

in the imparting of that truth thus given, the minister may and will draw his illustrations from his own individual experience under like circumstances, so as to more strongly impress or enforce his testimony upon those for whom it is intended.

Such a testimony will always meet a witness in the hearts of those spoken to, although it may not at the time be acknowledged by them to others, and will be like a seed implanted in the soil, which under favorable conditions will germinate, grow, and in time produce its fruit. Such a ministry, then, has its source, direction and qualification from the same source of inspiration, which is intended to be the spiritual guide of every man, and hence no such qualification can be obtained by the study of mere theological doctrines or dogmas. The ability to impart the revelation given is, and must be, the result of such an occupancy of the gift conferred, as will render the instrument more capable of imparting a clear understanding to others of that which is unfolded to him. This involves the culture of the intellectual powers in the use of language, in the ability to compare thing with thing, in the acquirement of a style of expression which shall draw to rather than repel, so that the word spoken shall not be rejected because of the manner in which it is expressed, and all this crowned by such a consecration of heart and life, that he gives a practical evidence that he is endeavoring to so live to be obedient to his own immediate inspiration that his life will exemplify the truth of the ministry he is delivering to others. Since, then, a qualification for such a ministry requires no peculiar theological training, and since a ministry to be really effectual in aiding any other soul in its efforts to attain or experience either salvation from the commission of sin, or restoration from the effects of committed sin, must receive its qualification and inspiration directly from the source of all knowledge, God himself, it becomes

evident that such a ministry cannot consistently look to man for its reward, nor ought it to, so engross the whole time of anyone, so as to demand of other men the whole support for the physical life, either of the ministry or his family, God making the requirement will give an abundant reward or compensation, and will so regulate the life of the minister that all at least of the necessities of life can be obtained by them. There being no real need for prior study as to what to say, or as to what conditions may be met, the necessity for the absorption of the whole time in the preparation of two or three discourses per week being taken away, the mind and time are left free for other employments, and these mainly constitute the reason for the ideas entertained by Friends for what is known among them as a free gospel ministry. Will this simple form of faith and simple line of ministry meet the needs of mankind, and accomplish all that is necessