we will be led out and there will be a blessed remaining of the work to which we are called. For it is Jesus' command. God bless us in the effort.

The Chairman : Shall we proceed with this discussion? There are four or five persons yet who have indicated a wish to speak.

William L. Pearson, of Iowa : I rise only in the interest of a full and free discussion of these subjects in which all of us are deeply interested, and all phases of them. I do not know just how that can be planned, but I hope we shall not hurry over things.

The Chairman : I would like to ask the Business Committee if they think there is a probability of their having propositions to occupy the whole afternoon.

Allen Jay : We have enough propositions to occupy until the middle of next week. The only question is, what is the most important. If this discussion is continued this afternoon I think that speakers should be limited to five minutes and limited to the subject, and not preach sermons.

Alfred T. Ware, of Oregon : I rise to make the motion that we close the discussion, giving, of course, the time to those who read the papers, to close.

Francis W. Thomas, of Indiana : I am in favor of closing the discussion, although red-hot for a speech.

James Carey Thomas, of Baltimore : There has been nothing said in any way, in some degree to controvert some of the positions taken, and I think it is hardly fair that entirely one side of the question should be presented without any opportunity for anything to be said that might limit or explain what may have been intended but yet was not understood in reading the paper.

William L. Pearson, of Iowa : That is one of the things that I think ought to be. I think if there are other stronger arguments in the same direction on other points, we ought to have them; and then I think that since the speakers thus far have all been of a common mind, there should be room for any differences of opinion.

The Chairman : I would rule that at the opening of the afternoon session, unless there be a motion otherwise, we will continue this subject, especially so because the two authors of the papers have not had an opportunity to close the debate. If there is a motion otherwise at that time we can proceed accordingly. If we proceed with the debate and there is a motion to limit to five minutes, it will be perfectly in order.

James Wood, of New York : I would make a motion that thirty minutes of the afternoon session be set apart for the further discussion of these two subjects.

Amos Sanders, of Western: Is there not a motion before the house previous to this ?

The Chairman : I heard a motion but I did not hear a second.

Thomas C. Brown, of Western : I understood there was a second.

The Chairman : I beg pardon, but I did not hear a second.

Rufus M. Jones, of New England : I wish to make the remark that limiting to thirty minutes would give only ten minutes for discussion.

James Wood, of New York : I meant thirty minutes to general discussion.

Delegate from Kansas : It seems to me that where papers have been read and no opposition has been made, it is not necessary for the readers to close the argument.

(The motion was carried, to give thirty minutes of the afternoon session to general discussion.)

Thomas C. Brown, of Western : I am in favor of giving everybody an opportunity to express views that differ a little from those that have been expressed. I am in sympathy with the fullest and freest discussion. I think it would be well if we might offer a premium on some five minute speeches or two minute speeches, and let them be crisp and strong, unless it be some who may be expressing the different view, and I would want one of that kind to have full ten minutes. The fact that we have ten minutes does not make it obligatory upon us to use the ten minutes. I would like to move that without permission of this Conference the speeches in the further discussion be limited to five minutes; and then for any person who may be expressing or discussing other views of the subject, the Conference can extend their time, and give them an opportunity to use the entire ten minutes. That has reference to the discussion of this subject.

(Seconded and carried.)

The Chairman : I will give you this recipe that I heard once for short speeches: leave off the beginning, cut off the ending, disintegrate the middle, and give the essence of the thought.

Esther T. Pritchard, of Western : I would be glad if this Conference when it adjourns to-day would stand and sing at least one verse of that old coronation hymn, "All Hail the Power of Jesus' Name."

David Hadley, of Western : Robert E. Pretlow is a delegate from our yearly meeting in place of James Jones, who has gone home.

Mary C. Woody, of North Carolina : Two or three persons have asked me about Addison Coffin's book. The price is \$1.50. The books are in charge of Ephraim Doan, Plainfield, Indiana.

Allen Jay, of Indiana : Indiana and Western Yearly Meetings have appointed committees to hold a Bible school conference at Earlham College next summer. A large portion of those committees are now present, and will meet tomorrow morning.

Adjourned. Closed by singing "Coronation."

SIXTH-DAY AFTERNOON, TENTH MONTH 22.

The Conference was opened by singing "All Hail the Power of Jesus' Name," and prayer.

The Chairman : We will first have a continuation of the topics of the forenoon. I have the names of seven, now, who wish to speak. There are thirty minutes time for seven persons to speak, and I think there are about twenty others that would like to speak. I am going to take the privilege of giving the first opportunity to James Carey Thomas.

James Carey Thomas, of Baltimore : I want first to

express my sense of the value of a great deal that was said in the paper, that I feel I must make some few remarks upon, as I think it possible to clear up the meaning of the writer, for I cannot suppose it could have been lost sight of. I think that in speaking of the powers of the evangelistic committees, the power of the leading of the Holy Spirit on the individual worker and preacher was not sufficiently dwelt upon. I have yet to see a committee composed of average men and women, which we all are, that can be possessed with the supposition that they possess plenary inspiration. They are human like the one who feels himself called in various directions ; and it seems to me that any direction of the Evangelistic Committee must meet with the response of the individual in regard to whether the Lord is calling him into that place, as well as the Evangelistic Committee putting him into that place. Otherwise he may be in a wrong place. I do not read between the lines—of course we have to read between the lines of the Acts of the Apostles—any such procedure as was outlined here. When the apostle Paul went on his journey, it was the Holy Spirit that forbade him to preach in Asia. When he essayed to go into the Bithynia, it was the Holy Ghost that directed him, not the Evangelistic Committee. He was not prevented by the Evangelistic Committee, he was hindered by the Holy Ghost. The Evangelistic Committee is useful in its sphere. It can only co-operate with the divine call in the direction in which the individual worker is to go and happy is that committee who so understand the call, and so meets the desire already begotten in the heart of the man or woman who is called into the special service. Now, again, it is a matter of history. I think it would be a pity if we should go from this meeting and say that George Fox ever apportioned his ministers to go to certain places. That was done at meetings of the ministers themselves. You know London was the center, and ministers in the neighborhood of London used to meet together on Second-day morning—a list of their names was inscribed in a book which yet may be seen—and each man or woman put down the name of the place to which he or she felt called to go, and so there was a

division of labor ; but the division of labor was made by the ministers themselves and not by George Fox. I think that this is an important point in the history of the society which we ought to place straight before us, as being a matter of history. If I am wrong in that matter of history, I would like to be corrected ; but I think the book is still extant, and I think there are some Friends here who may have seen it. These are the special points that I wanted to convey to Friends.

Now, I believe in organization, dear Friends, but I do believe in the direct and personal call of the Holy Spirit to a special service. I think that our church has hitherto acted on the belief that the call comes first to the individual—the call for any sort of service, the recognition of any gift or special direction in which that service shall be performed ; for the work in any direction is under the power of the Holy Spirit, and is what we Friends have been accustomed to call—and I think it a very good name—a concern for certain service and certain work. But then the church comes with its organization to stand behind the service, the call, and to give the efficiency and the power behind the individual worker. I do not understand that the church undertakes in any wise to take from the blessed Holy Spirit the right to call and qualify, but only undertakes to help and to stand behind the man or woman called and qualified to the service.

Harriet Green, of London, is invited to speak.

A delegate : Before our friend begins to speak I desire to say, that in order to give proper respect and due time for all, she may wish to say as a visitor to this meeting, I wish to withdraw the claim for time which I put in, and give the time to her, so that she may say all she wishes.

Harriet Green, of London Yearly Meeting : I speak to you here, Friends, as a minister of the gospel, and as one who is greatly helped by the organization behind me, as one who receives advice from the church at home in the form of committees appointed for that purpose; and I believe with

all my heart that individualism is not the last word before the Society of Friends. But this morning it seemed to me, while I rejoiced in the papers, while I learned personally a great deal from what we heard, and am thankful to have heard it, it seemed to me as if somehow or other—I suppose it was because the writers knew that we all understood it—but we somehow or other were not pointed to the fact that Christ is the head of the church, and that so, after all, however much Christ himself, through the Holy Ghost, may teach committees and bodies of people, after all it comes back, the whole of it, to individuality. It comes back to this, that we are all members of the body of Christ. The same muscle or muscles, I suppose, may control the whole of my hand as control the finger, and all is controlled by my head. My brain supplies the word, and my limbs obey with that spontaneous obedience which cannot be put into words; and then all moves together. There can be no division, no separation, when we are all under obedience to the same Head. I thank God for your Evangelistic Committee having got across to the other coast. I say with all my heart, that I do not believe you, dear friends, on this vast continent could have done the work you have done under the old regime under which we are still living in the old country. I thank God for those committees which point out to different individuals, this may be thy work and this may be thy work, and pray for them, and put the work before them. But no one can qualify, no one can appoint, no one can really lead and direct, but only the Lord himself. Blessed be the Lord Jesus Christ, who is the Head of our church. Now, I quite expect that everybody who has spoken and written, says to this, “Why, of course, we know all this, this is understood.” And yet it is good for us always to remember it, is it not? But as individuals that follow the Lord, we must work together. I speak to-day from the experience of the old country. We were told this morning how one minister was to go here and one there. It seems to me that sometimes we want to let the speakers go to the same place. In the old country we recognize this, and we have gone about from meeting to meeting, half a dozen of us, holding what you call re-

vival services, I suppose, in the praise meeting. We have been blessed of God, dear friends. I have spent weeks and months in that work, with other Friends, all believing we have been guided by the Spirit, six ministers together, and we have never had the experience that two of us wanted to speak at the same time. When the Lord meets and guides and directs, he must lead into order ; so that if each one looks up to the Head, and remains in direct dependence on the Head of the church, then Evangelistic Committees will be a mighty power indeed, as truly they are in your yearly meetings, and the difficulties that seem in the way of the minister will be overcome, and we ministers shall be so much better than we are. Ah, dear friends, nothing has been said about how we depend upon one another, how sensitive we are to the people we are speaking to, and the people that are behind us in the gallery. It comes to us by a spiritual instinct that we cannot put aside for a moment and do not wish to, cannot afford to. But, my dear friends, stay as individuals, keep in living touch with the great Head, and take our commands from Him, and then it will be easy for us to be subject one to another in the Lord.

Rufus M. Jones, of New England : When the great prophet of the Old Testament had a tremendous work before him to accomplish in the bringing of his people into a higher life, he had presented to him a great vision of the hands of a man under the wings. It must always be so. All our human activities, every part of the human agencies, must be under the wings, under the divine control and guidance; and I feel so long as we have the hands of a man under the wings only so long will our church be safe and will our work be effective. Just as long as any organization, whether it be an Evangelistic Committee, or a select meeting, crystallizes into a hard and fast thing, with the spirit out of it, it becomes not only a hindrance, but a dangerous thing. And there are all over the country meetings of ministry and oversight or select meetings that meet together and oil up the machinery a little, and sit and wonder what business they have to transact—and the world

all around them ! There is not a community on the face of the earth that does not need some thing done right off, and they sit there and wonder how they can fill up the time. Now, if you have an Evangelistic Committee that ever gets crystallized into a hard and fast thing, under a superintendent that has got crystallized too, and the hands of the man not under the wings, it will be inefficient, and it will be worse than that, it will be dangerous. And I think the only hope for our body, the only hope for any body, is to keep the hands of the man under the wings, and just as long as we do that, I think we shall be safe.

Francis W. Thomas, of Indiana : I feel very thankful for the even balance in which this subject is held ; that the executive department, on the one side, seems to be guarded by many minds, and the spiritual, on the other side, seems to be equally guarded by others. So that the ship seems to be well balanced and well manned, and consequently I approach the subject without any fear. I feel that we are moving forward safely and touching that which is yet, I hope, to give greater efficiency in the extension of the Redeemer's kingdom.

The subject is divided into two heads : the regulation of the ministry, and the authority of the Evangelistic Committees. I shall speak more with reference to the latter head. The authority of the Evangelistic Committee, any one of them, or all of them, does not supersede the law of the discipline of the church, which is already laid down. However, in some sense, we have really gone on just a little beyond. But this has not as yet seemed to have resulted in any damage to the church. It has only been incidental, where it has taken place. Certain services of the church demand that we should have the endorsement of the executive department of the church. The only point of danger that I see now is this, that an Evangelistic Committee might assume to select some person from the body of the ministry and take him out from under the monthly meeting authority, or quarterly meeting authority, necessary to endorsement for a certain field, and put him into the field, thus superseding the executive department of the church.

But we are approaching this question gradually and carefully, and I do not think we have any great reason to complain of any action which has been taken on any side of this great subject. But to my mind, there is associated with both these subjects another interest, that rises infinitely above either one of these questions. What is it? A man builds a great barn, but of what use is that barn to the man unless he has something to put into it? A man purchases a large field, but of what use is that field to him unless he has something to occupy it? We have a field that is infinitely larger than our means to occupy it. The field is the world! The number of those who are qualified to go anywhere and everywhere as evangelists, is limited; they are inadequate to the vast demand that is upon us to-day.

(By consent the time was extended.)

It is a most startling fact that at the death of George Fox there were as many in the foreign field as there are to-day, after over two hundred years of opportunity to improve and enlarge. How shall we fill the demand? We cannot fill it just by legislation. We cannot fill that demand just by the action of any Evangelistic Committee. The Lord Jesus Christ, the Head of the church, himself, has given us the only successful plan to meet the demand, and what is it? You will see. "Pray ye the Lord of the harvest that He will send forth laborers into the harvest." When there shall go up the one great universal cry, wrung from the very agonies of the soul of the church, God Almighty will answer by the outpouring of His grace and anointment, filling the demand, and we shall have laborers by the hundred instead of by the score.

Emma F. Coffin, of Iowa: I wish to express my deep interest in both of the papers which were presented this morning. I rejoice in my soul because of the evidence that the prophecy of Joel has been made real, and that the Spirit of God has been poured out not only upon the sons, but on the daughters, and that we may be anointed

and filled with the spirit, even as our brothers. I rejoice in the second paper exceedingly, and pray God that it may be a blessing to everyone of us. Adelbert Wood spoke this morning of the lack of opportunities. Some of us who are a little younger are made to praise God for the great opportunities that are before us. I praise him that the home meeting where I began my service in the work of the Lord in Minneapolis made a way for me, and made an opportunity even from the very beginning. I praise God that the church is making way for her young people to-day, and am thankful to those of you who have borne the heat of the battle in preparing the way and giving us these opportunities.

David Hadley, of Western, superintendent of evangelistic work: I believe that the great thought in the Friends' church is to preserve the individuality of the person, and to see that the person is rightly developed spiritually, and yet at the same time, not to be afraid of the diversity of gifts. If these gifts are properly developed, it is a successful organization. Among these gifts are the gifts of government; and I am not sure but that individual sovereignty has been brought into such thorough exercise that sometimes our people do not recognize the fact of the gift of government; and that in this pastoral system that we have organized, it may possibly be that the gift of government is being recognized in the Friends' church. We are none of us afraid of ecclesiastical government or ecclesiastical supervision. We are all in for the monthly and the quarterly, and every other kind of meeting that has the right kind of minutes and discipline in it, and we are tenacious for it. But my fear is that, in the field of spiritual supervision, there may possibly be an opportunity to exert some kind of supervision or authority. Some people have fear of an episcopate. I can say that if, in any part of our organism, there is the most remote idea of episcopacy, I stand ready to make a very serious protest against it, because I believe that we are organically and by divine dispensation congregational, and that we possess that element in our organization as a church. But in all this supervision

in connection with the Evangelistic Committee, it seems to me it does not have even the first element of episcopacy, from the fact that these committees get their authority from the body at large, and these committees can be immediately displaced. Our government is by the people and for the people, and hence I cannot see any particular danger in connection with anything like an episcopacy. The way for men to be led is to be unconsciously led. I would say to anybody, of all things, to lead a Friend, you have got to lead him unconsciously. Because we are not going to be led if we are conscious that anybody is leading. And I am rather glad for the peculiar qualities of the Quaker. For I believe, my dear friends, that there is such a thing as unconscious leadership. While we may know that somebody has power to instruct us, and somebody has the power to block out the way for us, yet at the same time we are hardly conscious of the fact. I want, my dear Friends, in connection with all this applied activity, that we shall recognize the fact that God's people are a people of order, and that it is possible for us to have centralization of authority vested in such careful hands and under such prudential circumstances, with necessary guards around it, that our church shall be unconsciously led in all these activities, not into a mere random application of the church's activity, but into the regular line of aggregate force, going into the direction of organized labor. I want to say before I take my seat—and I say it, my dear friends, rather promiseously—that I do not believe that in all my life have I ever listened to as carefully and thoroughly prepared a paper, and as clear an analysis, with as thorough investigation, as impartial an uncovering of truth, as we have listened to in connection with these papers that have come before this assembly; and I want to thank these persons who have burned the midnight oil, and have been repeatedly upon their knees, because these papers are not the result of simple fertility of mind; they have come from somewhere else. It seems to me it is a kind of aggregate message of God; and I have felt sometimes during this

meeting almost like breaking out in the language of my heart, "Bless the Lord, O my soul!"

Timothy Nicholson, of Indiana : I think we ought all to praise God and take courage at the wonderful progress of authority in the church that is made since yesterday morning. I certainly think, both from the paper and the last speech, we are shown how wonderful the progress is. That is all the speech I have to make.

Robert H. Rogers, Canada : There is one thought that I think has not been brought out very fully, with reference to the equipment of evangelists and ministers in the study of God's word. The study of the Bible has been made important, but there is one special line that it does strike me it is well for us to remember. I believe it is very important that every Christian minister of the Society of Friends, and every other society, should know how to use his Bible in pointing souls to Christ. Now religion, or salvation by faith in Christ, is not a big noise or show, but a man who can, by faith in the Living God, take that word into his heart, whether he makes any noise or not, if he repents of his sins and by faith accepts Christ, is saved. We all agree with that, and I believe the man who can be the most helpful to an unsaved soul crying for mercy, is the man who can take his Bible and sit down quietly and point his finger to a verse that he finds by conversation with that person will meet his need, and that verse will help him out of his difficulty. That is teaching by the living word, and I believe we need more of a knowledge how to use the word along that line. In my experience in evangelistic work among ministers in a great many churches, I have found this great need. Men with a B.A. and M.A. to their names will come and say, "Just give us a hint or two how to lead this soul to Christ ; I have great difficulty with that and cannot see how to do it." I tell them to pray and to believe. My friends, I am glad there is an institution in this country where that thing is taught, and I hope we may learn how

that work is done. There is the baptism with the Holy Ghost ; that is a quiet thing, this filling with the Holy Ghost ; and many of the most stirring and heart-moving words we have heard have been spoken in a quiet way, and yet backed up by Holy Ghost power. I was at a meeting one night where there was a woman sitting who, at its close, went home with trembling. That night she did not sleep ; next morning she did not think of breakfast ; at noon she did not take her dinner ; she was in a terrible way. I saw there was something the matter, and spoke to her and said, "What is the trouble?" She said, "The leader of the meeting last night said, 'I sincerely pity the man or the woman who has a name in heaven and has never had the privilege or joy of leading a soul to Christ.' O," she said, "I have never led a soul to Christ, and here is my husband unsaved, my three children are unsaved ; I have never given a public testimony for Christ ; I want the baptism of the Holy Ghost." I said, "The Lord is willing to give it to you now." "Well, how can I have it?" she asked. I said, "Turn to your Bible now, to the fifth chapter of 1 John, and the fourteenth verse and read." And so she opened her Bible and began to read, "And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us." "Well, now, does God hear you?" I asked. "Well, that looks as if he did," she said, "but I don't feel any different about it." "Well," I said, "let us kneel down and pray." She asked that the Lord might baptize her with the Holy Ghost, and when she had finished that prayer, I said, "Read that verse again." "This is the confidence that we have in him, that if we ask anything according to his will, he heareth us." I said, "My sister, does the Lord hear your prayer?" "Yes, he does," she said ; "I know he does, because he says so." "Well," I said, "read on." She read : "And if we know that he hear us—" I stopped her there. "Do you know that he hears you?" "Yes." "How do you know it?" "By the part that I read before, he says that he hears it." She read on: "If we know that he hear us, whatsoever

we ask, we know that we have the petitions that we desired of him." "Why," she said, "I never saw it in that light before ; I have the blessing of God ; it has come to me, and there is no doubt about it." There was a happy woman that night, and that night for the first time in meeting, she gave her experience. She stood up, and with trembling voice, said only a few words, but when she sat down there was not a dry eye in the house. She had received the baptism of the Holy Ghost by simple faith, and when she got through speaking it was to be seen by every one that the Lord had answered her prayer.

The Chairman : The time is up. We will now listen to the closing of this discussion by Elwood O. Ellis.

Elwood O. Ellis, of Indiana : I think I have only just one or two sentences to utter, and would have nothing to say except for the remark of our dear sister, Harriet Green, which made me think that perhaps what I meant for the grandest part of the picture was not understood. I think the next to the last thought in my paper was the very thing to which she alluded—the working of the members all together—and it seems to me it is the most beautiful part of this thing to which we are endeavoring to approach—every gift in its proper place, Christ himself the head over all. This is certainly that toward which we are striving.

Eliza C. Armstrong, of Western : Just an amen to what Elwood O. Ellis has said.

The Chairman : From the material that the chairman of the Business Committee brought up here awhile ago, I am sure there is plenty of work for the convention, and so, without ceremony, we will proceed to the next subject. The first proposition of the Business Committee is that our friend, Edward M. Wistar, be allowed fifteen minutes to present the Indian work, followed by others according to specified time. Do the Friends approve the report ?

(Consent.)

Edward M. Wistar, of Philadelphia Yearly Meeting : Just a word of expression of thanks to the committee that invited the Associated Committee to appear before you, and for the courtesy extended by this Conference. Since the early history of Friends in America, an interest has been taken by many individuals of Friends on behalf of the Indians. It has been before them, therefore, from the first ; and within the memory of some of those here, it has been actively before them all the way to the present time. In pursuance of this, and in order to organize the effort of the various yearly meetings, the Associated Executive Committee of Friends on Indian Affairs was formed in 1868-9. Since that time a large part—not all, but a large part—of the effort on the part of Friends for the Indians has been through that channel. I may be permitted to read from the last report, which was produced a few months ago : “ There are at this time six monthly meetings covering twenty-three particular meetings of Kansas Yearly Meeting, which are having care and support from this committee. Ten recorded ministers and some other interested Friends have had part in the gospel work. Fourteen hundred regular meetings have been held at the several meeting houses during the year, and besides these fifteen series of appointed meetings. At some places meetings are held twice on First-days. There are thirteen Bible schools, of which eight were held throughout the year, with an average attendance of thirty-seven. Reports show a net increase of thirty-four members the past year, of whom fifteen are Indians, the Indian members showing a total of four hundred and ninety-one at this time. If we have rightly apprehended our relations to the work at schools and mission stations, on the one hand, and those towards the yearly meetings on the other, it seems right to urge that fresh interest be made amongst us as Friends, and we accordingly ask for the sympathy, counsel and aid which all the yearly meetings in session for the coming

year may be willing in best wisdom to bestow." The Indian is still with us to some extent. At a recent convention or conference of workers in Indian work, held at Mohonk, N. Y., there were resolutions and a platform adopted at the close of the meeting, just one week ago, in regard to the need of this organization continuing in the field. I would like to be allowed to read one of the resolutions of that platform. It was the tenth and last :

"In the progress of events a new emphasis must now be laid on the importance of religious training for the Indians. All doors are open as never before for him to receive the uplifting influence of the gospel. We call upon the Christian people of this land, and especially upon the missionary societies, to increase their missionary efforts, and to seek to win the whole Indian race as speedily as possible to accept the Christianity which is the strength and blessing of this nation."

That resolution was part of the outcome of a three days' meeting of an Indian Conference, called under the authority of the United States Board of Indian Commissioners, and in attendance at it were secretaries or other representatives of most of the religious organizations in the United States which have work for the Indian on foot. As chairman of our Associated Committee, and as one of the representatives of the Indian Life Association, I attended the meeting and took part in its counsel, and in the work that came before it.

Our committee has been represented at the various meetings in Washington, held under the auspices of the commissioners from year to year during a series of years past, and so through these channels, and through the members who have come to have fairly intimate relations at times with the Secretary of the Interior, and particularly with respect to Indian girls, Friends' work for the Indians has been before the organized Indian department of the government, has been known and recognized through it, and through that channel is a known part of the work. While there have been differences in the different yearly

meetings in regard to missionary effort, it has not been found up to this time, that the different meetings composing this Associated Committee have been prevented from carrying on their work to a considerable satisfaction to themselves, and, we trust, with an attending blessing for the Indian for whom we endeavor to labor. There is a good cordial sympathy among us and those most actively engaged in the field, and although there are differences, they do not seem to interfere with our labor as we go on from year to year.

This is a subject which I feel very near my heart; I am very full of it. I would be very sorry to take the attention of the Conference unduly. It has occurred to me, however, in this connection, that it might be right that I should explain a little more particularly—being for the last few years prominent in the Committee—just my attitude toward missionary effort. I wish it understood, however,—and it is due, I should say for my own yearly meeting,—that I am thoroughly loyal to it in every way. I would not for a moment have anything that I should say construed into any contrary meaning. There are different views there to-day, but we are all working toward the same end. In this connection, I had within a few weeks a letter from a friend whom I very highly value, and from whom anyone here would be very glad to hear from, in connection with the subject, touching the interests of the Indian work. By permission I will read the letter from him :

“The practical carrying out of gospel mission service among the heathen and the vicious and depraved in civilized society, in strict accordance with the principles laid down by Christ and his apostles, has often appeared to me a delicate matter, and yet one that no professing Christian denomination can properly ignore and comply with the commands of our Lord. I fear that our yearly meeting, in its alarm at the departures from Scripture example on the part not only of other denominations, but also of a large part of our own, is drifting toward indifference, if not opposition, to some phases of this part of the work of extend-

ing the kingdom of the Redeemer, and this to its own loss. He that left his parting command to his disciples to go into all the world and preach the gospel to every creature, surely has not limited that duty to those few of their age. Friends recognized this at their rise, and have to a greater or less extent since. Philadelphia Yearly Meeting has accredited and endorsed many missionaries, even in our own day. None of the latter, however, have been resident for any length of time in one place. Several have received pecuniary aid from the yearly meeting in its corporate capacity and from interested individuals. The principle of *right aid* is thus fully recognized. A *gospel discrimination is the desideratum*. We must meet this point of judgment, I believe, or hide our light under a bushel. Can we argue that the assistance of a resident minister whose call is endorsed by his fellow members in a regular way—I think there should be good emphasis laid on that—his call endorsed by his fellow members, who know him in his own meeting, in his own connection, in his daily life, who see and know and feel what he is doing, and who are able to judge in the light of God whether he is a proper man to send off in a missionary work which is beyond the ken of those who from time to time may still pray for his salvation and for his right doing—whose call is endorsed by his fellow members in a regular way, and who shows his willingness to earn his sustenance by his own exertions so far as is compatible with his spiritual duties, is anti-scriptural or inconsistent with the original views of Friends? I think not, and desire to do nothing to hinder the work of extending the Saviour's kingdom by groundless fears or the compromise of true Quakerism."

That, to some extent, I think I might say, is the platform on which the Associated Committee would wish to work. Behind them they wish to have whatever authority, whatever sympathy beyond everything else, Friends in America are willing to extend to them. We need the support which a religious organization can give. We desire to work with an eye single to the Master, to follow the unseen hand, to feel the assistance of the unseen hand from

day to day in that which we do. On this ground, I would ask that this Conference, if it is so minded, would give such sanction as they feel willing to give and are able to give to the work, with a view of its being reinforced somewhat on the part of the different yearly meetings in America. Any questions that I can answer, or others of the Associated Committee that happen to be here, we would try to answer.

The Chairman : Mahalah Jay will occupy three minutes on this subject.

Mahalah Jay, of Indiana : By request I say a few words on this subject. The work, it seems to me, needs no apology from us. I speak for the Associated Committee on Indian Affairs. We may remember that there are now nine or ten stations which Friends are occupying among the Indians of Indian Territory and Oklahoma Territory. They are mostly among Indians who were wild a few years ago, and now they till their farms, collect in religious meetings, and have their Bible schools or Sabbath schools, and many of them, as you have heard, are members of the Society of Friends ; but yet they are far off from enjoying the whole of the privileges that we enjoy in our inheritance of Christian homes and Christian education.

Now we have a two-fold reason as Friends, and as inhabitants of America, to cherish these Indians and help to bring them up to a higher life. One of these reasons is that we have stepped into their inheritance. We have their lands. We live where they lived, and we enjoy the blessings of civilization where they once enjoyed in their way their savage life. They have a claim on us on that ground. Then they have a claim on us on another ground. We have received the light of Christ, by the favor of God, through the labor of other missionaries. They have not received it. We have this inheritance ; shall we not impart of our spiritual inheritance to them, and the more since we have taken from them of their temporal inheritance ? They are peculiarly adapted and disposed to be reached by Friends. Our forefathers kept faith with the Indians, and

they trust Friends. Many of them speak of Friends as having their special confidence. Most of the tribes are in one way very different from the heathen of other lands. They believe in an invisible Great Spirit, and you have but to appeal to them on that line and they understand you. There are people who do not understand. It is like talking to rocks, almost, for you to tell them of spiritual things. But it is not so with these Indians. Even in their wild and savage life, they recognize a Great Spirit, powerful, ever-present, good, and Friends who are, or ought to be, eminently children of the Spirit, can take hold of them in their way much better than some others. These are some of the reasons why we Friends should labor amongst them. We are especially acceptable among these Indian tribes. I say it, not in any sense to boast, but to express our obligations, for responsibility is measured by ability and opportunity. While we have these nine or ten stations now, while our Associated Executive Committee in its twenty-eight years of labor has no doubt accomplished a great deal, there is still a great deal left to accomplish. There are still open and unopened fields before us.

Some of the things that have been accomplished are not told in those four or five hundred Indian Friends that we have; in these territories occupied partly by white people as well as by Indians, there have been a number of meetings of our religious Society set up. Six of these meetings of Friends, I think it is, composed partly of white people and partly of Indians, the white people coming to be largely in the majority, have been turned over to Kansas Yearly Meeting; and thus the Indian Committee has been an instrument in doing a church extension work of great benefit in building up the Christian name and influence in the great new west.

The Chairman : L. Ella Hartley, who is associated with her husband in the Indian work, under the direction of the Associated Committee on Indian Affairs, will speak three minutes.

L. Ella Hartley, of Kansas : In the two or three min-

utes allotted to me, I of course cannot go into details. I can only express the deep feeling of responsibility that rests upon us as endeavoring to represent you, the members of the different yearly meetings in America, among the Indians. We feel that it is an important work, and a place of great responsibility to undertake to penetrate the dense veil of ignorance and superstition and darkness that hangs about these different tribes. There are a great many influences, without referring to the work of the present time, that I think we cannot estimate. The indirect influence of Friends working among them is not to be measured by statistics at all. Take, for instance, the number of tribes whose chiefs have been converted under the influence of Friends since they have been gathered together in different parts of the United States. Take them over the West, and down in Indian Territory; numbers of them have been converted. Scar-faced Charley, who died last year,—we know what a grand Christian character he was. His influence in keeping his people from becoming warlike again, was no doubt, something we cannot estimate. Again, John Winnie, who died a few days ago, had been for a number of years an elder in his meeting, and his influence in his tribe in their separate councils we cannot estimate. And just a few weeks ago, before my leaving that place we visited the Sac and Fox agency, and saw the wife of the chief of that tribe. The chief is a Christian. He was not converted by Friends but by missionary effort. We heard of his influence over his tribe; the people all around said, “This man is a man of God; his word is taken; we believe in him. He has stood steadfast for seventeen years, and never backslidden.” That was the testimony of the neighbors and his wife’s testimony. So I say, if nothing more, the influence of these chiefs over their tribes because of this missionary effort, has doubtless a great deal to do with keeping the Indian in the place he occupies at the present time. The Indian missionary has a peculiar position to occupy in relation to the government. The Indian believes that the missionary is his protector and defender of his rights, and there are so many things trans-

piring and changes taking place now that it is a peculiar position that the missionary occupies in helping him to adjust himself, and fit himself into these new relations in the government that he now occupies,—the changes of laws and regulations that are constantly being made, the allotments, the laws with reference to marriage relations, in all these things, I believe the influence of the missionary is needed now as it never was before.

Harriet Green, of London Yearly Meeting : I had the great privilege and pleasure of visiting some of the mission stations in Indian Territory and in Oklahoma, in the early part of this year. As to the dear friend who has just spoken to us, I wish you could have gone, as I went, into her home, to see what it means to have a number of unwashed Indians come in and say they are going to come here to-night. The missionaries do not tell us what they are going through, what it means to live without any sympathy from their own kind. And I wish, too, that you could have gone into the Modoc meeting; I never was in a better Friends' meeting in my life. I could not understand what the people were saying. Truly it sounded very much like dogs to me; but the Lord knew what they were saying; and there was that weighty feeling, that feeling of real, true worship in the meeting. Dear friends, the missionaries that represent the yearly meetings are doing a wonderful work down there in Oklahoma and Indian Territories. So many of them are not here and so I may say it—and I speak of them with a knowledge of home missionary work—you have a lot of good missionaries there, people who throw themselves alongside of the people they are working among as if they were born brothers and sisters; they throw all their interests into the interests of the Indians, and love them with all their hearts. I say praise God for the work of the American Friends among the Indians, and may it go on and multiply a thousand fold!

The Chairman : Emeline H. Tuttle, formerly working among the Indians, will speak.

Emeline H. Tuttle, of New England : I read in my New Testament that God made of one blood all the nations that dwell upon the face of the earth. The Indian is a nation and he dwells upon the face of the earth. So I felt when I was called of God to work in Christian work, that I was called to the Indian work. When we went down there we were the first missionaries under the Executive Committee, and had to organize the first work. In reviewing the work to-day, there are reported four or five hundred members, and five or six monthly meetings, and other meetings. Now I want to tell you, friends, that to my own certain knowledge and accurate keeping of numbers, there were over four hundred Indians who died happy in the faith of the Lord Jesus Christ before we organized that meeting. I prayed that organization into existence. I worked that committee, year in and year out, and wrote and wrote, and finally we managed to get those Indians into membership, and that is what has held our work till to-day. We could not have done it if we had not got them into membership; it would have worked out of our hands. Now one of the chiefs down there got converted and joined Friends, and is a minister to-day. He has built a meeting-house all himself, and holds meeting and preaches in it. He happened to have the material and he went to work and built it. The Modocs came down there; they were sent to us in the autumn of 1873. The second time I ever saw Steamboat Frank he was sitting out in a storm on the 25th day of Eleventh month, on a log. It was raining and freezing, sleeting. His oldest son had died. He had been in the sweat house until he had sweat himself nearly to death, and he was sitting on that log to cool. When I saw him his hair was long, and he was the most pitiful object that ever I saw on the face of God's earth. I prayed mightily to God; I felt that we must convert the first one of them. He became a wonderful man of God. I think if ever a man lived under the power of the Holy Spirit, and was baptized of Him, Steamboat Frank was. Every teacher that had him would say, if they had the opportunity to testify, that he was a man living and directed by

the Holy Ghost. So was Scar-faced Charley, and so was Locust Charley. Before our leaving, the chiefs of the Modocs every one of them died happy in the faith of the Lord Jesus Christ. One time I got all discouraged, pretty near to death. I had no sympathy, only just what the Indians gave me. I did not know where to go. Steamboat Frank came over to our house and said to my husband, "I think you are a big chief, and Charles Jones is a big chief, but I think your wife is the biggest chief of all." But men don't quite like that. I asked him why, and he said, "She makes the children's minds grow." I praise God that he gave me that work to do. My children all lie there in the little cemetery beside their children; and when I reach the beautiful City of God I expect two or three hundred of these dusky Modocs to come to the golden gates and escort me through the city, and I will rejoice around the throne of God with them and with my own children, and with other missionaries that have laid down their lives in that country.

The Chairman : L. Ella Hartley asks permission to make a statement she forgot to make.

L. Ella Hartley : I am informed since coming here that the committee has in charge an Indian from Alaska that they are desiring to find a home for among Friends.

Edward M. Wistar, of Philadelphia : It seems right to go a little farther, and say that this work is the only organized effort that is taken part in by all the yearly meetings in the country; that is to say, all the yearly meeting except one or two of more recent date, that have not as yet signified their intention to work with us. The blessings that have resulted, I believe, to the meetings taking part in it have been very great. It is not simply on account of the work done on the field for the sake of the Indian that I have been willing to come here at this time, but also because of my interest in Friends, those organized bodies which we have in the different parts of the country.

A word or two as to our organization. During the year the work has largely devolved upon the officers of the association. That also includes the committee on religious interests and education, of which John Nicholson, of Baltimore, has been the efficient chairman for the past few years, and the Washington Committee. The Washington Committee have duties in connection with the Indian Department, as has already been alluded to. I would like to say also, besides what has been done in Oklahoma and Indian Territories, I have understood that recently three Friends from California have been on their way to Alaska to a point within the Arctic Circle, with the expectation of taking up Indian service. There is a mission at Douglass Island, and also at Kaak Island, and two others at other points.

The Chairman : The Business Committee has a proposition on this subject to be read by James Wood.

(See Minutes, pages 22 and 23).

Edmund Stanley, of Kansas : I ask the privilege to move the adoption of these resolutions. I ask it because I think I can speak for Kansas Yearly Meeting, the yearly meeting to which these Indians belong as members. I move the adoption because I believe the work is of the Lord. When Friends' missionaries can take the Indians that the government could not control until they were driven into the Rocky Mountains, and make them elders and ministers of the gospel, who are an honor to our yearly meeting, I say that it is the right thing for us to do. When we heard during our yearly meeting that John Winnie, one of the Indians, not of the Modoc tribe, had gone to glory, we felt that we had lost a worthy member of Kansas Yearly Meeting.

The motion was seconded and carried.

The Chairman : The Business Committee now introduces another subject, which will be introduced by read-

ing copies of minutes or propositions from two of the yearly meetings:

(For these minutes, etc., see Minutes, pages 23-4.)

The Chairman: The proposition from the Business Committee is now that Cyrus R. Dixon, of Kansas, be allowed fifteen minutes to present this subject. Following that there will be a very brief discussion of not more than three minutes each.

Cyrus R. Dixon, of Kansas: I recognize the fact that for the last few days we have been listening to subjects that are profound in themselves; and as we turn to this subject possibly we may feel that it is something of a lighter vein.

SHALL FRIENDS HAVE A HYMNAL OF THEIR OWN?

BY CYRUS R. DIXON.

To one who possesses the love for music, and who feels his heart echo the inspiration of praise in the singing of hymns, my subject, I trust, will not prove uninteresting. Should there be one present who is not so interested, I beg his indulgence.

From earliest history, whatever may have been the peculiar conception relating to God in the given case, all great victories were celebrated in song. It seems the natural impulse of the mind and heart. Singing of hymns of worship and praise thus becomes a fitting mode of expression when there are spiritual victories to celebrate.

In the worship of God, hymns and songs seem to belong peculiarly to the Hebrew and the Christian, and their history is closely interwoven with that of Jewish and Christian religions. It is interesting to note the references in any way to music in the Sacred Scriptures.

The word *sang* is used ten times.

“Sing to the Lord,” nine times.

Sing, fifty times.

I will sing, fourteen times.

Singer, two times ; singers, twenty-six times ; men-singers, once ; women-singers, once ; singeth, once ; singing, twenty-five times ; singing men, four times ; singing women, three times ; song, thirty-nine times ; songs, twenty-three times ; sung, six times ; Psalm and Psalms, seventeen times ; Psalmist, once ; hymns, four times ; musical instruments of God, once ; musical instruments of David, once ; musical instrument, once ; music, ten times ; musicians, once. The latter is used in the Revelation, where a part of the curse of Babylon is that the musician shall be heard no more. Ezra had with him a chorus of two hundred men and two hundred women singers, while Nehemiah records a chorus of two hundred and forty-five men and women singers. Probably Hannah, Hesekiah, the Virgin Mary, Zacharias and Simeon returned thanks to God in song as soloists. The escape from Egypt and the deliverance at the Red Sea were celebrated by song, as was the defeat of Sisera by Deborah and Barak. The Lamentations of Jeremiah are a song in which the author deplores the ruin of Jerusalem. The Canticles and the forty-fifth Psalm are songs celebrating a divine wedding.

The Psalms are a collection of Hebrew hymns, and were used in the Temple worship. King David was a poet, musician and singer before he was king. It might be interesting to speculate regarding the proportion of his kingly success due to the development of these gifts, but we pass that by. Doubtless we have lost something by translation of the musical rhythm of the old Hebrew in the Psalms. Yet their inspired sentiments have continued through the centuries to uplift devout hearts into the realm of holy reverence and worship. We still feel the touch of quiet, trustful, victorious strength in the twenty-third Psalm, while holy memories cluster around the old hymn composed of the 116th, 117th and 118th Psalms, associated as it was with the Passover season, and probably the one sung by the Saviour and the eleven before the journey to Gethsemane.

Christian hymn-writing began as early as the second century. In the third and fourth centuries it became a strong weapon in the almost fierce disputes over doctrines. The real era of Christian hymns began, however, with the reformation, and was necessarily German in tongue. In the eighteenth and nineteenth centuries the English writers have taken front rank, and among the English-speaking Christians the names of Watts, Toplady, Wesley and Cowper, with many others, have become household words. Much has been written which was not durable. Themes have not always been well chosen. The thought may have been but a transient individual experience, and so failed to meet response in the common heart and life. Yet out of the many hundreds a few are enduring, and may be regarded as the result of real inspiration.

The soul in its conscious self-extremity still loves to pray, "Rock of Ages, Cleft for Me; Let Me Hide Myself in Thee." We still stand in wondering love as we "Survey the wondrous cross on which the Prince of Glory died." In the storms of life we still sing, "Jesus, Lover of My Soul, Let Me to Thy Bosom Fly." And certainly we may expect that Coronation will express the devotion of loyal hearts until the sea gives up its dead, and earth and heaven join to "Crown Him Lord of All." I think we may consider ourselves practically a unit in the belief that hymn-singing done in the spirit is a part and act of divine worship. That it has been and is abused all will agree. In its connection with the lifeless forms and ritualistic ceremonies of the seventeenth century, it is small wonder that the truth-loving Fox protested against its empty, spiritless use, as he did against untruth in whatever form. George Fox was not a singer, while Wesley was. The Holy Spirit honored his gift in each case. We have followed Fox, magnifying his personality and individuality, rather than surrendering to his guide and ours,—the Holy Spirit,—to be led and used in our own individual personalities as each of these men was.

Let me venture that which I trust may be a harmless

guess, that had Fox been Fox and Wesley been Wesley in all that they were except that the gift of song had been transferred to Fox instead of Wesley, so that Fox had been the singer and preacher, and Wesley the non-singing preacher, we would for the last two and a half centuries have been the singing Quakers, and the followers of Wesley would have been the quiet Methodists. Leaders do stamp themselves upon their followers. For two centuries we magnified certain incidental testimonies which were local in their application as to time and place, and hence the suppression of song. Just how Nature rebelled against this, all who have reached even middle age can appreciate. Memory runs back to those quiet meeting places where we faced the long galleries full of sweet-faced mothers and sturdy, meditative fathers. Thank God for them, and may he keep us as true as they were. But after that long period of expectancy some woman Friend perchance arose, and, passing her bonnet to her neighbor, proceeded to preach the word. It was then that the suppressed daughters of music lifted up their voice, and as the rich, sweet cadences of impromptu music fell from their lips there would come a look of quiet satisfaction over the placid countenances of the brothers and sisters, while, as with a lullaby, the mischievous boy was quieted into mischiefless slumber. I assert without fear of successful contradiction, that the gift of song has always existed among us. It is something of a coincidence that as hymn singing began to form a part of our worship the musical accompaniment began its departure from pulpit and gallery.

Having the gift of song, the question confronting us is, How shall we best use it to the glory of God in his worship and service? In the process of change from the old to the new order of things, we have developed the gifts of song in many persons. Some of these are leaders whose voices are good and true. And, like Jesrahiah, at the dedication of the Temple, after the return from captivity, they can lead the congregation in song.

But now another phase of the question presents itself

for solution. Our children are generally learning something of the technic of music, and in view of this fact we may as well admit that the musical sense of our congregations is increasing, and is demanding a better class of singing in order to keep in touch with that spiritual harmony which is indicated in the "let all things be done decently and in order."

The solo has its place. The duet, trio or quartette may have, but I do beg that we may steer clear of the church choir. That which we are in need of now is better congregational singing. Strange as it may seem, this is, too, the same need which is being felt in other churches, although the causes leading up to the need are very different. In our case we have never developed the condition, while in the others the choir has been allowed to usurp the privilege of the congregation. Let us not in any way delay our work by falling into their error.

Good and proper singing requires some knowledge of music, which must come by study and practice, just as penmanship does, to really sing with the spirit and with the understanding also. There needs to be a knowledge of the hymn, a careful survey of the thought expressed, and of the applicability of the sentiment or truth. We need not only to be able to detect discords in the music, but that which is of still greater importance, we need to be able to detect discord in the thought in its relation to truth. In short, we need "to sing" really "with the spirit and with the understanding also," each individual for himself. We need to know the hymns we sing, including words, thought and music, in order that we may be free from the mechanical part of the service, and able to apprehend the spiritual sense. As a matter of fact, this is just what we are failing to do. As a church we have no hymnal. There has in the past been no demand for hymns. We have developed no hymn writers. We are compelled to borrow. Often we have not borrowed wisely. Intoxicated over the delights of expressing ourselves in song, we have eagerly taken everything which touched our sense

of truth or of joyous fellowship at the moment. Too often have we allowed the songs of popular religious sentiment to sway us to the exclusion of hymns of deeper divine truth, in which holy worship may be better expressed.

Having no collection of hymns of our own, we have fallen easy prey to the bookmaker and seller, and especially the bookselling evangelist, who, with his enthusiasm, catches us with a happy sentiment or a pleasant jingle without much sentiment about it. We buy his book and complacently persuade ourselves that we did it to help support the gospel. It happens thus that we have books almost as various as we have singers. Scarcely any two of our churches have the same books. The collection known as Gospel Hymns has been popular among our people, but the editions and numbers are constantly multiplying. We cannot keep pace with them.

Many of the popular modern collections of songs are quite taking at first sight and hearing. Soberer moments, and the disposition and effort to read and analyze, brings a dawning sense of their absurdity. Too often the music itself is taken bodily from some opera, comic or otherwise. I plead for song in worship that shall be reverential, that shall be true to the purpose and thought of worship. As we sing we may just as well be using such hymns as shall reflect and express our conception of the truth as it is in Jesus.

Then we need to use the same hymns east and west and everywhere. When we meet in quarterly meeting or yearly meeting or general Conference, we ought to be able to unite in song as with the voice of one man. We need a collection of hymns; in short, a Friends' Hymnal. I confess my sympathy is with the claim made by our brethren who insist on singing only the Psalms of David or their paraphrase. The sentiment of their song is then at least not inferior to the preached word. This cannot always be said of the songs we sing. We do not need an elaborate Hymnal. Just how it is to be secured remains to be seen. There ought to be practical uniformity of action of the

body of Friends. Some of the yearly meetings have had the matter under advisement. Something has been done in the way of pointing out suggested hymns. All, however, have been looking forward to this Conference with a hope that some measure might be brought to light which would open the way to the accomplishment of this desirable end.

The Chairman : The subject is now open for discussion for a limited time, each speech to be limited to three minutes:

John Pennington, of Ohio : I do not rise to speak for Ohio Yearly Meeting, because I am not so instructed; neither for my delegation; but I do rise to express the conviction of a large number of the younger people of our yearly meeting, in line with the paper which has been read to-day, and in line with the instructions of these yearly meetings. We must face the fact that there is a growing demand for something of this kind. I would like to emphasize a thought expressed in the paper of the tendency of these days to have songs that are beneath the dignity of our worship and our meetings; that they do not meet the needs, and are not in accord with the services which we have in our churches. I want, then, to express my hearty sympathy with this movement, and believe that no small matter is now before us; that as we are seeking for uniformity in these things, and uniformity of discipline, many of us believe the time has come when we must have a hymnal that shall be one we can approve and can have in our meetings, and one that shall not only have the hymns we shall approve, but have those hymns that are strong and powerful, and hymns that will abide the test of time, and that we shall be delivered from many of the songs which are being thrust into our meetings to-day. I want to approve of this measure, and trust that this Conference will do something on this line, and do it speedily, that we may reach this felt want in many of our yearly meetings, and among our young people.

Thomas Newlin, of Oregon : I want to express my

appreciation of the paper we have heard, and the remarks of John Pennington in this regard. I do believe we need instruction along this line as well as on any other line. I myself have been pained with having singing done in a way that we would not tolerate any other service in the meeting; and also time taken up with singing merely to fill up the time, when we count it a very un-Friendly thing—to say nothing worse about it—to prolong a discourse merely to take up time; and I do hope that this Conference will seriously undertake this matter, to see that we as Friends have hymns and not popular songs, that we sing them in a manner that becomes religious worship, and that we have the wording and the sentiment of the poem, if it be such, to be in accord with our accepted doctrine. I appreciate what has been read and said.

Charles H. Jones, of New England : I am not a singer myself, and I suppose it is hardly worth while for me to say very much on the subject, and yet I have very profound convictions about it. If we have singing in the meetings by the consent and with the authority of the church at large, I certainly think we ought to have a hymnal that meets the approval of the church at large. I have been pained, as Thomas Newlin has just said, many a time by the introduction of songs into our meetings that were certainly very unsuitable for the occasion, altogether out of harmony with our doctrinal views, altogether out of harmony with the spirit of the occasion.

I want to express another thought. I do hope the Conference will take some action, express some sentiment by resolution or otherwise, which will relegate the whole subject of singing to the proper place; for it does seem to me that very many of our meetings in different parts of the country are seriously injured by so much singing being done to take up the time,—to fill up. Our people are getting so that a few moments of silence in the Friends' meeting seems to be unbearable. Friends, it ought not so to be. Some of those moments of silence between services—speaking, praying, or whatever it may be,—are among the most precious moments connected with the meeting. So

many of us rush into service, singing at the very beginning of the meeting before people have become at all settled, and continue it! We never go into the presence of a person of authority without giving that person a chance to speak first. We do not treat our Heavenly Father even with common politeness; we do not give him a chance to speak to the congregation or to individuals in the congregation, as to what he would have those individuals do, before somebody must introduce something that, to some of us that are waiting on the Lord, seems to be out of place.

Harry R. Keates, of New York : It is some question with us to-day in practice as to whether singing shall be countenanced in our meeting or no. Our friend, Charles H. Jones, has just reminded us that there is a spontaneity in our midst that has manifested itself. I do not know whether we can establish a form as to times and seasons of singing or not. That is a matter for the Spirit. But as to this question of singing, there can be no two ways regarding the matter, that we have in a collection of hymns which are popular here and there some hymns which find use by certain persons in the meetings, which are not in harmony with our views as a people. Hymnology begins, not in the meetings for worship, but in the Sabbath school in the very simplest form; and we have there one of the strongest touches, I think, in developing spiritual thought in the mind of the child. Some of the hymns that I remember singing when I was quite a little fellow come to me to-day, and I hear my children singing them, and sometimes when I am at study it seems to waft me back to the time when I heard my mother singing songs that she taught in the Sabbath school. But to-day there are so many hymns coming in, and there are hymns that have come down to us from centuries ago which are precious, and yet which have been lost sight of. I do trust this subject which comes before us may receive the careful attention of the committees, and that we may be privileged to have, at no far distant day, a hymnal that shall be acceptable and comprehensive. It is not pleasant to go into a certain circle and find that certain hymns have become

popular, while some of those which touch the soul no one seems to know. The spirit of the hymn may be very beautiful, but it is not known. So we need something which will unite us together, so that, as has been said in the paper, as we move from yearly meeting to yearly meeting, we shall know the hymns and it will be a common bond. There was one hymn that arose here to-day; what a greeting there was in just that one hymn! And there are such hymns that are of that character, suitable for a living church of God. I trust the time is not far distant when we shall have such a hymnal for our use.

Mary C. Woody, of North Carolina: An old Scotch proverb says, "Give me the writing of the ballads of a nation and I care not who makes the laws." This is a fact which we ought to consider with reference to the church; what a wonderful influence the hymns have upon the people, and what an important thing it is that the hymns should be good literature as well as express a sentiment in accord with the church. There is no calculating the effect the Psalms have had upon the Jews, on the character of the people; and for a long time I have felt that the hymns we sing should be such that would accord with our sentiments, and that would help to mould the taste for good literature, and be an educating force in the church.

James Wood, of New York: There are two points upon each of which I wish to say a word. First, what is the true position of singing in a Friends' meeting? There is nothing in all our practice in which we need to be more careful about the fundamental principles of our worship than in this matter of singing. Singing has been introduced into the Friends' meeting of later years, without any reference whatever, in many cases, to the principles underlying our practice, and we have just simply drifted along in imitation of other branches of the church of Christ. I do not criticise them in any way whatever, for it is none of my business, but I have a right to speak in regard to the position of this matter in the church to which I belong. Singing in the Friends' meeting must

stand like any other and every other service in the meeting. It must stand just where preaching stands, and where praying stands, and where everything else stands. That which the Spirit of God requires and prompts to is in order in a Quaker meeting, for where the Spirit of God is there is liberty; and it is not in the prerogative of any man or woman in the world to say what shall be or what shall not be done in a Friends' meeting. There has been a very great mistake in times past when we undertook to say what should be done in a Friends' meeting. Now if any one feels that the Spirit calls upon him or her to sing a hymn, it is just as much his or her duty to sing a hymn, as it is if the Spirit calls him or her to pray or exhort or expound the word, or do anything else whatsoever. Now we will go one step farther. That was the singing that was common in the Society of Friends in its origin, and there is no use in denying it because in doing so we deny the plain record of history. There is something that we know almost nothing of in our meetings, the singing of a solo. The most impressive singing I ever heard, equal to anything I ever heard in the way of prayer or of the ministry of the word in a meeting, is when some brother or sister, under the influence and compulsion of the Spirit of God, stood up, and alone sang a hymn that has lifted the congregation almost to the gates of glory. But what is our practice? Some person, under such a divine impulse and influence starts a hymn, and away back there squeaks up somebody following along behind, with no more business doing it than they have to be repeating a prayer when some person kneels here upon the floor. It is just as much out of order as for a person to engage in prayer while another is praying, or to engage in confusing words while another is preaching. It is a violation of our fundamental principles. But I do not by any means say that congregational singing has no place. (Time extended by consent.) There are hymns for the congregation that the true believers, the true children of God, can unite in singing, and I believe the Holy Spirit will often prompt just that service. But I say it is a violation of Friends' principles for anybody to get up and say, "We will now sing hymn 309."

You cannot justify it by any doctrine whatever in the Society of Friends. And you cannot justify in any way in the world having a choir trained to sing, precisely as they turn a crank for any other routine business. It is a violation of our fundamental principles. Let us sing with the spirit and the understanding, but do not let us turn a crank, a vocal crank, or any other crank for the accomplishment of this purpose.

I just want to say one practical thing. I am under instructions in this matter. I would like to see just exactly what you propose, but I want to call your attention to a practical difficulty. There are some grand, good old gospel hymns that are common property of mankind ; you can use them just as you please. But those are not the hymns that you are talking about, I fancy. The hymns you are talking about are those hymns that are moving the masses of the world to-day, and you know they are every one of them copyrighted. They belong to the book concerns that publish the hymnals that contain them, and you cannot use them without their permission, and you cannot get that permission without from ten to a hundred dollars under their copyright, and then you have to state that it is by permission of so-and-so, and this hymn can be found in such a book that they publish. Now, I believe a hymnal cannot be prepared to contain the hymns we want for under three to five thousand dollars in copyright alone. I wonder if this has been considered. If you ever undertook to publish hymns for private use in families you will have learned just where the difficulty is. You run right against a snag, and I do not believe it is possible for us, if we should all believe it desirable, to have a hymnal prepared that would meet the wants expressed here to-day, because we are confronted with the copy-right which effectually exclude us from the use of those hymns which we would so much desire.

The Chairman : I have five names, four of them, I think, have not spoken.

A delegate : Let us hear those four.

Cyrus Dixon, of Kansas : I would like to have a half minute to close this.

A delegate : He has the time, I think, under our ruling.

The Chairman : Not unless the Conference desires it. I understand the ruling was with reference to papers.

A delegate : I move that these four persons have each three minutes on this subject.

(Consent.)

Amos Sanders, of Western : I do not intend to make a speech on this question at all. From the discussion that we have had here, it seems to me that we are pretty well united upon the thought that we need a hymnal. If we are going to sing, it is well taken, I think, that we need to know what we are going to sing ; and so I rose to make a motion that there be a committee of one appointed from each delegation to take this matter into consideration, and if they think proper to prepare a copy of a hymnal and report it to the various yearly meetings for its adoption.

The Chairman : I think I will ask Amos Sanders, under the ruling of the Conference, to withhold that motion for the present until these other Friends have had opportunity.

Robert E. Pretlow, of Western : I indicated my desire to speak before our sister, Mary C. Woody, spoke. She said exactly what I wanted to begin by saying, and that is, that we want good literature as well as good theology in our hymns. I have been annoyed wonderfully by the poor grammar and poor logic and poor rhetoric, as well as the

poor theology, of a great deal of the music that we have been singing in our meetings. There is a looseness and a flippancy about the expression that has a lowering tone upon the pulpit and upon the pew and upon the religious thought of the whole people. It does seem to me that if we appoint the committee that our Brother Amos Sanders has moved that we should appoint, we ought to appoint a committee who shall carefully scan the hymns that they will introduce into this book, in order that they may have a literary tone, and give a depth and a dignity and a seriousness to our singing.

Lewis E. Stout, of Western : I do not feel that I am worthy of any special favors from this Conference, and yet there has nothing come before us that has so closely touched my heart as this. Not because I feel it so much personally, as because I know it is a subject in which our young people are so much interested, so few of whom happen to be members of this Conference. I think I ought to say, by way of the suggestion made by Charles H. Jones, that perhaps we have subjected ourselves to his criticism on account of the musical talent having been so long suppressed in our denomination, and we are trying our best to redeem the time; and I am glad that as a denomination we are getting out of the dark, and learning that there is power in song as well as in preaching the gospel. I am very much interested, as others have expressed themselves, that we give this music question a proper standing in our religious worship. I think my friend, James Wood, from New York, should not have made so wholesale a condemnation in his statement that no one had a right to call for hymn No. 309. I don't know but that "Coronation," that was called for here in our forenoon session, and sung so much in the spirit, might have been No. 309 in some book, possibly the one from which we sang it here to-day. And I believe that under the leadership of the Spirit, fire-baptized men and women who are qualified to lead in music may ask the congregation to join with them, possibly, in

singing hymn No. 309. Now, my dear friends, the most important argument that has been touched on in this question is the possible development of musical talent in our church. I was talking just a short time ago with a man who is compiling a new music book, and he said that the Friends were wonderfully waking up to the music question, and in the development of musical talent, and that in his invitation for prize pieces in music to be sent to go into his new book, he had received a number from the Friends' denomination. And while I have heard this brother read this paper this evening, I believe, my dear Friends, I have seen a vision, that of a new book coming forward, of our own production, in which some man or woman used and led by the Holy Ghost should take the leadership and invite contributions from men and women all over our territory in this country to be sent in to the publishing house to go into this new book, in which shall be embodied not only beautiful music, but sunshine on every page, and our doctrines as we understand them.

Abijah J. Weaver, of Indiana: I have been conscious for a number of years that as a church we were losing much by neglecting the development of the talent in our midst for the singing of the gospel. And I want to call attention again to what James Wood, from New York, said in regard to solo singing. I know that when we get to singing solos in Friends' meetings, it is presumed that we are going a good ways with the music or the musical idea. But, at home, a young lady sometimes follows the sermon with a solo, and I am just as conscious that her heart and her whole soul and life and love of Christ are in it, as I am that my heart is in the sermon that I attempt to present. I am conscious very often that if that solo had not been sung, the sermon had been a failure, and I believe that we need to make the way for the exercise of such gifts in our midst. One young lady especially, whom I had in mind when I said what I did, only two years ago, with a number of other members of the same meeting of Friends,

was singing constantly in the choirs of other churches. They were singing there, not because they were not Friends, not because their hearts were not in the little Friends' church, but singing there because they felt that serving God in song was their duty, and Friends did not make the way for the exercise of that gift. And I am glad to-day that the way has been made for its exercise, and I am glad that God sees fit to bless us through it frequently. Therefore I rejoice to know that this question is brought before this Conference, and I hope we will take some positive steps in the lines that have been pointed out.

The Chairman : Will you grant Cyrus R. Dixon the half minute that he did not use of his fifteen minutes ?

(Consent.)

Cyrus R. Dixon, of Kansas : I think all the points have been touched that I wanted to touch, but just in reply to the obstacle that seems to be in the way as suggested by Brother Wood, we have not been considering this step for the last few years without having observed the little word "copyright" under the name of the hymn that we should like to use. That whole thing has been considered, but there is one thing that is certain about it, "copyright" is not written under the word *progress*. If progress is in this line, and if it is the right thing to do, the obstacle can be overcome.

Amos Sanders, of Western, renews his motion.

William L. Pearson, of Iowa : I do not quite understand what is the reason of taking this from the Business Committee, the usual place where things are matured and brought to us for resolution. I am, therefore, opposed to the motion.

The Chairman : I beg pardon for entertaining the motion. My understanding is the Business Committee has

no proposition. If they have, I think it would be proper to hear the proposition from them.

Amos Sanders, of Western : I asked a member of the Business Committee whether they proposed to bring up such a motion, and he said not, and hence I made the motion.

The Chairman : Will the chairman of the Business Committee say whether he has such a one or not ?

Allen Jay : We have nothing.

William Pearson, of Iowa : I think the Business Committee have not had an opportunity to do any such thing as that. I do not know how the Business Committee can prepare a resolution on a subject before it is discussed.

The Chairman : It has been done heretofore. I hope it is in order.

Timothy Nicholson, of Indiana : If I understood the motion of Amos Sanders, it was to appoint one of each delegation to take the matter under consideration, and if way opened for it, prepare something and send it to the yearly meetings, not to-day or to-morrow, but at any time through the year that they can do it. Did I understand the motion correctly ?

The Chairman : That is correct.

The motion is put and carried.

The Chairman : Delegations please report the name of their member of the committee at the evening session. The Business Committee have some resolutions to present. The time has arrived for adjournment.

Voices : Let us hear the resolutions.

Read by James Wood :

(For resolution see Minutes, page 25.)

The Chairman : I think I am warranted in asking that unless there be opposition, we do not discuss these questions.

Timothy Nicholson, of Indiana : I move the adoption of the resolution.

William L. Pearson, of Iowa : I ask the question if the Business Committee could not improve that by saying, "or any other science" ? I do not see that it has any particular reason for referring to one any more than another.

Rufus M. Jones, of New England : The one subject has been before the Conference, and for that reason it was so formulated.

The motion was seconded.

The Chairman : The question is on the adoption of the resolution.

On request it was re-read. The question was put and a rising vote taken.

The Chairman : Some did not vote. It is carried unanimously.

The next resolution was then read by James Wood.

In the activities of modern thought new questions are constantly presented to the church. Among these are those growing out of what is called "Higher Criticism," and upon these true Christians desire to take correct positions. We desire to have the absolute truth of God, and

we approve of the efforts of true scholarship that is consecrated to the service of God, to correct the text of the Scriptures, and we rejoice in all the investigations that aid in the true understanding of the revealed word; but we wish to condemn the frequent attempts to attack the integrity of the Scriptures and to undermine their authority, which varying forms of unbelief make upon the canon under the cloak of "Higher Criticism," and which work very serious injury to those who are misled by them.

It sometimes requires a highly intelligent and sanctified judgment to detect the purpose of these attempts, and our church demands of its qualified members that they give diligent attention to these and warn our members against them.

We cannot too earnestly advise the members of the church at large to reject all claims of authority for changes of any form or character in the recognized versions until these have received the thorough scrutiny of Christian scholarship: and this may require years for its proper accomplishment.

Elmer D. Gildersleeve, of New York: I move that the resolution be adopted.

James B. Unthank, of Wilmington: Is there any intentional discrimination against the revised version?

James Wood, of New York: No, the revised version is recognized.

William J. Harrison, of Ohio: I want to know if the latter part of that does not look toward the changing of the version without the usual order of reaching that? I would like to hear it again. (It is re-read.) It may be long before we have a time come for revision again. It seems to me an open clause in that respect.

L. Maria Deane, of Iowa: I very much hope that the

last sentence may be omitted. It seems to me that opens up a subject which has been well settled.

Esther T. Pritchard, of Western : I do not know whether I am competent to judge of this question. It seemed to me just from the reading as I listened to it, that I would like that resolution better if about the last two or three sentences should be left off. But the Business Committee have given very thoughtful attention to this, and I feel as though it is taking a risk to make the suggestion. There is no question that has come before this Conference that seems to me so important as this question. If we wish to maintain intact our evangelical faith from assaults that are certain, it seems to me, to come upon it, in what we believe to be the on-coming conflict between evangelicalism and rationalism, I want this Conference to send out something that shall be so positive on this question that nobody can have any misconception as to where we stand and what we mean.

Peter W. Raidabaugh, of Western : I would say the very last sentence or two is the strength of the whole proposition. Cut that off and you weaken the whole thing, simply because that warns our people and the church at large not to accept any change coming from any man until it has gone through the careful scrutiny of Christian scholarship.

(On request the last part is re-read again).

Esther T. Pritchard, of Western : I would like to add this word. It strikes me that the last sentence, which my brother has said is the strongest point in the resolution, will imply to the common mind that there is still a doubt whether this thing will be sustained or not. Now I think it would be a pity to have a resolution go out that would be so construed by our young people and those who have not had the subject brought before them as the Business Committee has had, and who do not understand just the way they and I look upon it.

James Wood, of New York : May I explain this ? The object of that is this : When King James' authorized version was made Christian scholarship had done its best; but Christian scholarship since the year 1609 has made great progress, and the outcome of that has been the revised version; and before 2109 or 2209 Christian scholarship may be able to give us a better version than the revised version, and this looks to that; that it may take many years for its accomplishment means that we shall not accept anything now.

Rufus M. Jones, of New England : It appears to me the great danger from higher criticism is that some one man gets up a theory about a book, and he comes out with it, and he presents that theory about the book with all the weight of his personal knowledge and scholarship, and he carries somebody off with his theory; and this resolution is tending to warn people against the theories of some individual scholar, and to urge all people to wait until the whole body of educated Christian people have come to the wisest possible conclusions upon all these subjects. The whole eternal foundation is safe, if we simply wait; but if somebody seizes upon the conclusion some one man comes to, and takes that as the ultimate conclusion, of course it will be dangerous to his faith; and we must be warned against being led away by the undue weight of some unchristian scholar. I think that is a very important feature of this paper.

Timothy Nicholson, of Indiana : Hearing that read two or three times, there is but one construction, it seems to me, that can be placed upon it by this Conference or the world. It only refers to a time when there shall have been a revision by Christian scholarship, not the scholarship of any one man. It seems to me very safe.

Alfred T. Ware, of Oregon : If it can be made very clear and plain that the meaning of this will be the same as in the other revisions, it will be safe. The weakness is

that to-day the world is filled, and young people's minds are being filled with this teaching that the scholarship of the world is all on one side, and that is the danger. It is considered to be sufficient that the scholarship of the world is undoubtedly without any question or argument on the one side; there is no possibility of question because all the scholarship now that amounts to anything is on one side; and that is taken as sufficient. If this part of the resolution can be made so explicit as to be understood, that this must be a committee of revision as we have had in the past that has given us the revised version of the Scriptures, then I would be willing to receive and accept it.

The Chairman : The Business Committee would be willing to withdraw that until our meeting this evening.

Peter W. Raidabaugh, of Western : A point of order. I think the brother from Oregon is entirely mistaken; it says Christian scholarship.

The Chairman : The resolution is withdrawn by the chairman of the Business Committee, and is not before the Conference at this time.

William L. Pearson, of Iowa : I move that we instruct the Business Committee to bring that back and let us amend it to suit us.

The Chairman : The chairman of the Business Committee has asked the privilege to withdraw the resolution with the additional statement that it will probably be presented again this evening.

William L. Pearson, of Iowa : Unless there is something presented, we are in a far worse condition, now the question is raised.

The Chairman : I think we can trust them.

James Carey Thomas, of Baltimore : I would like Friends interested in this subject to read the preface to the authorized version, which is found in a great many of our Bibles, in regard to the statement of the scholars employed in King James' time in that matter. I think if they would read carefully that preface, they would gain much instruction from it. I hope that Friends who approach this subject will take such means to inform themselves in regard to the true principles of revising the Scripture, as was stated by the commission at that time and printed as a preface to the authorized version—not the revised. I hope Friends will read it ; especially those who are engaged in teaching and preaching, as it certainly conveys the principles of criticism. I think it is important.

The Chairman : I would like to say, in accordance with the statement of William L. Pearson, that the proposition is withdrawn with the understanding that it be produced again in some form to the Conference. I make that statement from the chair.

A motion to adjourn.

Allen Jay, of the Business Committee : I feel that I want to say to those who have been uneasy and have been afraid of that resolution that in withdrawing it the committee had no object but to save time in reaching what the Conference desires.

Rufus M. Jones, of New England : I think it is rather dangerous to have a statement go out from this Conference that all the scholarship is on one side and Christians on the other, for it puts us in a very bad light. I want to bear my testimony against the truth of that statement, for it seems to me it is a very serious matter.

Alfred T. Ware, of Oregon : I will explain. I said that the minds of our young people to-day are being filled with this teaching that all the scholarship of the world that

amounts to any thing is on the side of this higher criticism. That is the thought, while it is very far from the fact. That is the danger of the last part. That was my argument, that the danger of the last part of this resolution was that a great many young people are getting the thought to-day that the scholarship of the world is all on one side—which is untrue.

Rufus M. Jones, of New England: I understand it now. I am glad he made the explanation.

(The motion to adjourn was seconded and carried.)

Prayer by Charles E. Tebbetts:

Our Father in heaven we pray thee that thou wilt preserve our hearts and minds in the peace of God that passeth all understanding; that thou wilt give us such confidence in thee and in thy word and in thy truth, that whatever may be the thought or the storms of life round about us, we shall have confidence in thee, confidence in thy ways, confidence in thy leadership, that as thou dost lead us forth thou wilt lead us always in the way of truth and righteousness. Keep us, we pray thee, during the hour of our intermission, and in all the sessions of this Conference, that in our thoughts here and our expressions here, and our conversation outside, we may everywhere manifest the Spirit of Christ, and show forth to the world that we are truly the sons of God. In the name of Jesus, we ask it. Amen.

SIXTH-DAY, EVENING SESSION.

The Conference was called to order by the president and opened by prayer.

Our loving Father, from session to session we have been reminded of thy unfailing faithfulness to thy dependent people. As each new measure has been presented and human weakness has been realized, and as we have waited upon thee, thou hast proved thine own word true, "My

grace is sufficient for thee," and so in all these things we have realized thy power, thy guiding hand, thy loving, tender regard for thy people ; and as we come before thee for this evening session, we would again commit ourselves, body, soul and spirit, unto thee, desiring that thou mayest possess us fully, that every faculty of mind may be so entirely consecrated to the Lord that in all we may glorify thee. As we have been together and work has been laid upon one after another and different committees have been placed under appointment, we have realized that fresh responsibilities rest upon us. But wilt thou guide in judgment, wilt thou keep those to whom important business has been delegated, so near to thyself that the great good of the whole may be continually subserved, that in all things, dear Lord, individual preferences and individual opinions and notions may be kept subjected to the will of God. And now, dear Lord, we ask thy blessing for the evening, that those that take part in the exercises now may realize as never before the importance of the business claiming the attention, and be so filled with thy spirit that it all may savor of thy love and of thy power. Keep us all near to thyself, we pray thee, and as we look forward to the separation of the members of the Conference, grant that as we return to our several homes and localities, there may be in each of us a renewed courage and increase of strength and greater efficiency for the advancement of the Master's work in our hands. We ask in the name of our Redeemer. Amen.

The Chairman : I think at this time, we may hear the report of the delegations with reference to the committee on " A Friends' Hymnal."

(For names of committee, see Minutes, page 28.)

(The Conference approved the nominations made.)

The Chairman : Is there any business that claims our attention at this time ?

Allen Jay, of Indiana : We might hear the treasurer's report.

The report was read by the secretary.

(For report see Minutes, page 26.)

The report was approved by the Conference. A communication from the Business Committee was read as follows :

“ The Business Committee propose that the preparation, printing and distribution of the transactions of this Conference, including the form in which they shall be issued, and the number of copies, be referred to the following committee, and they be authorized by the Conference to draw upon the several yearly meetings represented for their respective shares of the expenses in proportion to their membership; if necessary, they are authorized to borrow the amount required in anticipation of their receipts : Timothy Nicholson, Mahalah Jay, Allen Jay.”

The Chairman : What will you do with this proposition of the committee that these three persons have the matter in charge ?

A delegate : I move its adoption.

Timothy Nicholson, of Indiana : I do not want to object, friends, but I have hoped that it might find some other place of publication this time, and let some of us get out from some of the work we have had in other conferences.

David Hadley, of Western : I wonder if there is any absolute rule by which this Conference is compelled to print the stenographic report. I do not know whether the question is absolutely before the Conference or not. I would like to ask whether this question is before the Conference or not.

The Chairman : The question is in order here.

David Hadley, of Western : I think it is a question that ought not to be passed without some discussion and ventilation before this Conference. It may be that what has been said on this floor before this Convention is very valuable, but it is altogether possible that the delegates who have made these utterances may feel a little extraordinary interest in the publication, and possibly from the fact that these delegates may receive a gratuitous copy of the printed proceedings of this Conference, our judgments may be warped a little bit by personal reasons, for the publication of these reports. But as an individual representing my own conviction and representing a yearly meeting and knowing something of the burdens of the church connected with its financial enterprises, I can say that I should not in any sense feel neglected or slighted if these stenographic reports were not printed and if we did not throw this large expense upon the yearly meetings.

(The question is called for and put, and the motion is carried.)

The Chairman : The secretary will read another statement in connection with this before we pass from it.

The Secretary : It is requested by the Business Committee that each delegation report to-morrow morning how many copies of the Minutes their yearly meeting will require.

Timothy Nicholson, of Indiana : With the consent of the Business Committee, I would like it if the words "the committee is authorized to borrow the money," be changed to "the treasurer." If the committee is willing to have the word changed from committee to treasurer I would like it.

(Taken by consent.)

Charles E. Tebbetts, of California: Does the "Minutes" mean the stenographic report, or are the Minutes to be apart from the stenographic report?

Timothy Nicholson, of Indiana: Hitherto there has been a large number of the Minutes, such as we have heard read here, printed in a small pamphlet form, the same size of page exactly as the book, and then the stenographic report has been printed in connection with the Minutes and bound in books, some bound in cloth, but a much larger number simply bound in paper. I think it would be well for the committees making their report, to say how many of simply the Minutes, taking perhaps twenty-five or thirty pages in pamphlet form, and how many of the bound volumes, in paper binding and how many in cloth will be wanted.

The Chairman: The delegations will take that into consideration and report to-morrow morning.

David E. Sampson, of North Carolina: I move that we reconsider the question of printing the stenographic report of the proceedings of this Conference. I know that many feel that they were not read,—the conclusions and minutes were read,—but that the whole detail of everything that was said was not read by a very great many, perhaps they were read only by a very few, and that the money could be used to better advantage. When there are so many calls for money for spreading the gospel, we feel that it could be used better, and I move that we re-consider that question.

James Carey Thomas, of Baltimore: I hope that matter will not be reconsidered, or if it is, that it will be voted down. I think every Friends' library in the country should have copies of the proceedings of this Conference. They are exceedingly useful and valuable. I do not believe the money spent for them could be better employed. It is not a large burden upon any yearly meeting, and as we have records of the previous Conferences,—the stenographic re-

ports,—I should be greatly disappointed, and I am sure a very large number of persons would be extremely disappointed, unless they have an opportunity of perusing this report. I think Friends should get copies, not only of this, but of preceding Conferences, and put them in their libraries. They are a part of history. I hope the resolution will not prevail.

Thomas C. Brown, of Western : I would ask if the motion made by David E. Sampson, was seconded ?

The Chairman : It has not been.

Thomas C. Brown, of Western : Then it does not need any further discussion. Now I would ask this question : Would it be practical, inasmuch as the money for the payment of this is made up in proportion to the membership of each yearly meeting, for the division of the books to be made up in the same proportion instead of having each delegation say here how many of the books they should have. Let the Business Committee take hold of the matter and decide about how many ought to be printed and divide them in proportion to the membership and the money that is contributed to pay for them.

The Chairman : That matter is properly before the Conference.

Thomas C. Brown, of Western : Then to get the matter before the Conference I move that they be distributed in that proportion.

(Seconded.)

The Chairman : And does that include the instruction to the Business Committee that it shall determine how many shall be printed ?

Thomas C. Brown, of Western : Yes.

The Chairman : The motion is that the Business Committee be instructed to make a report as to the number of these that should be printed and that they be distributed to the yearly meetings in proportion to the membership.

Timothy Nicholson, of Indiana : Of course that is in order if the Conference sees fit to do it. I supposed the object of the recommendation to the Business Committee was that the committee might know how many to print. If we leave it with the Business Committee to determine how many shall be printed, then of course the only thing to do is to divide them in proportion to the membership of the yearly meetings. I supposed the object, however, was to be a little guide to the Printing Committee.

David E. Sampson, of North Carolina : I would like to ask, for the reason that we have been instructed as to the number of copies we are to take, whether any yearly meeting has the right to decline taking any and save the expense of the printing.

Timothy Nicholson, of Indiana : Not according to the constitution of the Conference. The constitution of the Conference is that the expenses of the Conference shall be borne by the yearly meetings in proportion to their membership.

William L. Pyle, of Western : I just wish to say that I do not think it is necessary to print as many as we had before. We had quite a considerable number of them in Western Yearly Meeting that never were distributed at all. We kept them on exhibition at our various yearly meetings, on sale awhile, and reduced the price another year, and the next year we offered them free, and we never could get them carried home by our membership. There is a car-load of them there now. For my part, I do not believe it is necessary to print as many, but I am decidedly in favor of printing the Minutes of this Conference. It seems to me after going to the trouble and expense of so many people

coming here and spending so much time and money as we have, it is not giving our members that are not here and have not the privilege of being here, their due to deprive them of the benefits of the printed matter that should go down as the proceedings of this Conference.

Rufus M. Jones, of New England : I was going to say that in some instances the yearly meeting had paid its quota and then taken its proportion of the report and sold them at a certain price and got back a good part of the money, and in that way the yearly meeting was considerably relieved from the expense. I hope friends will keep clearly before their minds that this week is one of the most important epochs in the Society of Friends. There has been no more history made ever in our period of history than has been made this week, and it is important history, and if only fifty or a hundred people read it, it is worth while to give it out.

William L. Pyle, of Western : I would state that the cheaper class of books is what is left on hand.

J. Walter Malone, of Ohio : I wanted to know how much would be included in this stenographic report. The point is whether we are talking about not putting in these papers that have been read ?

The Chairman : They will certainly be included.

Isom P. Wooton, of Iowa : I want to state our experience in Iowa.

The Chairman : I think that I will have to ask that you confine yourselves to the question.

Isom P. Wooton, of Iowa : That is the point,—to know how many to get is the point. Iowa was questioning how to dispose of these and how to get them out into the hands of the people. They felt that it was very important that

they should be there, and hence, they put it in the hands of the Evangelistic Committee and let the proceeds go for evangelistic work, and in that way we got a very large per cent., pretty nearly all of the reports distributed in Iowa, but I would suggest that we do not have so many printed as we had before.

The Chairman : Let me state the motion. We have been talking all around it. The motion is that the Conference instruct the Business Committee to determine the number of volumes that should be printed, and that they should be distributed to yearly meetings in proportion to the membership. It is not for the Conference just now to argue the question as to how many shall be printed, it is whether you want the Business Committee to determine that or not.

Levi Mills, of Wilmington : I wish to confine myself directly to the motion; as the expenses of this Conference are to be borne by the yearly meetings in proportion to their membership. I think that Thomas C. Brown's motion is directly in point. The easiest way of settling this in the world is to leave the whole matter as to the number to be printed to this committee and let them distribute them in proportion to our membership and draw on each one of the yearly meetings for the amount. And their judgment by looking all over the field will be better than the judgment of the respective delegations as to how many the yearly meetings will want.

David Hadley, of Western : The question is on the distribution of the documents. It seems to me we must allow the yearly meetings the privilege of not taking them if they do not desire to do so.

The Chairman : I would make a ruling on that point. Timothy Nicholson says the constitution of the Conference provides that the expenses of the Conference shall be borne by the yearly meetings in proportion to membership.

If yearly meetings have sent delegates to this Conference with that kind of a constitution, certainly they are bound to bear their portion of the expense.

Charles H. Jones, of New England : They are under no obligations to take the books but they are under obligation to help pay for them.

(The motion of Thomas C. Brown was carried.)

David Hadley, of Western : I would like as a mere matter of information to say that Hannah P. Jessup is in the delegation as an alternate, in place of Andrew F. Mitchell. We are trying to keep our delegation full by alternates.

James B. Unthank, of Wilmington : I should not think any delegate would have a right to withdraw and have an alternate substituted in his place as a delegate.

The Chairman : I submit that no arbitrary rules could be very well established in this body and if there be alternates present to take their places, it seems to me that delegates would have the right to withdraw. That is true in most deliberative bodies if there are alternates present to take their places. That is my view of it. The Business Committee has a resolution. It is the resolution that was before the Conference this afternoon and was withdrawn by the Business Committee. James Wood will read it.

James Wood, of New York : It has been modified to meet the views of some who expressed a fear in regard to it. It is as follows :

(See Minutes, page 28.)

The Chairman : What will you do with the resolution ?

A Delegate : I move it be adopted.

Levi Mills, of Wilmington : I second the motion.

Cyrus Dixon, of Kansas : I should like to ask the question before we vote whether it is not a peculiar trait of human perversity, when you say " Don't " to a man, that then he *does*, and whether the raising of this question at all by this resolution may not bring about the very thing we are trying to avoid by it. I simply ask the question for our thought for a moment.

William L. Pearson, of Iowa : There is enough affirmative matter in that in favor, of course, of earnest search for the truth, biblical truth, to avoid anything of that kind, but I do not like the word " rejects. " I think it gives a chance for me to pounce on my brother, Walter Malone, every now and then when he quotes some Greek that he thinks might be better rendered than it is. And I think it would be better to say, " Beware of, " or something of that kind, than to constitute any one of us an authority at any moment to reject some other person's rendering of it.

James B. Unthank, of Wilmington : I think in a matter of this kind we ought to act as intelligently as we can and with a clear understanding of the matter. I am in favor of this motion, I believe, as it stands, but I would like to inquire of the committee whether they took into account and purposely rejected the dangers of the lower criticism, and why we should select the higher criticism and dwell upon the dangers of the higher criticism. To my mind, as far as I can see and as far as I understand the difference between the lower criticism and the higher criticism, we are in as much danger from the lower criticism in regard to attacks made upon the Scriptures, or even more, probably, than we are from the higher criticism. I am in favor of this resolution so far as I understand it, but I would like to know whether the committee considered this matter at all or not.

Allen Jay, of Indiana : The committee did not intend to distinguish between the dangers from the lower criticism and from the higher criticism.

David Hadley, of Western : I think that last clause in the declaration is a superfluous one. When we talk about coming light upon the Scriptures it seems to me it would be time enough to discuss it,—as though the Scriptures might admit of some added new light. I am willing to receive light when it comes, but I do not like our young people to have any thought in connection with the expression of this Conference that our Bible, as we have it, is not a correct Bible. I do not want this Conference to express itself on that line.

Thomas Newlin, of Oregon : I have no objection to the resolution with this exception, that the interpreting of the text of Scripture is not higher criticism. It is lower criticism, or textual criticism, as James B. Unthank has said. I certainly should regret very much if this Conference puts changes in the words of a text of Scripture under higher criticism, which it is not at all. I should be sorry to have the Conference send out anything with that expression.

William L. Pearson, of Iowa : A little matter of explanation. I think I listened to it very carefully, and I believe that both higher and lower criticism are included in that, and I think the gist of the whole matter is that we do not want sceptical and rationalistic criticism to have our confidence until it is proven that something that they present is really established. I do not see any reason to object to that. I think if we get into a discussion of lower and higher criticism here, we shall soon see that we do not know how to define either.

Esther Tuttle Pritchard, of Western : I like the resolution as it is presented. It is much more satisfactory to my mind. It is largely free from the difficulty I felt this morning. I think we ought to accept it as it is or else have no resolution on that question at all at this late hour.

(On request the resolution was re-read.)

William J. Harrison, of Ohio : I have the same objection. It would be that until this consensus of scholarship results in another version, this should be sustained. The point I am after is this : plenty of people will feel that they have scholarship enough to make a change in the text, but the point is, that when we shall have another version, by the consensus of scholarship, then we will not object to criticising.

Rufus M. Jones, of New England : I was going to say to Thomas Newlin's remark, every one sees that there was no comparison made between the higher criticism and the correcting of the text. They were not spoken of as the same thing at all, and there is no statement that textual criticism is higher criticism at all. I think it would be of very great importance in the resolution to say "to be cautious" in respect to it, but it is perhaps too late to do it now.

David Hadley, of Western : I move we strike out the last clause of the resolution.

J. Walter Malone seconds the motion.

Moses C. Stevens, of Western : I do not see why that should be stricken out. We do not want to be so narrow as to think the English version of the Scriptures is infallible. I hope there is nobody that thinks that way. We know that there are verbal mistakes and that they are likely to come in passing from one language to another, and I do not see any reason why these mistakes should not be corrected. Why should not grammatical blunders be corrected?

Francis W. Thomas, of Indiana : Looking at the facts as they are, I regard the proposition made by the committee as strictly in conformity with what lies before us. The highest scholarship of this country and the old country have sat upon our last revision, fifty on each side of the water. They have left unsettled about three hundred texts, upon

which the highest Christian scholarship of the world is unable to perfectly agree. Now I understand that what the committee have produced is exactly in harmony with the facts as they are before us; and that it does not contemplate the recognition—it does not expect to give recognition—to any little trifling caviling with a question which is too large for a hundred of the best scholars of the world to settle.

James Wood, of New York : Francis W. Thomas has stated the considerations that influenced the committee in making up this statement.

Timothy Nicholson, of Indiana : If you are going to strike that out, I should feel like moving to lay the whole thing on the table.

A Delegate : I should also.

The Chairman : The motion is to amend by striking out the last clause of the resolution.

(The motion was put and lost.)

The Chairman : The question is now on the adoption of the resolution.

(The motion was put and carried unanimously.)

The Chairman : What is the further wish of the Conference ?

Thomas Armstrong, of California : It is certainly too late to take up any of the regular order of business of the evening. It would be a great misfortune to those with papers to read, to be compelled to read them now, and I move that after the necessary preliminaries, we adjourn.

(The motion was seconded.)

A Delegate : Would it be proper at this time to decide at what time to-morrow we will adjourn ? Could it be pos-

sible that our business session could be placed at the time of our morning session, and have two business sessions in the forenoon and get through at noon to-morrow ?

The Chairman : A motion to fix the time to adjourn would be in order.

Allen Jay, of Indiana : The Business Committee has already concluded to report to adjourn to-morrow at 12 o'clock.

A Delegate : I move that when we adjourn, we adjourn to meet at 7.15 to-morrow morning, if possible taking up the program we should have had this evening.

Allen Jay, of Indiana : The Business Committee has not got the business ready. We meet at 8.15 to get the business ready.

The Chairman : The motion is to adjourn. The motion to fix the time to adjourn will take precedence of it.

The motion to meet at 8.15 was lost.

The motion to adjourn was lost.

The Chairman : The next subject on the program is "What is Pastoral Work ?" to be considered by Allen Jay, of Richmond, Indiana Yearly Meeting.

One of the delegates from Canada suggests that some of the delegates have to leave to-night, and some others early in the morning, and that this Committee on Hymnal should be allowed to withdraw for a few moments to decide upon what plan they will consider. Is that satisfactory to the Conference ?

(Consent.)

A verse is sung.

Allen Jay, of Indiana : You will understand my subject. I am not talking about pastors, or who ought to be pastors, but simply what they ought to do.

WHAT IS PASTORAL WORK ?

BY ALLEN JAY.

It is not within the province of my paper to speak of the pastor's call or his qualifications. It is for me to speak of his duties.

But I will pause long enough to say the call must be of God; and the qualifications those which come from much study and prayer, under the guidance of the Holy Spirit. All who are thus engaged should bear in mind the solemn injunction of the apostle to the elders of Ephesus, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." (Acts 20 : 28.) And the same apostle to Timothy gave this admonition, "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee." (1 Timothy 4 : 16.)

The character and life of the pastor is of great importance. It has been said, "The visible rhetoric of the minister's daily life is more decisive in influence, than the audible rhetoric of his sermons. The time was when the minister was first, and the man second; now the man is first, or the ministry has no place or power." "Take heed to thyself," should never be forgotten. There should be a burning zeal for the salvation of souls. Not seeking a place, but seeking, by study and prayer, a fitness for the place that God will open for those who are prepared for the work, knowing that "A stone that is fit for the wall will not be left in the roadway."

Pastoral work is endless. It will never be done while there are souls to be saved, while there is sorrow and suffering to be relieved; while men and women are struggling under the load of sin; while God's children themselves are reaching up for a closer walk with him. Pastoral work is that of a good shepherd feeding the flock of God, leading them onward to higher and nobler lives. His ministry is

such as will build up the believer; giving a loving invitation to the soul that is seeking Christ, and a warning note to the sinner. It is always lifting up Christ.

In his work among men he needs tact, which has been termed "A finer love." This tact is of the heart; so the heart that is warmest will be the most successful in winning souls, and building up the church.

Those who are engaged in pastoral work need to be devoted students of the Bible; praying that the Holy Spirit will enable them to use its precious truths to the blessing of those who come to them for help; meeting their doubts, fears and unbelief with the assuring words of "thus saith the Lord." It is the duty of all such workers to be familiar with its sacred truths and to use them much. God honors his own word.

All the families should be visited; entering into sympathy with them, knowing their home-life, and thereby being better prepared to win their confidence and love. As far as possible the pastor should know the spiritual condition of all those among whom he is called to labor. In order that no one should be neglected the pastor should have a calling book in which should be recorded the names of each family and their children, and the date when the last call was made, and such facts about each as may have impressed his mind. These facts will bring them fresh before his mind as objects of special prayer. In this way he will also avoid showing partiality, by calling often upon a few favorite families, while neglecting others, thereby giving ground for just complaint. Pastoral work should always be such as would tend to unite the members of the church, and make each feel that he is an object of love and care.

These visits must not be too stiff or formal. At times they may be of a social nature, the visitor entering into conversation about the things that the family is engaged in, and showing an interest in the matters they are interested in. On other occasions religious conversation, Bible read-

ing, teaching and prayer may be engaged in as the Spirit shall lead.

In this diversity of work the pastor needs that wisdom that cometh down from above, which is given to those who seek for it, in prayer and waiting upon the Lord to know the mind of the Spirit.

To the man in business the message should be such that he would feel the importance of "doing unto others as he would have them do unto him," and strengthening him in resisting the snares and temptations besetting the business man of to-day. The world needs those who can carry the golden rule into daily life, in this age of selfishness and greed. The faithful pastor will find much to do even among church members in helping them to carry the Spirit of the gospel into their actions among men.

In visiting the rich they should be warned of the danger with which they are surrounded, and the necessity of keeping themselves unspotted from the world. They must be impressed with the blessedness of giving, as faithful stewards, a portion of their means to the work of the church, that the offering of the heart and lips should be accompanied with the generous offering of the hands.

The mission to the poor should be one adapted to their need. They should feel that the message is so incarnated in the life and teaching of the pastor that they are brought in contact with the gospel and its saving power. That its leavening influence is sweetening their lives and enabling them to rejoice in their toils, and feeling that they have come in contact with the Christ, and hearing him say, "Come unto me all ye that labor and are heavy laden and I will give you rest." "To the poor the gospel is preached."

The sick will be the object of most loving ministrations. Their temporal and spiritual needs will be thought about and administered unto when necessary. The word of comfort, accompanied with prayer will sometimes be heard in the home thus afflicted, and when the shadow of death falls upon the family the loving pastor mourns with those who mourn, and weeps with those who weep. Then it is his

privilege to point the dying to the Lamb of God that taketh away the sin of the world, and to the living the wonderful words of Jesus where he says, "Let not your hearts be troubled, ye believe in God, believe also in me."

To all who are in trouble, from whatever cause, the work of the pastor is to comfort and strengthen, by revealing to them, as much as possible, by the help of the Holy Spirit, the Christ who not only came to save, but who also bore our grief and our sorrows.

In addition to his regular work there will continually be coming up special calls for a visit, from him who is doing pastoral work, and which he dare not neglect, if he is a faithful under-shepherd, "feeding the flock." A loving pastor will miss those who neglect the attendance upon public worship, and will find time to visit them and encourage them not to neglect this or any other means of grace, such as missing the prayer meeting, or failing to keep up reading the Bible and praying in the family. The latter is too often neglected among professing Christians, and is a fruitful cause of spiritual declension. It is an important part of pastoral work to labor in establishing this practice in every home represented in the church.

His watchful eye will see the stranger who comes to hear the gospel preached, and if possible, before he leaves he will give him a warm shake of the hand and word of welcome. As soon as convenient a call will be made at his home, and if it is found that he has no church fellowship, he is invited to come again, and his children will be invited to the Sabbath School, where they will be cared for. His name may be placed upon the calling book as "the stranger within thy gates" who needs a helping hand on his journey through life.

It is an old saying, "A house-going minister makes a church-going people." The pastor should be faithful in all these visitations.

The relation of those who are engaged in pastoral work, towards the prayer meeting, Sabbath School, mission work, Christian Endeavor society, and all other organized efforts

to carry on Christian work, should be that of loving sympathy and encouragement, which should be emphasized by their presence and counsel as much as their time and other duties will permit. They should always be ready to consult and advise with the leaders of the different departments of Christian work. The very spirit of all pastoral labor will ever be to foster all departments of religious work that tends to build up the Redeemer's kingdom among men.

All this involves the dealing with a great variety of natures, each of whom is a separate and sacred responsibility. There is always some soul in need of help within the influence of the faithful worker. "Men are reached and saved one by one." The pastor should look upon men as beings for whom Christ died; always bearing in mind that time is short; that the night cometh wherein no man can work, and that when the Chief Shepherd appears, he must give an account of how he filled the place of an "under-shepherd." Such a life is filled with cares, anxieties and deep sympathies. It is a life baptized into suffering, for the careless and unsaved; it is filled with prayers and tears, as he labors from house to house. While others are resting he is pleading with God for the salvation of souls. None but God knows the sacrifices made by those who are true pastors seeking the welfare of the church. Sometimes they are ready to sink under the burdens, and exclaim, "Who is sufficient for these things?" But let all such remember that the Chief Shepherd "laid down his life for the sheep."

The Chairman : Does the Conference wish to discuss this subject or shall we have the next paper read ?

(Calls for the next paper.)

James Wood, of New York : The writer of the next paper is willing to read or not to read, as the Conference thinks best, but I think it would scarcely be doing justice

to his paper if undertaken to-night. Under the circumstances, I prefer not to make a motion until Thomas C. Brown speaks for himself. It is now twenty minutes to ten.

Thomas C. Brown, of Western : It will require thirty minutes to read the paper. The matter of pastoral work has not been taken up by this Conference. If this paper is read to-night, it will simply be on the line of endurance. It will not be on the line of taking up the pastoral work, which I understand to be one of the most important and prominent questions that is now resting upon us as a Friends' church; and I certainly feel, not in the interest of a paper, not in the interest of a writer, but in the interest of the pastoral work, that we ought to adjourn and take up the matter to-morrow morning, or not at all, as the Conference may elect. In the language of Thomas Newlin, four years ago, under similar circumstances, I want to say, "My paper will keep ; it is dry."

James Wood, of New York : There will be ample time for the paper by Thomas C. Brown to-morrow morning, and that of Mary C. Hobbs, on the "Position and Function of the Elder." I move that when we adjourn to-night, we adjourn to meet at nine o'clock to-morrow morning.

Seconded and carried.

The Chairman : What is the wish now as to the discussion of this paper for a short time ? It is past the time to adjourn.

Charles E. Tebbetts, of California : I did wish to say a few words. I am willing to wait until morning though.

Thomas Newlin, of Oregon : My suggestion is that we leave this. Did not the Business Committee say that we would not have any time for discussion to-morrow ?

James Wood, of New York : There will be time for discussion.

Thomas Newlin, of Oregon : I move we adjourn with the idea that we shall discuss this to-morrow morning.

Francis W. Thomas, of Indiana : I think it would be well to change the devotional meeting.

The Chairman : The chairman of the Committee on Devotional meetings suggests that it be changed to eight o'clock. I have been asked by some delegates to suggest strongly that delegates do not leave, if at all possible, until the close of the Conference.

Allen Jay, of Indiana : I want to say that I believe that if we meet to-morrow morning at nine o'clock, and are prompt, and when we have anything to say, say it,—boil it down,—that we can get through by twelve o'clock.

William J. Harrison, of Ohio : Two of our delegation are compelled to leave on the early train to-morrow morning.

The Chairman : Will the Conference take any action ? Two delegates from the Ohio delegation wish to be excused.

James Wood, of New York : I move they be excused.

(Taken by consent).

James Carey Thomas, of Baltimore : I understood that it was the object of the withdrawal of the Hymnal Committee to report to this Conference.

Frederick Cope, of Ohio : Are there not some points for the Hymnal Committee to suggest to the Conference ?

The Chairman : I think the suggestion is that they are to take the question under consideration, and, if they deem it advisable, to prepare a plan to submit to the yearly meetings.

James Wood, of New York : We would ask the members of the Conference to consider what action they will take should the proposition come before them that when

they adjourn, they adjourn subject to the call of this committee, if it be found necessary to come together. It is only to provide for an emergency that we do not anticipate, but which might possibly arise.

The motion to adjourn was carried.

The session closed with prayer.

SEVENTH-DAY MORNING, OCTOBER 23, 9 A.M.

The Conference was called to order by the president, and the members sang, "Hover O'er Me, Holy Spirit."

Prayer by James Carey Thomas :

Now, Heavenly Father, we ask that thy blessing may rest upon every member of this Conference, and we pray thee in looking over the broad field where thy servants are separated, that there may come upon the whole Church the power of thy Spirit. We pray thee for the conferring of spiritual gifts : we ask for the deepening of Christian character : we pray thee that in every congregation there may be those who are so far established in the truth that there may be strength and hope in the power of the church. We ask thee to be with the utterances of those who speak in thy name. We pray thee that in the conferring of gifts, our blessed Lord, thou wilt call some in one way and some in another, that there may be unity and power throughout thy church. We thank thee for the feeling of love and fellowship that has prevailed amongst us. We ask thee that we may be willing in every way to supplement and help each other. Bless us, we pray thee, as we enter upon this last session of this Conference. We have looked to thee for guidance. We know that thou art our Lord, and that all we are brethren. We pray thee that we may ~~respect~~ and love each other, and that we may, so far as is possible, be made one another's helpers in the Lord. We ask for the extension of the power of the Lord Jesus Christ. We ask that thou wilt give us the strength and the power to go

out in his name. And we pray thee that wherever there may be a community of believers under our name, that they may be known by the power of the church, by the blessing to the community, by the strengthening of thy borders in every place. And so, O Lord, we again surrender ourselves into thy hands. We ask thee to teach us where we have had mistaken notions. We ask thee to open our eyes where they have been closed to our duty, and we pray thee in every way to bless and forward the work of this church. We ask in the name of the Lord Jesus Christ. Amen.

The Chairman : The first exercise of the morning will be a continuation of the program of last evening, to be followed by a general discussion, as long as it may be the pleasure of the Conference to continue, of both the papers, the one read last evening by Allen Jay, and the one to be read this morning. The topic to be considered at this time is : "The Position and Authority of the Pastor," to be presented by Thomas C. Brown, clerk of Western Yearly Meeting.

THE POSITION, PREPARATION AND AUTHORITY OF THE PASTOR.

BY THOMAS C. BROWN.

One of the means employed by the Lord to perpetuate the church, and to encourage growth and development, is the pastoral system. The terms feed, tend, guard, protect, instruct, and like expressions, are pastoral terms and doubtless were used in that sense.

The vigorous expressions woven so beautifully in Hebrew poetry, especially in the Psalms, supply lively illustrations of this fact. The terse statements of the Saviour, and the methods adopted by the apostolic church, are equally clear in the same line ; and the blessing that has attended the church through pastoral effort during all ages and dispensations of its history supplies an accumulative and positive evidence that the idea of pastoral work is of divine origin and has the Divine blessing resting on it.

The methods used to carry out this principle have varied in different ages, being modified by the beliefs and customs of those employing them. These methods have each exhibited more or less weakness, and for that reason have been subjected to criticism; yet amid these criticisms the principle still remains. The Friends' church is not an exception to the general rule in this regard. Pastoral care in some form has always been extended to their congregations. In their earlier history the methods employed were limited in their detail. The lack of a definite system has often been manifest. Many of our strongest and most devoted men attribute to this fact the lack of growth in numbers that has been so painfully apparent since the first half century of our history. The strong pressure that has been brought to bear upon our membership by the increasing activities of business life, and the sharp competition into which we have been drawn with other denominations, have given a severe test to our methods. The ship has wavered in mid-ocean, and a tremor has swept through the entire structure. Too often the result has been that while other denominations have been used of God in saving the thousands, we were left to be content with the twos or threes, or at most, the scores. In many places there was a constant decline. Many of our most hopeful converts were leaving our fold, and either straying away or seeking shelter in other folds. In some of our churches, especially in the west, the problem has long been a serious one. These questions have met us. How long can we survive these drains? What can be done to check the leakage and reverse the current? Can we stand clear before God and permit them to exist? Must the truths that were committed to our forefathers fail of promulgation for the lack of practical methods? Must our ship go down in mid-ocean and its light be forever extinguished, except in so far as its doctrines have made a place for it in the history of the past? We were driven by our struggle for existence, and by a sense of our obligation to God and to our fellow men, to meet these questions with candor and earnestness.

The doctrines and principles promulgated by our church in its earlier years were so dear to our hearts that we could not be content to let them fall. A positive and aggressive gospel was being preached by our ministers. The power of the Holy Ghost was resting on the word preached as in the earlier years of our history. Under this power many were being converted. This question must be met: Shall we husband the work done and save them to the church, or shall we let them drift to—no one knows where? The result has been that with a knowledge of our weaknesses, and yet with a dependence in the same Holy Spirit that led our forefathers, we have gone forward in this work. We are earnestly trying under his guidance to evolve a system of work that will perpetuate our church and promulgate its doctrines to the world. Increased life is now apparent. A healthy growth has obtained in many congregations, and the church has assumed an aggressive spirit that has not been manifest for many years. In the re-adjustment of our methods, many changes had to be made that seemed trying to devout men and women. Like the eagle during the period of molting, much of the old plumage has dropped off and has been replaced by a fresher, brighter and modern plumage that is better adapted to the needs of the church in its present surroundings. These devout men had failed to distinguish the important difference between our obligation to doctrine and to method. The one is a principle that will stand during all time. The other is a convenient means of promulgating that principle, and applying it to human hearts. The one is unchangeable under any circumstances; the other may be changed every decade if the truth can better be served by so doing. The position of pastor had not been recognized in our church, nor the gift developed, as our methods failed to call this gift into active service. If some hints may be given in this paper better determining the position and authority of the pastor and opening the way for better service in this field, then its object will have been accomplished. The position may be better understood by discussing some of the qualifications

necessary to properly fill that position. The first of these is deep and sincere piety. "The laborer in the vineyard must first be partaker of the fruits." The work to be accomplished is in the spiritual realm, and hence will require spiritual vision to perceive it. The forces to be led, and the conflict in which we are engaged, are spiritual, and therefore will require spiritual conception to organize and direct them. Without spiritual knowledge, one will unavoidably mar the work by the unwise touches he gives to it. The sick must be visited. These may have been speedily brought face to face with death. The record of a past life may have been thrust before him. The fearful thought of meeting that record, and his eternal destiny being fixed in harmony with it, may rest with crushing weight upon his soul. The pastor is naturally expected to sit beside this dying one and administer such instruction and comfort as may be needed. Wrong instruction or false comfort may be the means of deceiving him, and lead him to depend upon false support in this trying hour. Like a blind man in a strange city without a guide, the unspiritual pastor will come in contact with some person or thing at every turn or effort he makes, that will both endanger himself and those with whom he may come in contact. The only remedy for such a condition and equipment for such service is deep and sincere piety. Spirituality is the motive power that propels us on in the work from day to day. Do we depend upon worldly motives to quicken us to duty? They are evanescent and changing and will be inadequate. Do we rely on worldly honor? We must reckon in the account evil report as well as good report. Or if we look for financial inducements to maintain our zeal, a hundred gateways are open to fields in other lines, either of which promises more fruitfulness in material prosperity than does pastoral work. No! "The love of Christ constraineth me" must be our watchword, and so permeate our being as to be our support from day to day. Drink deeply from the spiritual fountain.

Again, the process of building Christian character is formative and not re-formative. Much of the most effec-

tive work must be done with the children and young people. A poet has aptly put this lesson in this terse expression :

“A dewdrop on the baby plant has bent the great oak forever,
A pebble in the streamlet cast has changed the course of many an ancient
river.”

Mark you, it is the baby plant and not the strong oak, the streamlet and not the mighty river, that have been changed so materially by these slight influences. A million dewdrops may glisten in the sunbeams as they hang from the twigs of a giant oak; or a train-load of great stones may be hurled in the current of the passing river, and the majestic oak remain uninfluenced or the rapid current of the river still sweep on in its course. Childhood and youth is the time to do the most effective work, and the pastor should be alert to this fact. Character is being formed. Its edifice, like a thing of life, is rising from day to day. Each act or thought entertained enters into its structure. Whether this monument be satisfactory or unsatisfactory, it will reach beyond the skies and stand through the eternities as a monument of the work done here. If the touches of the pastor are effective, and his influence is a potent factor in shaping characters as is the influence of the parent or the teacher, how pressing must be the need of a pious life and deep religious experience to fit him for this work.

Another qualification for the work is education. “Thou canst not add one cubit to thy stature” was never spoken of the intellect or the soul. There are absolutely no limits fixed in this regard. Progression marks the capabilities of every normal human being, both in this life and in the life which is to come, and it should be the watchword of every pastor. The dizzy heights of power, wisdom and goodness now occupied by the highest angels may yet be scaled in the eternities by that little boy or girl who now sits by your side, but when that feat shall have been accomplished, these angels will likewise have swept on to still higher heights and broader fields in their development. Endless progression lies before us, yet we can never reach the in-

finite where God alone revels and reigns. Education and training are essential elements in this personal development. The duties laid upon the pastor by the church are both numerous and exacting. The membership must be visited, the discouraged and wayward must be helped and instructed, the dead must be buried, the marriage ceremony must be solemnized, the social life, both of the young and old, must be directed into suitable channels and harmless engagements, so that this side of our nature may be properly developed. Strangers must be visited and welcomed, the church must be represented on all public and suitable occasions in the community, both before the world and other denominations, counsels must be held with committees in planning their work, individuals must be advised with, both in regard to their personal experience, and in leading them into such fields of service as shall be congenial and appropriate. Prayer services must be planned for, and suitable leaders provided. The unsaved must be led to Christ, and last but not least of these duties, that I will mention is, The gospel must be preached. In this field alone the responsibility is great. Funeral sermons, Children's Day sermons, missionary sermons, and many other special sermons, aside from the regular pulpit work, will be expected of him. The minister is called of God to disseminate religious truth, to speak of human duty and human destiny. He is a man by whom God speaks and not a trumpet through which he speaks. He is expected to analyze the different fundamental doctrines of the Bible, and to so present them as to exhibit a completeness that will meet the sophistries of the objector, and arrest the downward course of the masses. He is to preach Christ. All this is to be done as a means, and not as an end. The object of the Divine Commission is to save the lost. If he does not measure up to a good degree of excellence in these requirements, he must and ought to step aside and let another take his place. No wonder that Paul, under the pressure of these duties cried out, "That which cometh on me daily, the care of all the churches." Let me add here,

by way of parenthesis, If a congregation of Christian men and women receive such service at the hand of the pastor, does not the law of ethics and common honesty require that they look after his financial support? No one can be prepared to do the best work in these lines without an education. He should have as broad an education in science and literature as it is possible for him to obtain, as a basis for a thorough theological training, which is indispensable for the best service. There are two benefits that may be expected from an education,—first a knowledge of the lesson taught; second a training of mind and heart that will give added power to grapple with the problems of life with which every man must meet. One has aptly said, "Good thoughts are abundant, but the art of organizing them is not so common." This training should be so thorough that a man's thoughts may be kept under the most perfect control. He should be able to wheel them in line for the support of the truth with the precision of the best military drill, or to concentrate them at any time on any given point of the enemy. His strongholds must be taken. The weaknesses of infidelity must be unmasked, the careless and indifferent must be quickened to action, every false hope must be swept away. Conscience must be awakened. This can best be accomplished by thoroughly trained minds. How is this training to be obtained? Opportunities for college and university work may not now be available. This is your misfortune. You can do the next best thing. You can become a student at home. The little fragments of time you have been accustomed to let go to waste may be treasured up, and used studiously for your development. Every minister should so systematize his time that whatever ministerial duties may rest upon him, he may devote a portion of each day to some study that will broaden him intellectually. An hour each day, properly spent in this way, will insure a growing intellect, and increase his capabilities for service. He should not only systematize his time, but method should run through all his work. A definite plan should be manifest everywhere.

A further essential qualification is a knowledge of human nature. This will give you power to read men, and aptness in making approaches to them, so as to give no offence, but to draw from them their real condition, and enable you to aid them by giving wholesome and timely instruction. No two are exactly alike, hence no rule for approach can be stated that will be applicable to all. The field with which you come in touch presents a world in miniature. The difference in disposition, the variety of thought, the personal needs and tastes of each, like a kaleidoscope, present a variety of individualities. Each will possess a disposition peculiar to himself, and will require as distinct treatment as is represented in the difference of disposition. Piety will greatly aid you, culture and education will do their part, and training in the school of experience must not be undervalued; but all these combined will not supply you with tact necessary to enable you to make satisfactory approach to the variety of character your field presents. A fair degree of ability for this work may be obtained by a careful study of human nature, and by cultivating an acquaintance with men.

The position of pastor indicates that one must be an organizer. The church to which he may be called is not his field, but his force. The field is the world. The church that he is serving is his force with which to carry the bread of life to the field. It is not the man who can do the work of ten men, but the man who can get ten men to work who will succeed best. Bright talents may exist—clear gifts may have been bestowed—and there may be a willingness on the part of each to contribute to the work, but there can be no marked degree of success without organization. It will be a reproduction of Babel where neither can understand the other; or like a blind man trying to fell a tree with an ax; two blows will seldom fall in the same place. The tree may be felled, but not without the waste of a vast amount of energy. It is the well-directed blow that will most rapidly fell the tree, and it is the good organizer, who is able to make the work accomplished by one member sup-

port that which is accomplished by every other member, that will be able under God to succeed best in his work. This leads to the consideration of another peculiarly interesting phase of the pastoral work in the Friends' church. Some alarmists, doubtless sincere in their views, cry out, "One man power!" and eloquently declare that we are losing our identity as a church. Some are free to go still further and declare that our spirituality is gone, and sigh for the good old days of the past. The question presented then is, "How far should the pastor's power extend in executing the plans outlined in the system of organization? With what authority has he been vested?" It is not so much a question of authority as it is a question of harmony. When a true pastor reaches a place where authority is to be used the utmost tenderness and sympathy will clothe him in all his movements, yet decision will be manifest. There must be authority delegated to some one. Every enterprise that is carried to a successful issue must have a head to it. Unity of thought and harmony of action cannot be maintained without it. Can a college prosper without its president? Is it to be expected that the government of a city or state will be a success without its mayor or governor to execute the laws? Or that our national government will fill its mission in protecting the liberties and happiness of its people without the president to guard its interests? True the legislative and judicial departments will serve as safeguards against weakness, or a lack of patriotism on the part of the president, but William McKinley will be held responsible for the success or failure of his administration. There is equally as clearly the necessity of some head in directing the affairs of the church. The pastor is properly that head, and he will be held responsible for the success or failure of the church where he is serving. The monthly meeting, however, will always retain to itself the exclusive right of final decision. The pastor then is acting for the church at large, and if he be judicious he will move on with his work, always exhibiting that sweetness of spirit and sympathy of heart that will win its way. In our system of

church work other members of the church will necessarily be assigned to places of responsibility. The superintendency of the Sabbath School, the presidency of the Christian Endeavor, the chairmanship of the missionary board, and many other places of responsibility will need to be filled by Christian men and women. The heads of these different departments must have authority granted to them. The superintendent of the Sabbath School has authority paramount to every other combined agency during the sessions of the school, but he has no right to arbitrarily rule in a class on a question that more properly belongs to the teacher. He also has rights and the superintendent should regard them. The attitude should then be that of counselors rather than measuring authority. The pastor should be familiar with the detail in the workings of every department of the church. The development of each of these departments should be considered in its relation to every other department of the church work. In this way only can wise conclusions be reached.

A further qualification for pastor is a thorough knowledge of the Bible and aptness to teach. It has been said of Jesus that there were three books that he studied from which he obtained power to move men in his ministry—human hearts, the book of inspiration, and the book of nature. His mission was to help mankind, and he devoted all his energies to that work. His messages were drawn from the Bible, and his power to illustrate and enforce them was drawn from the book of nature. This was the vehicle with which he conveyed the message to those who heard him. The Bible remains to-day to be the same great source from which our messages are to be drawn, and the pastor will find a need of its treasures in all his work. Is there a tendency among the young toward romance? The simple story of Joseph is not surpassed in any book of fiction. Is there an inclination to read law? The Mosaic code lies at the very foundation of that subject. Is there a relish for poetry? The Psalms of David and some others of the poetic books of the Bible contain as fine strains of

poetic excellence and elevation of thought as may be found among the bards of more recent date. It contributes much to the history of our race—possesses real merit as a book of literature—and contains some as fine specimens of logic as may be found among the masters of any age; yet it is not from this point of view that we are to behold its chief excellence. By it stubborn hearts are subdued, hard hearts are broken, proud hearts are humbled, and the wounded and distressed may find in it a balm and a consolation without which they could not be comforted. A knowledge of the Bible and aptness to impart that knowledge is an equipment without which no pastor can hope to succeed. He needs it in every department of his work as a means of instruction and comfort to others, as well as a source from which to draw the daily supplies for his own soul. This book, and this book alone is the means by which we become acquainted with Jesus of Nazareth; and with his mission to this earth.

Some practical suggestions as to how this work may be best accomplished may be helpful to the active pastor and enable us to see more clearly his position and power.

In your family visiting you should not remain too long so as to become tedious, or to leave the impression that time is no object with you. You should soon direct your conversation to such subjects as will introduce the real object of your visit, that of helping them in their spiritual growth. If you call on a business man at his office or place of business, and find him engaged with a customer, do not intrude your presence so as to interfere with his business. A simple nod of recognition and a pleasant smile is often sufficient, then withdraw and renew your visit at some future time. If you interfere with his business, as you may do if you disturb a customer, you will become an unwelcome caller at that office, and it will close the way for your work with that man.

In visiting the sick do not press the matter of always seeing the patient. There are times when it is better that he be not disturbed. A call at the home and an expression

of sympathy and interest is all that is needed on some occasions; yet if there be doubt as to the spiritual condition of the sick no time should be lost in ascertaining his state of mind, and in directing him to Christ. Be sure your dealings with him are thorough. No surface work should be done. No false comfort should be given. His real condition should be opened up to him. He should know the awfulness of sin and the danger of delay, then Christ should be presented to him as a present Saviour and complete cleanser. When death comes to the home and you are called upon to direct the funeral service, care should be exercised that it be properly done. Never be late on these occasions. The family will already have been subjected to severe nervous strains, and it is criminal for you to add to this by carelessly being late. Your service is not for the benefit of the departed, but for the comfort and warning of the living. Care should be taken not to unnecessarily open the wounds that have so recently been made, but rather to heal them. A suitable modulation of voice should be observed. The service should be informal, avoiding as much as possible the appearance of program by announcing a song, or prayer, or any other part of the service, but let each without delay or haste bring up his part. Suitable Scripture lessons are always helpful. Your temptation will be to speak in too high praises of the departed. This should be avoided, yet suitable lessons may be drawn from the life of the individual so as to impress duty on the living. You should always visit the bereaved soon after the funeral service. Neglect in this regard is inexcusable. Never neglect the children in your work. They are sensitive to your influence and will respond readily to any proper effort that is made in their behalf. Enter into their lines of thought. Ascertain their needs and tastes. Sympathize with them in their trials, and always be ready to give a proper turn to any circumstance that may occur so as to make suitable impressions on them. Often these early impressions are the most durable, and will be the most potent in shaping their future lives. The rule is that if you win

the children you retain them, and through them reach the parents. Take an interest in children's meetings. Keep in close touch with all the departments of church work, especially do not neglect the Sabbath School or Christian Endeavor. Labor to direct rather than to suppress in all these departments of work. Be much in prayer. Cultivate a devotional spirit, and maintain an acquaintance with the throne. Here is the source of all your power. Avoid taking sides when differences arise, and never use the pulpit as a means of making personal thrusts at any one in your congregation. It is dishonest to take advantage of a man in this way as he has not the opportunity to reply to you. It is degenerating to the pulpit, and detestable in the minister. The gospel is replete with themes relating to human duty—human possibilities or human destiny. These are both elevating and timely, and the Holy Spirit is always ready to place his seal on work in these lines that is undertaken with a proper spirit.

The work of pastor is a progressive work and should continue to improve as the years go by. He should fix in his mind a high ideal of excellence in the work and make it his purpose to reach it. The lack of this ideal has often been the means of quieting those noble aspirations that reach up to a truer, stronger, more noble and elevated manhood. Fix the ideal high, then lend every energy to reach it. The standard of your ideal will have much to do with determining your sphere of excellence. A little girl less than three years old was told that she must be good. She responded by saying that she would be as good as Blank, and called the name of her mother's pastor. This was her ideal. The little boy fixes his ideal as he watches the movements of his father; the girl as she contemplates the work of her mother. Many a pupil has patterned after his teacher, or some character in history, and has fixed his position in life to correspond with the ideal he has in mind, be that ideal high or low. Let me insist that your ideal of excellence in your work measure up to the standard of the most perfect excellence that example or imagination has

pictured before you, then bring your work to your ideal in every detail possible. Strong Christian characters in all ages of the past will impress their excellence on you. Luther with his masterly faith; Bunyan with his great patience; Baxter with his spirit of devotion; or the fidelity of Fox; or the enthusiasm of Wesley; the broad-mindedness of Penn; or the merit of Grellet, or Spurgeon, or Phillips Brooks, or Elizabeth Fry, will be among the many to whom your mind will naturally turn as you look about you for a standard. Or perhaps David or Paul or Timothy or John, with his tenderness and love, will be the one most impressing you. Alas, as we are looking for excellence and turn the search-light upon any of these lives, its power will reveal in them some little fault, or weakness, or imperfection, that will mar the picture that has lived in our imagination. Look higher! There is a pattern that stands out in such prominence as to eclipse the excellencies of all these combined, and the longer you gaze upon him, the more you investigate his merits, or the deeper you search into his treasures, the stronger will be his claims upon you and the more gladly will you fix him as your standard, and bend every energy to meet his perfections. I speak of Jesus of Nazareth. He alone is the perfect pattern. The pastor who takes him as a model and studies to know what he would have done under such circumstances, and what he would like to have him do, and seeks for his strength, and the crowning of his blessing in all the little details of his work, will under God be a blessing to any congregation with whom he may labor. Search into the great doctrines and precepts of his gospel, and fearlessly and earnestly proclaim them to the masses with whom you meet. Be imbued with his love and let it flow out to all mankind. Have your heart touched with his sympathy and break it as an alabaster box upon the lives of the sorrowing about you. Let the spirit that lived and ruled in his life permeate your entire being, then will fruitfulness and blessing crown your life work, and when unnumbered little things that you have done have been forgotten, and your web of life has been

woven, others will rise up and call you blessed, and as a reward for your prayers, and tears, and labors, you will hear the whisper, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me: enter thou in."

The Chairman (Edmund Stanley) : The subject is open now for general discussion. You will remember that the paper read last evening was not discussed, and the two papers are so closely allied that I understand it is the intention that the two be discussed at the same time.

James Wood, of New York : The paper to which we have just listened is certainly an interesting one. With many of its statements I am in entire agreement. My criticism of the paper would be that I think it was largely prepared from the wrong standpoint ; that is, the standpoint of regarding the position of pastor as an office rather than as a person having gifts of the Lord which he is to exercise and use for the benefit of the church. My understanding of the paper is, that it is from that standpoint that the subject is presented, the standpoint of the official position and the duties pertaining thereto. Man is said to be an imitative animal. We naturally imitate others, and we fall into established lines. Now, in speaking on this subject, I desire to say that the yearly meeting which I with others represent upon this floor was the first yearly meeting in the world to adopt what is known as the pastoral system, and to recognize pastors in our meetings, and that has gone on without any interruption to the present time. And my position upon the committees of the yearly meeting upon this subject has brought me into very close touch and relationship with this work ; and what I say in regard to pastors, I wish you to understand as not intended to reflect upon pastors of any other yearly meeting, but as based upon my experience and observation with some of those in our own yearly meeting. I find that this has been the case ; that when a person is recognized as a pastor, he or she at once concludes that it means just what the position of pastor means in the other churches, and at once supposes

he must fall in line with all that the pastors of other churches do. Now, my friends, there is a fundamental error out of which this grows, and it is that fundamental error upon which I wish to speak. Every other church but the Society of Friends has received down from past ages some measure of the idea of sacerdotalism. At the time of the Reformation it was continued into all the Protestant bodies. This idea has been modified in subsequent times ; but it exists wherever the official position is supposed to carry with it this, that, or the other authority, beyond the immediate exercise of the gift which the position recognizes. Now, that is fundamentally antagonistic to the principles upon which the Society of Friends is founded. This office, with authority brought down from past ages in the history of the church as pertaining to the priestly office, is in violation of the principles and fundamental doctrines of the Society of Friends ; and it is wrong—it is worse than wrong—for us to practice that which is antagonistic to the principles upon which our organization is founded. Now, let us look at some of these things pertaining to this office. The paper said that marriage ceremonies must be solemnized. Right here George Fox took a clear, distinct and emphatic position, that men and women were to marry themselves before the Lord, and the Church was to witness the ceremony, that a person had no right, whatever the law of the land might be, to presume to solemnize that ceremony ; he was exercising a priestly function that has come down because of its priestly origin, and that is priestly in its character wherever it is attempted to be exercised. And so with a great variety of official duties which the ministers of other denominations perform under the idea recognized by their various organizations. But these ideas are always antagonistic in this particular with the principles of the Society of Friends. Now, there are a great many ways in which this idea creeps into the minds of the pastors. There seems to be a sort of sacerdotal bee that keeps running in the bonnet. We talk about men getting a presidential bee humming in their heads, and it influences them all their lives ; and this ecclesiastical bee that gets into the mind of a pastor is all the time tending to shape him more and more

in that direction, until we get this official idea ; and it is that to which I wish to draw especial attention as being in violation of the fundamental principles of our organization. The error comes in our imitation. There is where it comes in. It comes in our imitation of others, and that is what I want particularly that we may guard against. There are some in our yearly meeting who seem to take a particular pleasure in being called "reverend." Just analyze it and see what that comes from. It comes right down from sacerdotalism. It is based on the idea, and it is fundamentally wrong. I speak in all kindness. It is simply the result of that quality in our human nature which causes us, unless we are very watchful, to imitate others about us. Now, I think we need not be ashamed of the doctrines upon which our denomination was founded ; and I think we need not hesitate to let the world know that there are certain things that we do not recognize and which we cannot do. Friends, the world admires above everything loyalty to conviction and principle. The world honors it, it is attractive to the world. There is nothing you can do, nothing so attractive you can present to the world as a true idea of self-sacrifice and earnest conviction to duty. Now, I say this with feelings of all kindness in my heart. I have presented this subject that it may be thought upon, that we may reflect upon it, and see just where we are, and that we shall be careful to make our practices conform to our theory.

The Chairman : I see a large number of faces in this audience that from the very expression I know the members want to talk ; several have indicated that they would like to be recognized. I hope the speakers will remember this is our last session, and divide the time.

William L. Pearson, of Iowa : I would say that we had better take a half hour beyond the time we set than to break in upon a subject of such importance as this.

Isom P. Wooton, of Iowa : I tried to get the floor first of all on this subject for the reason that I did not want to

be thought as answering anybody else; but it is right on the point that our Brother James Wood has presented to us that I want to speak briefly. Now, that there is a custom in the West of attending, on funeral occasions, to the wants of those bereaved, and that there is a custom in the West of attending on marriage occasions, according to the wants of those being joined in wedlock, none of us want to cover up, because we think it is right that such relations should obtain between the ministry and the people. And I think we can say it without the least thought of the idea of sacerdotalism. The fact stands clear before us, so far as marriage is concerned, that there is a legal side to marriage, and you never can get away from that. To illustrate. There is a legal side to our expressions. The world used to try to make us swear when we gave testimony, but our people fought the battle fairly through against the violation of God's word on that, and the courts gave us the right to simply say yea, and to let our yea be yea and our nay, nay. And that is just as legal before the bar as an oath, because the nations have made it legal. Now, the time was when George Fox had to face this question of marriage, when there absolutely was no legal marriage except by the priest. He was facing the obligations that stood right there, and if a man answered the demands of the law, who was a minister of the gospel, he must answer the demands of the law as a priest. But when this subject had been fought through on the George Fox basis, the nations gave the liberty of joining in marriage individuals on their own word and on their own responsibility. But our States and our nations require some one to give testimony to the fact, and make it a legal record. It allows a meeting to make the record, if the solemnization of the marriage is performed in the presence of the meeting, and so the meeting becomes the priest if we take the sacerdotal idea, the meeting becomes the priest that solemnizes the marriage from a legal standpoint, and the courts regard the meeting before which the marriage is solemnized, as the official member is the solemnization of the marriage. The courts will allow, also, at the present time, any minister of the gospel to be a witness of the marriage, and to attend to the functions which

are required under the law of a proper record in the matter. When we took hold of that interest in the West, we did not take hold of it in any sense as a priest, but we simply answered the demands of the law—that, and that alone. There are no priestly ceremonies ; there is nothing of the kind in which you might suppose at all that there was priestly intervention. The simple fact of asking the parties if they now do this and that, and they answering to it, and asking the people who are witnesses if there are objections to these persons being joined in marriage, is simply answering the law, and the simple little record that we make that such and such were joined on such an occasion are just simply legal relations—nothing more at all. But the important side of this, as well as the important side of the care at funerals is, that instead of the minister's asking the privilege of solemnizing marriages, or asking the privilege of officiating, as we may call it, at funerals, the people have come to us. I remember the first time that an individual came to me to speak to me about attending a marriage. When the young man came and asked me about it, I said, no, I couldn't perform the marriage. I was conscientious. He pressed it upon me. He said it was the desire of the lady that he was to marry ; she wanted me to be present and join them in marriage. I took it under consideration, and laid it before the elders of the church ; and one of these said, " If my son or my daughter were going to be married, I would want thee to attend to the official side." The eldership, without a single voice against it—good, noble men and women—said they thought it was the proper thing for me to attend to it. And I did that thing ; I did it carefully, feeling a little misgiving as to the real relation, whether I was not violating some of the principles of Quakerism. And from that point on, I have been studying the question. Now, there was a family, a young family, they took me almost as their father, and they came to me for advice and counsel. I could have said no, and turned them out to some other church ; I could have gone stiffly against the demand and wish of others, and I could have lost these persons to the work in which I was engaged. As I look over it, I see in

it the ordering of God, to bring these people nearer to me, and to make the children of these parents feel that I was connected with them as a gospel minister in the care of their lives. The solemn occasion of bereavement is one of the great instruments in God's hands to bring us, as the ministers of God, close to the people. We are not as priests, doing this as a service on the line of a sacrament, but we are doing it in the sympathy of our hearts as God's ministers to those that feel that we are the right persons to be present on that occasion, and take hold by the hand of love and sympathy everyone that is bereaved and sorrowing. And always when that is the case you will find more unity in heart with the one that has cared for them in the time of their suffering. It is for this that I plead. I do not expect to be called to marry any of our Friends in the East. They may have it just as they please. I never asked anybody in the world for the privilege of marrying them, and I never will, but when God lays it upon me by the request of other people, I do not know how I am going to escape from the responsibilities that are upon me in this way to reach the hearts and get into the homes, and the relationship that I bear to the hearts of the people that love to have me present. And so, God's blessing rest upon us from all sides of this question is my desire.

John Henry Douglas, of Oregon: I have been interested in all that has been said and written and read, yesterday and to-day, but much more on this line. There is much on these lines that might be spoken profitably, and I believe, as we look toward the closing of this subject, that it would be for our help, and for the glory of God, if we strike the great key-note that must attend the work of the church in connection with the ministry all the way through. First, a minister must be supernaturally called of God to this work, and filled with it. The constant attitude of his being before God must be, "Woe is me if I preach not the gospel." Anything short of this will be attended, as the old Friends used to well say, with mixture. There

are a great many good speakers, moral teachers, essay writers, sermonizers. They have their place, so have editors' editorials, articles from ministers and from members in our papers. They are very useful and very important, but we do not dare to put that sacred word to these authors, "supernaturally and divinely set apart" for their work. The ministry of the gospel is unique in itself. There is nothing like it under heaven. If we can hold to this always as a people all these other matters will be very easily adjusted, for we are supposed to be a very wise people. That is indicated by the multitude that would like to speak on this occasion. This, then, is the foundation; are we as ministers of the gospel recognizing, do we still recognize as a church, this fact, that the minister of the gospel must be divinely ordained, divinely called, divinely equipped and qualified? Do we recognize, secondly, that his service must be attended always by a direct and immediate impression and call of God? Is that so? (Amen.) This does away with the barrel of manuscripts. The Lord gives the whole thing. I am not objecting to manuscripts, essays, articles; but when I stand up, and when my fellow ministers stand up, before God and the people, it should be in the name and power and authority of the Holy Ghost immediately resting upon us. Is that so? Is that right? (Amen. That is right.) I think one of our main troubles to-day is that we have called that ministry that was not, strictly speaking, ministry. Let everything have its place. Let us never lose sight of this fundamental. Now, practically speaking, how does it work out? In the beginning, Quakerism, as William Penn said, was primitive Christianity revived. There is the example in the apostolic times, commenced on Pentecost. They were all filled with the Holy Ghost. Peter began to preach under the direct power and leading of the Holy Ghost. And I believe that is the ministry of to-day that is of God, the ministry of to-day that God blesses in the salvation of souls, and no other. Argument never convicted a soul, and an essay never did. Nothing but the direct power of God's Holy

Spirit ever convicted a human heart ; and it is a remarkable fact, when you read the history of this matter, that many learned, eminent, great men and women, in the world, have been convicted under the simple witnessing of the simplest and most ignorant, that were wholly spirit-filled. You remember the story of the preacher, told at every new place where he would go, of the great man that was converted, and when he was examined by the Presbyterian Church as to his convictions, the preacher was very anxious to know what sermon it was or what part of the sermon had touched him. " Oh, it wasn't anything you said at all," he answered, " it was the poor woman who rose in the congregation, and in tenderness and brokenness, bore her testimony as a witness for Christ." That was what convicted him. And it is so with us. Is there a converted person in this house that was ever convicted and led to Christ by an article ? Now, God help us as a people, leaving this Conference to-day, to make this a matter of special prayer in all of our meetings, our churches, our ministry and oversight meetings, that Jesus may be visible before us all the time. It is our only safety, the only way that we can be perpetuated. Take my experience. I commenced in the work as an evangelist called of God without any question. There were none of these papers, none of these helps ; we had no periodicals, nothing but the Friends' libraries, and they were good. I read all the old books. I claim to know what Quakerism is so far as the books go, and even to the old minutes ; I spent weeks and months in the old country digging away among the old papers. I think I know what Quakerism is, from all that has been written. But, dear friends, the point is this. I studied alone, had no pattern, no example, except such as I read in the Bible and in the biographies of those that had passed before me. And, by the way, I will just say that biography reading is what we need as preachers ; find out the line of success of the men of God, and you will find in every case that they were men filled with the Holy Ghost and fire, both learned and unlearned. Wesley was a very

learned man, and you know the peculiarities of his ministry. George Fox was comparatively an ignorant man, and yet he was more successful in his day and generation than even John Wesley. It was not the question of brain at all. It was not the question of intellect at all. It was not the question of culture at all at this point, and never will be, and is not this morning. It is supernatural, the whole thing. The supernatural takes the natural, takes the ability, the talent, the education, or whatever it is, and puts the vital power and force in it. I remember a Methodist minister saying to me not long ago, that when he went before the Conference to be examined about this matter—he had been saved and called of God to be a witness—"I could not have turned, if they had asked me, to the book of Acts; if I had found it, it would have been an accident"; but the doctrine of the book of Acts was in his heart and his experience. "But," he said, "when they saw my string of fish"—do you know what that means? (Yes.)—"when they saw my string of fish they licensed me to preach."

(Time extended by consent.)

God intended that the ministry should be a success, first in the conviction, second in the salvation of souls,—because not everybody that is convicted is saved, but nobody is saved except he is convicted, and nobody is convicted except by the Holy Ghost, and none but Holy Ghost ministers are successful in the conviction of sinners. (Amen.) Now, we must not depend on the ministry. You understand, you are all intelligent people, you understand what I mean by this. We must have the ministry, we must have the human side,—but I am speaking of that without which everything fails,—we must have a ministry, then, that God called, God appointed, and God empowered, and then trust this world in the hands, so to speak, of the Holy Spirit. We preach, we labor, we study, as though everything depended upon us, when the fact is, we know, that it depends wholly upon the Holy Ghost; and the simplest testimony attended by the Holy Ghost in utterance, and

carrying the simple truth, no matter how simply, how feebly, is made effectual in the conviction of sinners and in the salvation of the people. As a people we want all these collaterals, and we can stand all of them if we have the foundation right. It is a good deal like it was in Norway. Andrew Dow was my interpreter, and others, a long while in that country. They have very little discipline, a little pamphlet of four or five pages. I said, "Why, you have such a little discipline." "Yes," he said, "we are a little people, we can't stand much." Beloved, we can't stand much away from the fundamental. Having that, we have that which God can use; the danger then is the multiplication of machinery, the monthly meeting, and the Conference and all these things which seem so important. We may be so carried away with what the Conference is going to do, what a new discipline is going to do, what the yearly meeting is going to do, what a combination of yearly meetings is going to do, that we shall lose sight of the underlying fact that it is by the immediate power and call and supernatural working of the Holy Spirit of God in this world. I went out as I have said; I knew nothing except the Lord, and I knew but little of him except in the power of his spirit in regenerating me, in saving me through faith in the atoning blood of Jesus, and the filling of his spirit, and I told the story the best I could. A man came to my house once when I was in New York, pastor there, and wanted to know how I gained my position in the church. He was very anxious for a position. Well, I told him I didn't know; that wasn't my side of the question; I couldn't give him the history of it. I sat half a day with him and then got tired out, and turned him over to a good elder in the person of my wife, and she took him in the afternoon. He has been seeking a position in the church now for about twenty-five years. The last I heard he had gone out of the church, and I felt greatly relieved. If a man is called, God has a beginning for him. If he goes into a prison he can preach there as well as anywhere. George Fox did as good work in prison as anywhere. A

large majority of the epistles came out of the prison. The best literature we have for the church came out of prison walls. A minister may do his work just as well in a dungeon or with his feet in the stocks as any other way. I say this intentionally here, because I am a little bit jealous that sometimes we may seek an easy place. I say here that the gospel of Christ calls for as much sacrifice to-day as it ever did. If a man is called, he is called into battle, not into an easy place, not into a salary. The Lord knows we do not get as much as we ought to, or half as much, but I am not on that line. We can get along without any salary. God will take care of us. I am not talking about the church now, I am talking about God-called and God-appointed ministers. They must preach, pay or no pay. (Amen.) I was so filled with this blessing that I would have been willing, if I had had the means—and I did have some when I started—to have paid for the privilege of preaching, five or ten dollars every time I preached, and glad to do it, rather than not preach. I would have been glad, and I have done it hundreds and hundreds of times, to camp out under the greatest discomfort ; I have traveled from one ocean to the other ; I have seen more than fifty thousand souls led to a profession of Christ in these trips. I have camped in places where we drank the water at night because we couldn't in the daytime if we looked at it, and in the morning we got away as soon as we could. This work means to go beyond the regions of comfort, to go into the torrid regions, if necessary, or wherever we are sent. I want to say to every God-called man here, don't think for one moment of a profession ; the Lord save us from professionalism in connection with the ministry. (Amen.) We lost a preacher not long ago because he wanted to be a clergyman : I believe it was nothing else, the dignity of his profession. This man occupied a professional position in the providence of God. Dr. Thomas here is a professional man ; I do not know how many doctors there are here, but there are no doctors of divinity that I know of. No, no ; we are heading them off. If a man wants to be a doctor of divin-

ity, farewell. Ah, beloved, we have a calling that is as high as heaven and as deep as hell. We have to battle with sin in the person and leadership of his Satanic Majesty ; but, thank God, the power is in his name, and in the power of the Lord God of Hosts we enter into this work. Henceforth thou shalt catch men. Every God-ordained and equipped preacher captures men ; and if you have been preaching for five or ten years, or even for three or one year, or six months, and God has not given you a soul, you hunt the first altar,—on a train is as good a place as any,—and ask God to show you the trouble, to show you the difficulty in this matter. You have got on the wrong line, or you are not fitted for the place that God calls you for. I insist upon it that a called and divinely inspired man will move the people. They will not all be saved, but they will all have a chance, and multitudes will be saved, churches will be filled up. And on this line, which is fundamental, I may speak as I leave this Conference ; and I believe, in closing, that there has never been a time when there were more in number who sympathized with this view than to-day. Now, there may have been more on the other line that have been beguiled. Brother Wood, I believe a great deal of this thing, this mistake, is more by being beguiled, than any real conviction about it. Mistakes have been made. Now, what we want in this Conference is to correct them. I do not believe we have a man here that would say we want a professional ministry, or that we want sacerdotalism in its spirit or in its letter. I do not believe there would one hand go up here to say they do. (No, no.) Now, if anyone seems to do it, it is the congregations ; they are too exact ; they make this state of things more than the preacher ; they want a fine sermon, they want this and they want that. (That is it.) I say to you that with ordinary intelligence, sanctified by grace, simple God-given testimony for Christ is good enough preaching for you, and it is good enough for me. When you get more than that it is to multiply the blessing of God, and we have no business to complain if that is what we have.

I have had a good deal to do, having been superintendent on a large scale in this work for ten years or more, in connection with the ministry and the congregation, and I found in latter times that I had to talk more to the congregation than to the ministers. The demands of the congregations are too hard upon us, and will ruin the church and ruin the ministry. We want to go into competition with everything; we want something that looks a little better; we want a clerical appearance; we want the attractions that come. I do not care how attractive things are, so far as that is concerned, but all these attractions without the electric spark will utterly fail. And so, friends, Quakerism and Quakers have a place to-day, even more than ever before in the history of our race. George Fox's spirit was universal. Before he died he preached to nearly every nation on the face of the earth; right in Jerusalem where we are working now, and in almost every country in Europe he had missionaries, and in Africa. We are repeating ourselves. Why? Because we are coming back to the first principles of the apostolic church and work, and the first principles of Quakerism; and God help us to extend out, to take an influence from this conference that shall reinforce this very line. God bless the "American Friend."

I have never felt as much sympathy, and prayed as much for Brother Jones as I have in this convention. I know I have written to him sometimes when I suspect he wished I had kept the ink in the bottle, but I have always written, I think he knows, with love and tenderness, and I bid him God speed. So I say to these others of our publishing houses. Brother Raidabaugh, do you know how I feel toward you? (Yes.)

Dear friends, have we got an equipment? Are we divinely called. Persons have often come to me and wished me to explain about the call, tell them about it. There is not a man in this house that is divinely called that can do it. I have been written to to write it out, but I cannot do it. It is a record above, made, I know, beyond a possibility of mistake; in all these forty-four years I have been in the

ministry I know God has called me, and I give God all the glory. In the midst of the oncoming pressure to bring us away from the foundation, we will stand as a people where God has planted us, relieved from all dependence upon everything except upon God himself, who directly calls and directly attends every true minister for the salvation of souls and for the building up of the kingdom of God until he shall come and shall say to you and to me, "Well done."

The Lord bless us and keep us as ministers of the gospel, plain heralds of the cross of Jesus Christ. Do not preach doctrine, do not preach philosophy, do not preach science.

Let Brother Stanley teach science. Do we find it in the Master's sermons? Do we find it in the apostles' sermons? Do we see it in the practical working out of the apostles' work in establishing the church? In the conferences that met, over and over again we are told they were filled with the Holy Ghost. And they prayed. And what happened?

Oh how I did long that some how or other we could have a Pentecost here such as they had a few days after Pentecost when the very place was shaken. I have seen it in reach; it has been wonderfully so several times. We want that same thing to-day. Sinners are as hard to reach as they ever were; God's power is just the same as it ever was; and he will come into this relationship to us more in the near future than ever before. For there is a future before us that God appoints and God ordains. I said the other day, and I have said it since I came here, that I wished I was only twenty-five years of age,—does anybody else feel that way?—when I see the work before us; and the greatest trial, I will say, that I have had in the last few years, was to feel compelled by the pressure of physical difficulties to tone down. My heart was as earnest and ambitious for God and the salvation of men as ever; but I must quit the field and be laid by, as I have been for eighteen months. I have spoken more to-day than I have any day in eighteen months. What it will cost me I do not know. If it should be my last, you know how I feel, you know my life. I have been from one end to the other of this country, from

one end to the other over and over again, and twice on the other side of the ocean; and what I have done I have done by the grace of God. And I am so glad he has had the right of way and has used me as he has; and I am glad as I see these younger Friends, this dear brother and sister Malone, and I could name many others who are on the same line. And as a body, I think we are all on this line. There is not a note of discord. Let us maintain this line, and take on all the wheels and balances that we can use upon this platform for the carrying forward of the Master's mighty campaign, all that were ever used under heaven. It is the grandest and most wonderful campaign; and in a little while he who has led us forth in detachments will come in glory, and will gather an army such as the angels will almost worship, because we shall sit with him upon his throne. We do not read of any angels sitting upon the throne. And we shall be heirs of God, and joint heirs with Jesus Christ, and forever unite with him in the future enterprises and the future work that nobody in heaven or earth knows anything about except him. He that sitteth upon the throne knoweth. The prospect is glorious. It opens out to us with infinite delight. And to him be all the glory.

Dear friends, I thank you. I do from my heart thank the president, thank the congregation, for giving me this opportunity, allowing me to take up the time; and may God bless the words.

Allen Jay, of the Business Committee: There are two things we may do. We may reconsider our proposition to adjourn at twelve o'clock, or else we must have the other paper read now. There is a paper here written by Mary Mendenhall Hobbs, on the subject of elders. It is on the program. We have heard a great deal about ministers, and as this paper is very much in harmony with this same subject, I propose that the Business Committee now offer this paper to be read at this very point, and then throw the discussion open, and the discussion can go on until we want to go home.

Timothy Nicholson, of Indiana : Let us hear it. It is the second woman on the program.

William L. Pearson, of Iowa : I suggest that we ask the ladies below to extend the time of our dinner one-half hour.

The Chairman : The chair has in mind the idea of trying to adjourn at 12.30. I thought the Conference would be willing to extend the time, and we are trying to work toward that end. The discussion will be carried on for a short time after this paper has been read. The paper will be read by Mary E. Cartland, "The Position and Function of the Elder." The author of the paper, Mary M. Hobbs, is not present.

Mary E. Cartland : I am very sorry that Mary M. Hobbs is not present to read her own production, but inasmuch as she is not, I will give you her thoughts as best I can.

THE POSITION AND FUNCTION OF THE ELDER.

BY MARY MENDENHALL HOBBS.

In the succeeding pages the attempt will be made to define what the Society of Friends has considered the necessary qualifications for eldership, and what it has desired and demanded of those raised to the "station of elder." It is evident that George Fox had no intention of forming a new denomination, but rather desired to reform the church by reviving primitive Christianity; when, however, those converted under his ministry began to hold meetings, it became necessary to formulate some common system of action. He found the needs of the people of his day not far different from those of the converts in the apostolic times, and for similar reasons he was quick to recognize the diversity of gifts. This was in sharp contrast to the ecclesiastical hierarchy from which the people came out. As the apostles and the early church had "no head but Christ," and considered themselves the "body of Christ, and each

one members in particular" (1 Cor. 12 : 27), so the early Friends repudiated all human headship, and returned to the New Testament form of government. While this is undoubtedly in accordance with the mind of him who said, "One is your master, even Christ, and all ye are brethren," it is the most exacting on the individual member, who may not stand and query, "What shall this man do?" but must make haste to follow the Lord for himself. Thus the diversity of gifts as taught by the Apostle Paul (1 Cor. 12), became one of the foundation stones of the new denomination. "Now there are diversities of gifts but the same spirit." "But the manifestation of the Spirit is given to every man to profit withal." "For to one is given by the Spirit the word of wisdom, to another the word of knowledge, to another faith," and so on.

"Having then gifts differing according to the grace of God that is given to us, whether prophecy (that is, preaching), let us prophesy according to the proportion of faith; or ministry, let us wait on our ministry; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness," and as the bond that would hold this seemingly loosely organized body together, Paul added, "Let love be without dissimulation. Abhor that which is evil, cleave to that which is good." (Rom. 12 : 6-9.)

As early as 1657 George Fox thus writes to Friends: "Be faithful to God, and mind that which is committed to you, as faithful servants laboring in love, some threshing, and some plowing, and some to keep the sheep; he that can receive this let him, and all watch over one another in the Spirit of God." It is evident that at that early date, the members of the different meetings were exercising these various gifts, some preaching, some caring for the new converts, and all laboring in love without any particular form of discipline. This state of affairs, however, was not adapted to any human organization, and at first, ministers' meetings were appointed, to which, in 1674, George Fox

thus writes : " Let your general assemblies of ministers examine, as it was at first, whether all ministers that go forth into the counties, do walk as becomes the gospel, for that you know was the end of that meeting, to prevent and take away scandal, and to examine whether all that preach Christ, do keep in his government, and in the order of the gospel, and to exhort them that do not." Here we find advice for the oversight, which was later delegated to the elders.

Quarterly meetings were next established, and " as truth was spread, and Friends were grown more numerous," George Fox was moved to set up monthly meetings. As with the early church, the care of the poor was one of the first considerations of our Society; many of the members were unlawfully deprived of property, the meetings labored for redress. Also great care was taken in the registration of marriages, births and deaths, and finally in the exercise of spiritual care over the members, as offences crept in and some fell away from their Christian experience. Long before the appointment of elders by the meetings, George Fox thus writes : " In all the meetings of the county two to three may be appointed from them to go to quarterly meetings to give notice if there be any that walk not in the truth, or have been convinced and gone from the truth, and so have dishonored God, and likewise to see if any that profess the truth follow pleasures, drunkenness, gaming, or are not faithful in their callings and dealings, nor honest, but run in debt, and so bring scandal upon the truth. Friends may give notice to the quarterly meetings (if there be any such), and some may be ordered to go and exhort them, and bring in their answers to the next quarterly meeting. And to admonish all them that be careless and slothful, to diligence in the truth and service of God, and to bring forth heavenly fruits to God, and that they may mind the good works of God, and do them in believing on his Son, and showing it forth in their conversation, and to deny the devil, and his bad works, and not to do them, and to seek them that be driven away from the truth into the devil's wilderness by his dark power. Seek them again by the truth, and by the truth and power of God bring them to God again.

We see from this advice that the need which was afterward met by the appointment of elders existed, and we also infer that consecrated men and women were already exercising the gift, for such the Friends have always considered it, of eldership. Fox, in another letter, speaking of the important duties of women in the church implies that such as he describes were not wanting. "The elder women in the truth were not only called elders, but mothers; now a mother in the church of Christ, and a mother in Israel is one who nourishes and feeds, and washes, and rules, and is a teacher in the church, an admonisher, an instructor, an exhorter. So the elder women and mothers are to be teachers of good things, teachers of the younger, and to be trainers of them up in virtue, holiness, righteousness, in wisdom.

The work of the church is ever twofold, to seek and to save, to convert and to develop, to bring forth and to educate. As ministers were needed to proclaim the truth, and and in the fear of the Lord in the church of Christ." the gift of prophecy was bestowed, so the need for those to save, and develop and educate received the benediction of the Great Head of the church in the bestowal of that gift upon certain persons who, obedient to the call, needed no other authority. The following account of Stephen Crisp throws light upon this point: "The more I came to feel and perceive the love of God, and his goodness to me, the more was I humbled and bowed in my mind to serve the least of his people among whom I walked, and as the word of wisdom began to spring in me, and the knowledge of God grew, so I became a counsellor to those who were tempted in like manner as I had been, yet was I kept low that I waited to receive counsel daily from God, and from those that were over me in the Lord, and were in Christ before me, against whom I never rebelled nor was stubborn, but the more I kept in subjection myself, the more I was enabled to help the weak and feeble ones, and as the church of God in those days increased, and the weight of things relating both to the outward and inward condition of poor Friends came upon me, and being called of God and his

people to take care of the poor, and to relieve their necessities as I did see occasion, I did faithfully for divers years with diligence, and much tenderness, exhorting, and reproving any that were slothful and encouraging them that were diligent, putting a difference according to the wisdom given me of God, and still minding my own state and condition and seeking the honor that cometh from God only." These citations are, perhaps, enough to show us that the needs of the denomination demanded the exercise of the gift of eldership, and thus gradually, as necessity arose, they were met.

There was much opposition to the establishment of meetings for discipline, the "wayward and lawless" opposed for obvious reasons, and some of quite a different character feared an infringement upon individual spiritual liberty. Order prevailed, however, and the denomination was stronger for the withdrawal of the dissatisfied element.

In 1668, George Fox drew up and sent to the meetings a document containing his sense of what should claim the attention of Friends. We would naturally suppose that a denomination slow to accept meetings for discipline would not be hasty in placing any in authority, and it is not until 1727 that direction is given by the yearly meeting which is as follows: "Monthly meetings are desired to appoint some serious, discreet, and judicious Friends, who are not ministers, tenderly to encourage and help young ministers, and advise others, as they in the wisdom of God see occasion, and where there are meetings of ministering Friends, the Friends so appointed are to be admitted as members of such meetings of ministers, and to act therein for the good purpose aforesaid."

In 1761 the following advice is given, "In the appointment of elders, age or wealth is not to be an inducement in the choice, but let such be appointed as fear God, love truth in sincerity, are sound in Christian doctrine and of clean hands." From time to time other references are made to the duties of the eldership, which are briefly mentioned here, because in the main they are what our own disciplines require.

Elders, as well as ministers, are advised to keep to sound words, and are not to pretend to be wise above what is written. They are earnestly requested to be ready to help and inform the weak where suitable opportunity presents itself. They are recommended tenderly to watch over the young of both sexes upon whom the Lord is breathing his Spirit afresh, and advise and help as they in the wisdom of truth may be opened thereto, nourishing that which is right, and which comes forth in the savor of life, and discouraging everything that is unbecoming the ministry. Thus showing conclusively that they did not believe that because a young man, or young woman, felt the call of the Lord to preach the gospel, and was led of the Spirit, he or she would necessarily be wise in words. "Let elders adorn the doctrine of the gospel by showing out of a good conversation, their works with meekness of wisdom, clothed with humility, examples to the flock. They were to attend all meetings for worship and discipline. The non-performance of this important duty was enough to sanction their being requested to withdraw from the station. The following is a pretty clear statement of the kind of person fitted to fill the station. "We earnestly recommend that in the choice of elders, or overseers of the flock, you be especially careful to chose such as are themselves of upright and unblamable conversation, that the advice which they shall occasionally administer to other Friends may be the better received, and carry with it the greater weight and force on the minds of those whom they shall be concerned to admonish." They were to be willing to accompany ministers traveling with a minute. They were to be diligent in searching the Holy Scriptures and to "impress upon the minds of the younger a reverent esteem for sacred writings, and to give them to understand that the same good experience of the work of sanctification, through the operations of the Spirit of God, which the Holy Scriptures plentifully bear testimony of, is to be witnessed by believers in all generations, as well as by those in the first ages of Christianity, in which case some account of your own experience may be helpful to them."

In 1833.—May the elders not consider themselves solely appointed to the care of the ministry, but maintain a lively concern that all the members of their respective meetings may walk in the path of safety, and be led in the pastures of life. All of which we may sum up in the words of the apostle (Titus 1 : 8,9), “ Sober, just, temperate, holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and convince gainsayers.”

From all which is shown the nature of the eldership during the most active and aggressive period of our existence: they were to cherish the ministry and to nourish the flock, and, as we have said, these requirements are in the books of discipline of the present day. Elders were needed then because in the absence of an ecclesiastical hierarchy some authority was necessary, and they controlled by weight rather than by number.

Again there were no theological seminaries, nor set examinations, nor years of study for the young ministers; any who felt the call of the Lord spoke in his name, and if in the judgment of the elders, he or she had received a gift, he was encouraged, but tenderly watched, instructed, helped, or corrected as occasion required by the best and wisest in his meeting; when it was deemed wise he was recorded as a minister, nor did the care cease then. We can readily perceive what were the causes which led to the appointment of elders, and how necessary such an arrangement was in a Society so loosely organized as ours.

Were it possible to omit an element, which is always present in religious organizations because “ it must needs be that offenses come,” the backsliders, the insincere, the insubordinate, who demand the exercise of wise, firm authority, could we leave these out, there would still be in the very nature of a Friends’ meeting disintegrating forces sufficient in themselves to cause liberty to run into anarchy on the one hand, the want of ecclesiastical authority on the other. Liberty of the individual, liberty of conscience, the immanence of the Divine, the direct

communion of every human soul with the Holy Spirit, are fundamental principles of our denomination which are capable of leading those who follow into wondrous depths and heights of religious experience; but they are also calculated, unless held within the bounds of reason and wisdom, to make of us a denomination of popes. And much of the trouble which has arisen within our borders has come from this belief in misguided, undeveloped minds.

How necessary then was it to place in a position of authority those who had shown themselves experienced in the school of Christ, those with wisdom, sound judgment, and discreet. It may be said that very small authority was vested in the eldership, and, while such was not delegated in a formal manner, it was, nevertheless, a very real power. Selected in the first place because of excellence of character and ability to fulfill the various functions, they were constantly kept in mind of their duties and responsibilities in the select meetings, where the most searching queries were to be answered and pointed advices listened to. This body was held virtually as a unit, by the fact that love and unity must prevail, and the sense of the meeting was the rule for the members. Unity depended more upon the loving submission of those opposed to the adopted measures than to the imposed authority of those advocating it.

When we remember that the members of this meeting were to attend all meetings of the denomination, and that the issues were decided by weight, not by majorities, we will understand that the power of the eldership was very great. That an element of so much importance in the olden time should have fallen from its estate, and should even be regarded as an encumbrance by some, seems strange. The cause for such a state of affairs is complex; while it must in part be due to inefficiency on the part of the eldership, it cannot all be charged to that account, but is part and parcel of the transformation which has been in process for nearly half a century.

For years after the cessation of persecutions the Society seemed to pass into a kind of chrysalis state. The force of

its teaching was turned upon its own membership, and while many characters of almost marvelous beauty were evolved, the denomination as a whole lost much of its evangelizing power, and settled into a formality which was deadening. The eldership would naturally be most affected by such a state of affairs, owing to the opportunity to make of it an honorary, rather than a responsible position, and such in many instances it became. The body lost much of its former spirituality and consequent power.

When the revolt against this state of affairs came, naturally many of the elders were not in sympathy with the new movement, and others were not sufficiently sound in judgment and discreet to hold the balance of power. In some instances ministers were not willing to be advised, and trampled upon the authority of the elders. Meetings instead of being held together by love and unity divided into cliques, those of similar views freely discussing matters outside of meeting, which should have been settled there. The free and open discussion of vital questions was hindered by the cry of "Unsound," and an unwillingness to give the opinions of others due consideration. Thus was the authority of the eldership farther impaired. The elders, however, held their place, and in order to carry on the work of the church under the new regime, committees were appointed, to whom was delegated a part of the duties which had formerly devolved upon the elders. Pastoral committees, evangelistic committees, and finally the pastorate system is being rapidly introduced. Does all this indicate that human nature is so altered that we no longer need elders? We still profess to believe that the Lord bestows a gift in the ministry, and we still do not look to theological seminaries to train young preachers. Do they then not need the tender care of older hearts and wiser heads than their own to keep them off the breakers? The untaught, untrained mind will manifest itself even under the guidance of the Holy Spirit, and we are to-day giving evidence of a want of a properly instructed ministry. While the evangelistic committee has a part of the responsi-

bility of the eldership of old, it has not its corresponding authority, and some authority is needed.

In some instances the pastor assumes a part of the former duties of the elders, as well as that of minister. He has responsibility in abundance, but not the corresponding authority. In matters of discipline he has no more power than an ordinary member, and one pastor has no more power than another; we have no bishops, nor high priests, as an ultimate source of appeal. The pastor is absolutely in the hands of his congregation with no power behind him to defend him. Were these things otherwise than as they are, we would be as other denominations, divided into clergy and laity. Power vested in one man, even though he be a Quaker pastor, at once assumes the priestly role. The readiness with which we are dropping our manner of worship and discipline is an anomaly in denominational experience. Other churches cling to time-honored forms, even though they are not necessary to their separate existence. With us, on the contrary, there is a disposition to depart from our own methods, when only through such methods our principles can manifest themselves, and to adopt the forms of other denominations which are antagonistic to the principles we profess to promote. If it were possible to revive our own methods, which are in close accord with New Testament teaching, and cease striving to be like other denominations, we might witness such a wonderful ingathering as there was at first. Could we return to the pure and simple spirituality of the early Friends, and persuade ourselves that we are not here to enter into competition with other churches, but to manifest simple Christianity to the church, as well as to the world, we might exert an influence which would in very truth remove mountains.

If we cannot do this let us change our name as well as our manners, and have bishops and seminaries, and all the churchly authority and paraphernalia. We do not want the crude notions of undeveloped minds promulgated as Quaker doctrine, and unless preparations are made pretty soon this must follow, for the ministers trained under the good old ways are yearly disappearing.

In the meantime those of us who find ourselves in the indefinable station of elder cannot do better than to do the best we can, and whatever we find to do, do it heartily as unto the Lord, with full assurance that God is in his heaven, and also in his earth, and in his people, and in his church, and finally will bring his own good purposes to light, and in the fullness of time will be made manifest.

James Carey Thomas, of Baltimore : I want to say that my mind has been much relieved since hearing the paper of my friend Thomas C. Brown, by what John Henry Douglas has said in regard to the position of any church officer in any way. Dear friends, we cannot give to position the power of the Holy Spirit. We cannot expect any one man, I do not care how good he is, to fulfill the conditions laid down as necessary for a pastor by our friend Thomas C. Brown. He would be a *rara avis* and an impossible creature, who should so gather up all the functions of the church and be expected to exercise them in the limited time of one life. And my own impression is that we want to avoid a manifest danger as proclaimed by that paper. I do not want to call it sacerdotalism, I don't believe any Friend wants to be a priest; but I do think there is danger of his wanting to be an official with very great power, and when we put a power to the office which is not conferred by the Spirit, we exalt an office above the Spirit; and I hope that the Society of Friends will never exalt an office into the place of the guidance and power of the Holy Spirit, which divides offices amongst the members of the body. The Society of Friends has always believed in the possibility of one man losing the gift. I myself have some knowledge of other religious denominations—I do not want to criticise their method, but I think when we are adopting it we ought to see its weaknesses—I have been brought in contact with a church which had an official, alas, with no gift for it, and the condition of that church was sad in the extreme, and impossible of relief until that man should be taken out of that place for which he had no calling, no qualification. Now

I say we want to avoid one of the dangers of officialism; this is one of the dangers of it. We want to build our church upon the gifts of the Spirit. I was so glad for John Henry Douglas' words. Dear friends, we must not build upon official position. There may be difficulties in our meetings, but putting an official over them will not correct those difficulties. It may increase them. Now I have no objection in any way to recognizing gifts, but let us see that they are gifts. I do not want to speak long on this question. Mary Mendenhall Hobbs' paper has supplemented what I wanted to say. The only thing is, if our church is founded on anything it is founded on a recognition of gifts, but I do not think it is possible that we can always expect the same person to have always the same power and gift. Then I want to say, the church is a training school for Christian workers, and I do not know how a Quaker preacher is to be trained by sending him to a seminary or to a school. I believe, dear friends, the training for the minister is, as our friend John Henry Douglas has said, in the exercise of the ministry, and if the young preacher "called of God"—I know what that means—has an opportunity to exercise the gift in the small way in which the gift begins, that is what he needs. I do not see a tree come right up and be placed in the forest as a tree. My dear friends, it grows from a seed. The greatest oak grows from an acorn. The greatest minister grows from the small power which comes with his call, and which develops as the opportunity to develop it comes. And I ask this church not to cut short and hinder the power of the development of the gift by placing the services of the church in the hands of one man to direct the whole service (Amen), announcing in an advertised program, "preaching at a certain hour in a certain place by one man." I believe, dear friends, that when we come together, the Lord may call another man, besides that man or woman. We ought not to make it impossible for the Lord to make such a call. It is not a testimony that the preacher may be pleased to call for at

the end of the sermon. That is not it. It is the opportunity for the springing up of the divine seed planted in the heart of man by the divine call, with the power to exercise it and let it grow into a great tree. Then again, is there not danger of planting a sapling where there ought to be a tree, and expecting the sapling, the young, untrained man, to take a position of authority which he is utterly unfit for, and which is a hindrance rather than a help to his growth in the ministry and in the true power of truth? Now these are dangers. I am not going to controvert the point, I only want to call it a danger. There is a danger of our exalting officialism above spiritual gifts.

Elwood O. Ellis, of Indiana : I move that speeches now be limited to five minutes, the time is growing so short.

Allen Jay, of Indiana : I second the motion.

William L. Pearson, of Iowa : I have a concern in this matter. I have been, by a change of direction of the Business Committee that could not be avoided, I suppose, and two or three other things, cut off from some things that I think I ought to be heard in a little beyond five minutes, and I would just like to say so frankly.

The Chairman : It is for the Chair to serve the Conference in this matter.

The motion was carried.

The Chairman : Charles E. Tebbetts, who rose last night, is the very first one to discuss this subject.

Charles E. Tebbetts, of California : Just one word along the line of what James Carey Thomas has said. I want to say, as one representing perhaps the other ex-

trême of thought and method in church work, as well as the other extreme of the continent, that, while not fearing many of the dangers that many Friends fear, I am sincerely thankful that we have had this discussion before us, and that we have the restraining influences of the conservative thought as well as the expressions on the other side. And I hope the time will never come in our Conferences when we shall not have this thought freely expressed, for our help. And, further, along this same line, I think I myself am just as much afraid as our friend, or any other Friend, of what is termed officialism. It is one thing to fill the duties of an official position, and another thing to feel within us a consciousness of officialism. That consciousness of officialism is to my mind an absolute bar in the way of any right performance of the duties of official position. Now I have just two thoughts to express with regard to the subject before us of the pastor's position. One is in regard to the pastor as a preacher. I fully believe in the lines of educational help; but there is one thing I do think we want to be very careful about. There is a disposition in our humanity toward a desire to be able to put things in a very strong way, and sometimes rhetorical or oratorical power may be cultivated by a person or by a congregation, and that is the very thing that may stand in the way of a successful carrying out of the gospel. It is a sad day for a minister or for a church when the messenger becomes more conspicuous than the message. (Amen.) And when in any way the messenger shall be in the thought of the congregation as they go to their homes, and they shall talk about the oratory of the sermon or the power of the man rather than feeling the impress of the message, to bear it in our hearts and to apply it in our lives, there will be a great wrong and a great error in the messenger and in the position that he occupies.

Now one thought upon the practical work of the pastor. The paper of Thomas C. Brown took away the necessity of my speaking as much as I thought of last

night, but the thought is this. I believe we ought to minimize that view of the pastor that regards him as the chief physician in a hospital, and to magnify rather the position which regards him as the foreman or superintendent over the efficient work of all the congregation. Of course we all agree with what these papers have said as regards the pastor in times of distress, and such things; but there is a great difficulty that stands in the way sometimes, the feeling of dependence of the congregation upon the minister, always leaning upon him, and expecting of necessity that he must be always lifting them up. I am very glad that our education as Friends has made this largely unnecessary. The paper last night spoke of visiting our families with impartiality. If the families of our congregation are in good healthy spiritual life I do not think they will need very much pastoral attention in that sense. There are many families in the congregation where I happen to be that in five years I have not visited, very many of them, because the work has been elsewhere. But I do believe that the pastor needs to feel the responsibility of calling on all the workers of his congregation, using them for the efficient carrying on of the work, letting them all help; and very many of the congregation will be glad to do so. The pastor should use them in that line, using all these gifts for the development of the church, and for the growth and building up of the power and efficiency of the church.

William L. Pearson, of Iowa : I am exceedingly thankful for all this free discussion, and especially for the good spirit in which it is all done. On every hand we find the same earnest desire, I believe, to see just what the right thing is; and in no case, so far as we have in our minds anybody or any position where we may think there has been an extreme or is an extreme in development, do we or ought we to ascribe it to purpose, or seeking selfishly some advantage. Let us not think of that at all. I am exceedingly glad, too, I must say just here, for what we

have heard by our Brother John Henry Douglas this morning, and I could mention others yesterday and last night. I must say for him too that it is the more refreshing because some of us have not heard him for a long while, and because, as I have said in the past and shall say in the future, in the real revival that has come to the Society of Friends I do not believe any other one has been his peer in bringing it about. Now passing from that—I think he will excuse me for the reference, whatever differences any of us may have,—he has certainly told us we ought not to have officialism. The paper we last heard has plainly told us the position of the elder. Now the striking thing is, I believe, in these other papers not one of them in describing the office of pastor has even thought to mention the eldership. And there is the sad feature of it, dear friends, to any one who does get into the spirit of their history. It is not that we are all so badly astray in our spirits and our purposes, but it is a sad thing that we have forgotten the basis on which we stand governmentally. Of course on the spirituality as a basis we shall continue I am sure to put emphasis. But there is another side to it, you cannot use the word government without realizing that fact.

Allen Jay : The Business Committee has a proposition to make right here. Our dear brother, William L. Pearson, who has made this subject a study for years, has prepared a very carefully written paper on this whole question. It has been read by some members of the Business Committee who are the best judges, and they believe that we ought to have it. Therefore the Business Committee now makes the motion that the paper prepared by William L. Pearson, and laid before the Business Committee, shall be published in our minutes without being read.

Carried.

(For William L. Pearson's paper on "Principles of Church Government," see page 261.)

Absalom Rosenberger, of Iowa : I have appreciated very much the mutual coming together of all sections of

the country, in the explanations that have been made in reference to the practices that may exist in various portions of our Society. In reference to the papers which James Wood and Isom P. Wooton discussed, one thought. Some sections have been rather grieved that some practices have grown up in other sections. I believe one thought will make it clear. Now I believe that every member of the Society of Friends is equally entitled to solemnize a marriage, so far as the Society regulations are concerned. So there is no danger, it seems to me, on that side; but, on the other hand, the law selected the minister in the congregation, not any definite one, as the agent of the law for solemnizing the marriage. So that side of it is wholly legal and nothing else. Now when a young man and a young woman pledge themselves to be partners for life, the obligation will never be made more solemn, and they have no right whatever to withdraw from that any more than they have a right to get a divorce after they are husband and wife by the law. I think you all understand me. One is simply the legal side, and not the church side at all.

Thomas Newlin, of Oregon : I trust I may be excused for just giving one thought. I have found by investigating in the last ten years in four different yearly meetings that there is a feeling of concern that the office of the eldership, whatever we may call it, is decaying, is going out. And I believe that it comes from these two things: from the fact that the ministers have not treated the elders in their advice as they ought to have been treated. We have taken this advice as personal to us, that they have a personal spite against us, or something of that kind. Dear friends, ministers and elders, let us on the one hand as ministers humbly accept the advice that the eldership has to give us, and on the other hand, let the eldership give it in the power of the Holy Ghost. The knife to be used must not be the butcher's knife, but the surgeon's. We as ministers get the message from God, but the method of

giving that message is not given from him. Gangrene sets in in my finger. We say the finger must come off. One man lays it on a block, and cuts it off with an ax. The thing has been done. Another man gives the patient an anesthetic, and uses the surgeon's knife to take off the finger. The same thing has been done. And sometimes as ministers we get a message, and we say, it must be done; we take the ax and chop at the difficulty, and we destroy. We ought to use the surgeon's knife instead of the butcher's knife. It is not to take life but to preserve life, both from the standpoint of the ministry and of the eldership.

Robert I. Murray, of New York : Some one has very well said that the best form of government is a good despotism tempered by assassination. It strikes me, from listening to some of our papers here, that there is some danger in our church of taking away our birthright for the control of despotism.

S. Adelbert Wood, of Kansas : I feel that our fears have robbed us of getting at the important truths we need to get at here. We have pastors. They hold official positions and I have confidence in them, as far as I know them, that they are not official in their seeking, that they are not sacerdotal in spirit, that their purpose is simply to serve the church and serve the cause. The great need of to-day is to define the authority of pastors and put them in their proper place. We have almost thoughtlessly, in undertaking pastoral work, taken up the idea of other churches, left every man to go at work in his own way, and choose his own position; and I shall feel that this Conference is a failure upon this question unless we meet this question in accordance with our needs to-day. And this will not be done unless the truth is made emphatic as to what the position of the pastor is. I have been visiting meetings during the past summer, and I have seen crying needs. I believe in pastors. I believe we cannot exist as a church, in the west at least, without them. But at the

same time I was in hopes that something would be said or done here, to show that a pastor, though in an official position, is not to be the one who is to do all the preaching, but that we should get an idea in some way how a pastor was to conduct our services. I realize the importance of one thing that John Henry Douglas said, that the congregations are doing more along these lines than the ministers are, and the greater danger lies with them. They are so critical about what they hear that a boy cannot preach; they won't allow him to preach; they want the particular pastor. On the other hand, too, they think testimonies must be perfect or they don't want to hear them. I have not said what I wanted to at all.

The Chairman : The Chair does not feel at liberty to prolong this general discussion unless the Conference grant permission.

Moses C. Stevens, of Western : I want to relate a little incident—just a minute. A young man from Chicago who graduated at Purdue University two or three years ago, and who while there fell in love with a member of the Presbyterian church, came down a few months ago to be married. Notices were sent out to friends to come to one of our large churches there. The house was filled. These young people came and stood before the minister of the congregation, and to the surprise of everybody, and especially to myself, they joined hands and repeated the old-fashioned Friends' ceremony. That was something new to nearly all who were there. Only a few of us knew that it was the old-fashioned ceremony, that it was the Friends' ceremony of years ago, and perhaps now in Baltimore. And there was the expression, "Oh, what a beautiful ceremony that was; I never heard anything equal to it." That was the expression on everybody's lips. Well, now, ministers, can't you influence the young Friends that want to marry, to repeat that ceremony? Can't you do it?

The Chairman : The general discussion will close, unless by order of the Conference. Every minute means the extension of the time of the Conference, from now on. Thomas C. Brown and Allen Jay are entitled to close this debate.

Thomas C. Brown, of Western : I am happy for the privilege of speaking of some things as touching this question. First of all, I want to ask you how many are there in this room who are at this time or ever have been in the relation of pastor to any church; will you hold up your hands? (Hands.) Thank you. Now I want to ask again, how many are there in this room who believe in pastors in the Friends' church, as the Lord directs? (Hands.) Praise the Lord. There is more eloquence in that than in anything I am able to say. And yet at the same time there are two or three points in connection with this subject, that have been developed during the discussion, that I feel impelled to speak of. Much has been said with reference to the points brought out by our brother John Henry Douglas with reference to a divine call in this matter, and the same thought was expressed by my Brother Wood in the discussion with reference to its being treated as an office and not as a gift. I think if you will read that manuscript, you will find this expression: "The gift of pastor had not been developed in the Friends' church because way had not been made for its exercise." The first thought with reference to the qualification of pastor, as treated of in connection with that, is spirituality. The same thought was spoken of in as strong words as I knew how to speak it, that is, of its being of divine origin—that word is used in the manuscript—that we believe that the pastor's gift is of divine origin, and quoted the Psalms, quoted the circumstances of the Saviour, and other expressions in the Scripture as backing that up. So I say amen to everything in connection with the spirituality and the divine call in that matter, and I closed that thought with this expression underscored, "Drink deeply at the spiritual

fountain." So I want to say amen to what has been said in connection with the divine call: The thought of the one-man system was not only anticipated in the paper, but it has been anticipated and directly spoken of in connection with this church matter, and there has been the argument put forth on this floor against the pastoral system because of the fact that it led in that direction. Notice this thought in connection with the manuscript from which I read this morning: the final appeal is left to the monthly meeting and not to the elders, I will say now. So there is more thought of the one-man system, narrowing the matter down, in the argument that has been put forth on this paper, than will be put forth by the pastors in this room or than was put forth in the manuscript that was read. The final appeal in that manuscript is placed in the hands of the monthly meeting, and there every man or woman, whether young or old, rich or poor, learned or unlearned, has an equal right to an expression; and while this is true, there is the thought of leadership expressed in connection with it. The argument was made from the standpoint that there is a necessity for leadership, and we have had that exemplified in this discussion this morning, and in the discussion on this floor on yesterday evening. We need leadership that takes hold in connection with any enterprise that may be led to a successful issue, be that enterprise in the church or in politics, or in financial or educational matters, or wherever we look; there is a necessity for leadership in connection with everything. But then this thought is brought out: the pastor is not the leader in every respect; there are the chairmen of committees; there are the Sabbath school superintendents; there are the presidents of the Christian Endeavor, that are appointed for their special leadership; and the manuscript carefully preserves that leadership, not in the hands of the pastor, but in the hands of those who are appointed for the leadership in these particular departments. Now I think the manuscript is clear in connection with that. I rejoice for the privilege of speaking as touching some of

these matters brought out in the discussion. These other leaders are essential. There is a necessity for not only the pastor, but a necessity for the elder, for the Sabbath school superintendent, the Christian Endeavor president, and every other leader, in every particular department of the church work, being divinely called and anointed by the Holy Spirit for that special work. I rejoice in the thought, as we see we are guarding against the idea of one-man power in connection with this, that when we come to see eye to eye, and look from the same point of view upon these questions, I rejoice in the belief and faith that the Friends in the East and the Friends in the West will see this matter more nearly alike than we have anticipated we shall. In the discussion this morning I have been encouraged in this respect. I believe we are coming to the point where we shall follow our practices, not because some other denomination follows them, but because God calls men and women into these special fields, and anoints them for that work, and under the blessing of God there is growth and development in that line. If it were necessary to answer that point as to comparison, it would amount to contrast as we compare the Friends' church with other churches that are using the pastoral system. I think if I were arguing against the pastoral system in Friends' church, I would not speak a word with reference to a comparison between Friends' church and other churches, because of the very rapid development that is taking place in other churches, and the overshadowing in that line in comparison to the growth in Friends' church. It shows that there is something they have hold of that leads in the line of bringing men and women to Christ. But I will not stop to argue that, because of the simple fact that it would amount to a contrast as we make the comparison. I rejoice that we are in the discussion of the matter of the gift of the pastor and the position that he occupies in Friends' church. And again let me say I believe that that gift is of divine origin, that God calls men and women in that particular line, and the very fact that his blessing rests

upon the work, in the development of the work, is additional evidence that God does call men and women in this way. I rejoice that we are so near together in connection with all these matters; and when we get to the position that we can look from the same point of view on these questions, then let me say that we shall see eye to eye, and we shall rejoice in the development in connection with this matter in the Friends' church.

Isom P. Wooton, of Iowa : The Iowa delegation desires to retire for a few moments for a matter of interest.

The Chairman : Is it of such importance that we cannot go along with the business ?

Isom P. Wooton, of Iowa : No; you can go right along with the business.

The Iowa delegation is excused by consent.

Timothy Nicholson, of Indiana : While these friends are withdrawing, may I be allowed to call attention to one thought brought out by John Henry Douglas, and endorsed by Adelbert Wood? I heard Adelbert Wood say years ago that the dangers in the pastoral system rested in the congregations, and not in the preachers. A young preacher at once got up and said that in his meeting the pastor would love to have him take more part in the meeting, but the congregation did not want it, and there was where the trouble was.

Allen Jay, of Indiana : I do not want to occupy my ten minutes. We have not heard from the elders. I propose to give four or five elders two minutes apiece now, if they will get up and speak. I will not surrender my ten minutes if preachers get up and occupy it, but if elders will do it I will. The preachers have done nearly all the talking, and I believe it is the duty of the eldership if they have anything to say to the preachers to say it. We

have said what we pleased to you, now you can say what you please to us.

Thomas N. White, of Indiana : I would like to make some expression in regard to the elders. I have been an elder for a good while, and some years ago I felt I was of some use in the Society of Friends, but latterly I feel as if I was of less use. There does not seem to be so much demand for the elder. I am glad for the expression that has been brought forth here. I believe the time is coming when the elder will be useful again; and I desire that the elders that are here, or may be hereafter appointed, may come up to the measure that has been laid down for us in the paper which has been read here, or come up to the measure which the gospel requires. I do not think there are any of us who do not recognize that the pastor is divinely called, because the scripture says so,—that they are ordained, the pastors as well as the elders. I hope the time may come when they may all work harmoniously together for the upbuilding of the church of Christ.

William L. Pyle, of Western : I want to testify humbly in that capacity that I do not look to any creed for the leading in my service in that direction. I feel that with the Holy Spirit as my guide, the love of God in my heart prompts me from time to time to do my duty. I bless God that of all classes connected with the Friends' church, I have greater love and more sympathy in my heart continually toward the ministers in our church than any other class. I testify from my knowledge and experience in dispensing funds among them, that they are the most patient, and the greatest sacrificers in their personal wants and in their work for the Lord in the church, and accomplish and do the most service in the way of physical as well as ministerial service for the least support in the way of financial aid, of any class I know of. I want to be a Hur.

Daniel Wood, of Ohio : I might say a word as an elder. I believe that the true elders should be joint sharers and participators with the ministry in the burdens and services of the gospel.

James B. Unthank, of Wilmington : I do not wish to say what I have to say as an elder, but being an elder I have this privilege. I feel it on my heart to say one thing in connection with this discussion, and that is that I am sorry that we have dropped into the use of terms that, it seems to me, in a good many cases affect seriously the minds of people, when if other terms were used we would not have the disadvantages of this effect. That is, people are so influenced by words, and they are frequently influenced more by words than they are by arguments or by reason. Now in the paper by Thomas C. Brown, in the enumeration of the duties of the pastor and the work of the pastor, I cannot see that he gains in usefulness from any "authority" that he has. The comfort that he administers to the sick is not an official comfort, and he does not go in the sense of any "authority" to administer comfort to the sick; and I am sorry that that word had to be dragged in in the title of that paper. I think it ought to be treated from the standpoint of the privilege, the duty, the function, or some such word. I believe that our people do not have enough pastoral work. I am thoroughly in sympathy with the thought of pastoral work, but I do not believe in pastoral "authority" in the offensive sense. I believe, of that term.

Ezra Hawkes, of New England : I had been thinking before I came to this Conference, as some others have expressed, what would become of the elders? After hearing Thomas C. Brown's paper, it occurred to me that the elders were going out if they accepted such a paper. But I was encouraged after hearing some of the remarks of my dear friends, that the eldership is still going to be maintained in the Friends' church. And I am going away from this Conference with new courage, new desires to continue my love for the Friends' church. I love the church, but I do not like, and never shall be willing, to give up my citizenship or membership of the Friends' church to any pastor, but desire that we may work side by side with those who

are anointed in the church for the upbuilding of each member of the church in Christ's kingdom.

John Henderson, of Western : I have been hoping that some woman would take the place, is the reason I waited until the last. I want to say as an elder that in the work I have done towards the ministry, where we have had pastors—and we have had pastors in our meeting where I live—that they have always been in subjection to the elders. I never approached one but that he thankfully received me and my advice. They are glad to receive the advice of the elders.

Martha J. Lindley, of Western : I don't believe we have any pastors but that respect the elders. The pastors say so, and that they not only feel that the elders are behind them, but love them. I believe the pastors' method is of the Lord's direction. Perhaps we have not found the very best way, but I believe perhaps we shall find it if we follow the Lord and not get scared about it.

Eliza H. Thorne, of Wilmington : I want to say that in this position of elder, I believe we who have accepted that position have looked upon it always, not so much as a position of honor—while we appreciate the trust that has been placed in us—as a place of service, and before God it is our duty to make the way of the ministry in those meetings where we are placed, more effectual, and to bring the ministry and the membership closer together, and work together with him.

The Chairman : James Wood will read the resolutions on this subject that are prepared.

Allen Jay, of Indiana : I want to say I am very glad the Lord put it in my heart to give my time to those elders.

(For resolutions see Minutes, pages 31-33.)

The resolutions were adopted.

The Chairman : The Business Committee have other matters to present.

James Wood, of the Business Committee : California Yearly Meeting forwarded a request that steps be taken to prepare a catechism for the use of our young members. As New York Yearly Meeting has recently framed such a work we deem it unnecessary to do more than call attention to this fact.

The Chairman : That will be entered on the minutes merely.

The minutes of yesterday were read and approved.

The Business Committee suggest that William L. Pyle and Eliza C. Armstrong be added to the Printing Committee.

Consent.

The Business Committee propose that the following Friends be appointed a committee, to make the necessary arrangements for holding the Conference five years hence.

(For names see Minutes, pages 33-34.)

The proposition was consented to.

James Wood, for the Business Committee, submitted the following : Iowa Yearly Meeting forwarded to the Conference a request for a statement upon the subject of our members attending secret societies. We find that the discipline of that yearly meeting contains a clear article on that subject which is in substantial accord with the disciplines of other yearly meetings. We therefore consider

it unnecessary to make any further declaration upon this subject at this time.

Concurred in.

The Chairman : So far as the Chair knows, we have reached the conclusion of the business proper of this Conference.

Charles E. Tebbetts, of California : I am requested to submit these resolutions:

(See Minutes, page 34.)

Francis Thomas, of Indiana : I want to move that in the adoption of these resolutions, the Conference arise, as expressive of its appreciation of all the matters of benefit that have been bestowed upon us.

Timothy Nicholson, of Indiana : This resolution was brought in by the Business Committee: Let us add to that list "The Business Committee," who have had so much hard work to do here.

Hearty consent.

Charles E. Tebbetts, of California : This list now embraces so many people present that there will be a little delicacy about rising, if we take it as a whole.

The Chairman : Those voting will vote for the others and not for themselves.

On rising vote the resolution was carried unanimously.

Stephen M. Hadley, of Iowa : I move that when this Conference adjourns it adjourn subject to the call of this Committee on Discipline and Organization which has been

appointed, so that if it should be necessary that the members should be called together to consider any of these matters, it will be possible to do so.

Seconded.

Allen Jay, of Indiana : Will there not be a danger in that of doing away with the meeting five years from now?

James Carey Thomas, of Baltimore : I question the power of this Conference to re-assemble again without the consent of the yearly meetings. I think we had better say, "with the consent of the yearly meetings." I don't know that we have that power. This is a five-years Conference, by consent of the yearly meetings.

The Chairman : If that would be the position of the Conference, I should rule that it would be a good deal like a monthly meeting. The monthly meeting would have power to adjourn itself to some future time, but not at call of the meeting.

James Wood, of New York : I think there can be no question but this Conference can adjourn to come together again at any time or in any way they think right.

The Chairman : The Chair will hold it is in order, and if we get into difficulty the yearly meetings will have to take care of us; we are their creatures.

William L. Pearson, of Iowa : In doing that it seems to me it would be needful to provide for the number that will constitute a quorum,—or is that in the constitution?

Timothy Nicholson, of Indiana : Yes, it is.

James B. Unthank, of Wilmington : What would be the status of those members who report to their yearly

meetings before this call is made and are discharged? Or are they appointed by the yearly meetings to stand five years?

The Chairman : I suppose they serve until their successors are appointed.

The motion is put and carried.

The minutes of the present session were read.

Isom P. Wooton, of Iowa : Our delegation desires that there shall be an endorsement of "The American Friend" on the minutes of this Conference. It has been spoken of very, very favorably, but we think no kind of endorsement direct has been given.

Timothy Nicholson, of Indiana : Indiana delegation will second the motion.

A Delegate : Western will also.

Elizabeth M. Jenkins, of Ohio : I would suggest that we have the "Friends' Missionary Advocate" included in the minute.

Consent. The motion was put and carried.

Edmund Stanley, of Kansas : If it is the unanimous sentiment of the Conference I would like to have go down to our meetings our endorsement of the literature that is being prepared for our Bible schools.

Seconded and carried.

The Chairman : The minutes of this session stand approved.

I hope we shall not be in a hurry to disorganize here.

I think, even if it requires us to prolong this session, we ought to settle down for a few minutes and give opportunity for just a moment only to such as have a special burden on their hearts of the gratitude they have for the work of this Conference, or for any such expression. I would suggest that any person who desires to speak do not take more than a minute of time; and if only a quarter of a minute it will be a courtesy to others who desire to speak.

David Hadley, of Western : I want to say that there has a very peculiar sense of blessing come to my heart. A blessed thought comes to my spirit, brothers and sisters. I feel that I want to admonish every one of us to live close to the Master.

David E. Sampson, of North Carolina :

Our dear, loving, Heavenly Father, it is to thee and thee alone that we give the thanks and the praises for the privilege of gathering at this place at this time. We thank thee, our Father, that we have recognized the leading power and the controlling power of the Holy Spirit as we have sat here from day to day. We praise thy name. We believe thou dost love this branch of thy church ; and we believe, our Father, in thy great heart of love, and that for us there is a larger place than we have ever yet filled. Give us wisdom, dear Lord, as we separate, to cling so near to thee, and to be so ever filled with thy spirit, that we shall be ready at any moment, in season and out of season to perform our little service for the magnifying of thy name in the earth, and for the spreading of thy glorious gospel. Grant that the sweet peace of our God may fill each one of our hearts, and from ocean to ocean, and from north to south, though we separate, that we may realize we are bound together with the wondrous bond of eternal love that knows no bounds. Amen.

Ezra Hawkes, of New England : I was touched with the words of my brother, with the thought that never shall

we all meet again on earth. There is no question about that ; but may we all meet in heaven. I want to read just a verse or two here : “ Finally, brethren, be strong in the Lord, and in the power of his might ; put on the whole armor of God that ye may be able to stand against the wiles of the devil.” If we do this there will be an abundant entrance into heaven for all.

William L. Pearson, of Iowa : The Hebrew prophet, like the Hebrew language, had no present tense. That does not mean that there was no present to them, but it means that the past was so sacred in its covenants and its hopes, and the future was so full of prophecy, that taking his ground on the former as the foundation, the prophet leaped into the future. And all prophecy comes from that. These two thoughts must be kept together. Yesterday, while we were having some of our discussions, I recalled a little speech of mine : “ Put on the historic sense ; look at history with a sense of history. Put on the new man ; put on Christ. Put on the whole armor of God ; put on love. Be filled, and yet filling with the Holy Spirit. Be led into all knowledge of God, and in wisdom of spiritual understanding. Put on the historic sense, but open the prophetic eye, and thou shalt see visions and God shall be glorified.”

The Chairman : A Friend has asked to speak who is not a member of the Conference. Will you hear a word from her ?

Frances E. Jenkins : I feel very tender, friends, in rising to say just a word. I have been here in every session and listened with much interest to the discussions ; and if I never had felt the need of broadening, having broad views and large heart, I would be convinced of the necessity now. If I had never seen the need of not making one line of subject the all, I would see it now. I have enjoyed it from day to day, and I go away with a stronger love for

the church for which I have so long labored in the Lord Jesus Christ.

Hannah P. Jessup, of Western : I want to say from the depth of my soul, for all the good things of this Conference, bless the Lord ; and the word of the Lord to this Conference is : “ Be ye steadfast in my behalf, always abounding in the work of the Lord, inasmuch as ye know that your labor is not in vain in the Lord.”

A sister from Wilmington : I want to say I praise the Lord for the unity of the spirit in the bond of peace. And I feel that I want to ask us when we close this Conference that we all sing together :

“ Blest be the tie that binds
Our hearts in Christian love.”

Elmer D. Gildersleeve, of New York : I was thinking as we are now about to separate one from the other that there is this thought, and this question is asked : “ Who shall separate us from the love of Christ ? Shall tribulation or distress, or persecution, or famine, or nakedness, or peril, or sword ? . . . Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death nor life, nor angels nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Eli Henderson, of Kansas : The Lord hath done great things for us, whereof I am glad. Can I express my thought any better than by reading a few verses from the fifth chapter of first Thessalonians : “ Rejoice evermore. Pray without ceasing. In everything give thanks, for this is the will of God in Christ Jesus concerning you. Quench not the spirit. Despise not prophesyings. Prove all things;

hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.”

S. Edgar Nicholson, the President : I will not trust myself to say anything personally, on this occasion, except this. I have felt during these days a special feeling of thankfulness in the fact that God has been present in the person of the Holy Spirit. I feel that in all these sessions there has been a consciousness on our part that this is true. Having sat in the Conference at the reporters' table five years ago, and having been in this Conference, I can say that in this there has been a unity of feeling in the spirit manifested, that certainly was not manifested at all times during that Conference—not that I would in any sense cast discredit upon it, because the Friends expressed there the conviction of their hearts, and they have done the same thing in this Conference;—but indicating only the fact that we are being brought nearer together in the bond of union that binds us together in Christian love and fellowship. The thought has come to me during these days that this Conference will go down in the history of the Society of Friends as one of the most important Conferences that has yet been held. The first one was an important one in the declaration of faith; and the pastoral system and other questions were earnestly discussed in the last Conference, I am sure, to the profit of Friends everywhere ; and in this Conference we have taken new ground to some extent. We have come to the point where there open before us new possibilities as one united body belonging to the universal church of our Lord and Saviour Jesus Christ. The thought, in conclusion, was this, and I have been thinking of it all the morning, that with the feeling of unity, with this splendid spirit that is manifested especially in these closing moments as we go forth, and in the days and months and years to come, with the view of

all the important questions that are to be settled by the yearly meetings that will consider the subjects brought before them by these committees, let us get the thought in our minds that we are not to be hunting up some argument to establish ourselves in our own peculiar positions, but let us be earnest to learn the mind of the Spirit in all these questions; and as we do that, believing that we have a mission as one great body of the living church, I am sure that the Holy Spirit will lead us out largely along some lines, and as we seek to know his mind in all of these things, when the final action is taken it will be in accordance with his divine and holy will.

Jesse W. Wilmore, of Kansas: "Faithful is he that calleth you, he also will do it." Oh, let us trust him, and so give ourselves into his hands that we may realize those precious promises fulfilled in us.

William L. Pyle, of Western: I feel as though I wanted to praise God for the blessing that has come to my own heart and mind during the time of this Convention. I want, also, to give expression to my thankfulness for the blessing that I believe has come to our meeting at this place, which now numbers over nine hundred membership on record. I believe it has been a blessing to us. The one five years ago I am sure was a blessing to us. It may be that we will never have another one here; but I believe it has been a great blessing to Indianapolis Friends to have this Conference with us.

Washington Hadley: I think Harriet Green has a word for us.

Harriet Green, of London: I would like to say, dear friends, Now unto him who is able to do exceedingly abundantly above all that we can ask or think, according to his power which worketh in us, unto him be glory in the church now and during all the ages. Amen.

Rufus M. Jones, of New England : I thank God at the close of this Conference for the love that has been manifested unto us all from God, and for the loving spirit that has been manifested toward each other here. We have differed in our opinions, but we have all desired, I am sure, to glorify the Head of the church, and there has been a spirit here that has cemented our hearts together, and we are more nearly one than we ever were before. I came here feeling that this Conference would decide in my own mind at least whether ours was a rising sun or a setting sun. I believe it is a rising sun. (Amen.)

The Chairman : A motion to adjourn has been made. After that is carried we will rise and sing a verse of "Blest Be the Tie that Binds," and we will wait a moment in the presence of the Lord.

The motion to adjourn is carried.

All unite in the hymn, "Blest Be the Tie that Binds."

Prayer by Francis W. Thomas.

Our God we ask thee to be with us until we meet again. We bless thee that in thy abundant mercy our hearts have not only been united and cemented together, but we have been melted in thy love that has abounded over us and through and in us. We ask thee that in the sanctifying power of thy grace thou wilt keep our hearts and minds, through Jesus Christ, until the coming of that day when in power and glory we shall be ready to crown Jesus, thy Son, Lord of all, through the Eternal Spirit, as one great, Almighty and Omnipotent God over thy church and people, for Christ the Redeemer's sake. Amen.

The Chairman : The Conference stands adjourned in accordance with the motion that was passed a moment ago.

NAMES AND ADDRESSES

Of the Delegates present at the Conference of American Friends
in Indianapolis, Indiana.

1897.

FROM NEW ENGLAND YEARLY MEETING.

Charles H. Jones, Amesbury, Massachusetts.
Joseph E. Briggs, Winthrop Center, Maine.
Ezra Hawkes, Portland, Maine.
Rufus M. Jones, Haverford, Pennsylvania.
Ruth S. Murray, New Bedford, Massachusetts.
Salome C. Wheeler, Uxbridge, Massachusetts.
Emeline H. Tuttle, Dover, New Hampshire.
Sarah J. Swift, Worcester, Massachusetts.

FROM NEW YORK YEARLY MEETING.

James Wood, Mt. Kisco, New York.
Carolena M. Wood, Mt. Kisco, New York.
Harry R. Keates, Glens Falls, New York.
Mary S. Knowles, Union Springs, New York.
Robert I. Murray, 409 Broadway, New York City, N. Y.
Elias G. Minard, Poplar Ridge, New York.
Elmer D. Gildersleeve, Poughkeepsie, New York.

FROM BALTIMORE YEARLY MEETING.

James Carey Thomas, 1228 Madison Ave., Baltimore, Md.
Joseph P. Elliott, 1210 St. Paul street, Baltimore, Md.
Margaret H. Elliott, 1210 St. Paul Street, Baltimore, Md.
Rebecca E. Thomas, Darlington, Maryland.
Samuel R. Neave, Hughesville, Maryland.

FROM NORTH CAROLINA YEARLY MEETING.

Mary E. Cartland, High Point, North Carolina.
Mary C. Woody, Guilford College, North Carolina.
David E. Sampson, East Bend, North Carolina.

FROM OHIO YEARLY MEETING.

Daniel H. Wood, Stantontown, Ohio.
 Jacob Baker, Raisin Centre, Michigan.
 Nancy E. Hall, Garfield, Ohio.
 Frederic J. Cope, Salem, Ohio.
 Elizabeth M. Jenkins, Mount Pleasant, Ohio.
 J. Walter Malone, 277 East Prospect St., Cleveland, Ohio.
 Emma B. Malone, 277 East Prospect St., Cleveland, Ohio.
 Edward B. Mott, Adrian, Michigan.
 John Pennington, Mount Pleasant, Ohio.
 William J. Harrison, Mount Pleasant, Ohio.

FROM INDIANA YEARLY MEETING.

Francis W. Thomas, Dunreith, Indiana.
 Timothy Nicholson, Richmond, Indiana.
 Mahalah Jay, Richmond, Indiana.
 Hannah Lewis Smith, Selma, Ohio.
 Robert W. Douglas, Versailles, Ohio.
 Margaret B. Shultz, Charlottesville, Indiana.
 Ann Gause, Milton, Indiana.
 Elwood O. Ellis, Fairmount, Indiana.
 Abijah J. Weaver, New Castle, Indiana.
 Allen Jay, Richmond, Indiana.
 Harvey Ratliff, Marion, Indiana.
 Esther Cook, New Castle, Indiana.
 Thomas N. White, Lewisville, Indiana.
 Eliza W. Hiatt, Richmond, Indiana.
 Joseph John Mills, Richmond, Indiana.
 Mary H. Goddard, Muncie, Indiana.
 Henry Pickett, Lynn, Indiana.
 Joseph O. Binford, Knightstown, Indiana.
 Ella J. Davis, Richmond, Indiana.
 Enos Harvey, Fairmount, Indiana.
 Samuel C. Mills, Richmond, Indiana.
 Charles E. Hiatt, Winchester, Indiana.
 A. Jennie Ridgeway, Amboy, Indiana.

Hannah D. Francisco, Richmond, Indiana.
Clarkson H. Parker, Carthage, Indiana.

FROM WESTERN YEARLY MEETING.

Andrew F. Mitchell, Bloomington, Indiana.
Amos Sanders, Noblesville, Indiana.
Esther T. Pritchard, Kokomo, Indiana.
David Hadley, Plainfield, Indiana.
Peter W. Raidabaugh, Chicago, Illinois.
Seth Mills, Valley Mills, Indiana.
Sarah J. King, Carmel, Indiana.
Moses C. Stevens, LaFayette, Indiana.
John Henderson, Quaker, Indiana.
Eunice Furnas, Sheridan, Indiana.
Lewis E. Stout, New London, Indiana.
James Jones, Paola, Indiana.
Thomas C. Brown, Carmel, Indiana.
Martha N. Lindley, Bloomington, Indiana.
Amos K. Hollowell, Indianapolis, Indiana.
Jesse Mills, Baker's Corner, Indiana.
Eliza C. Armstrong, Center Valley, Indiana.
Ruth Newsom, Azalia, Indiana.
S. Edgar Nicholson, Kokomo, Indiana.
William L. Pyle, 853 Ashland Ave., Indianapolis, Indiana.
Ella C. Coffin, Bloomington, Indiana.

Alternates filling places vacated before close of Conference.

Robert E. Pretlow, Thorntown, Indiana.
Hannah Pratt Jessup, Friendswood, Indiana.

FROM IOWA YEARLY MEETING.

Isom P. Wooton, No. 5 Howland Street, Boston, Mass.
Absalom Rosenberger, Oskaloosa, Iowa.
Emma F. Coffin, Spencer, Iowa.
Alfred H. Lindley, Minneapolis, Minnesota.

Philip Slack, Hesper, Iowa.
 Stephen M. Hadley, Oskaloosa, Iowa.
 L. Maria Deane, Pleasant Plain, Iowa.
 William Jasper Hadley, West Branch, Iowa.
 Levi Marshall, Ackworth, Iowa.
 William L. Pearson, Oskaloosa, Iowa.

FROM CANADA YEARLY MEETING.

William I. Moore, 125 Spring Street, Toronto, Canada.
 Robert H. Rogers, Fonthill, Ontario, Canada.

FROM KANSAS YEARLY MEETING.

William P. Haworth, Miami, Indian Territory.
 S. Adelbert Wood, Wichita, Kansas.
 Josiah Binford, Haviland, Kansas.
 L. Ella Hartley, Tecumseh, Oklahoma Territory.
 Stella F. Jenkins, Kansas City, Missouri.
 Cyrus R. Dixon, Lawrence, Kansas.
 Edmund Stanley, Lawrence, Kansas.
 Isaac A. Woodard, Haviland, Kansas.
 Lydia M. Henshaw, Lawrence, Kansas.
 Isaac Maris, Nortonville, Kansas.
 Richard A. Cox, Lawrence, Kansas.
 Enos W. Carson, Enosdale, Kansas.
 Eli Henderson, Merwin, Missouri.
 Jesse W. Wilmore, Emporia, Kansas.
 Rachel Kirk, McLoud, Oklahoma Territory.
 Julia F. Dixon, Lawrence, Kansas.

FROM WILMINGTON YEARLY MEETING.

Charles E. Terrell, New Vienna, Ohio.
 Rachel Wright, Bridges, Ohio.
 James B. Unthank, Wilmington, Ohio.
 Eliza H. Thorne, Sabina, Ohio.
 Levi Mills, Wilmington, Ohio.
 Harriet F. G. Peelle, Bloomington, Ohio.

Deborah Lloyd, Spring Valley, Ohio.
Benjamin Hawkins, New Burlington, Ohio.
Fremont B. Milner, Leesburg, Ohio.
Asenath Terrell, Lynchburg, Ohio.
Irena Hunnicutt (Alternate), Port William, Ohio.

FROM OREGON YEARLY MEETING.

John Henry Douglas, Newberg, Oregon.
Thomas Newlin, Newberg, Oregon.
Jane H. Blair, Newberg, Oregon.
Alfred T. Ware, Marshalltown, Iowa.

FROM CALIFORNIA YEARLY MEETING.

Charles E. Tebbetts, Pasadena, California.
Imelda A. Tebbetts, Pasadena, California.
Thomas Armstrong, Whittier, California.
Sarah J. Armstrong, Whittier, California.
Washington Hadley, Whittier, California.
Naomi Hadley, Whittier, California.

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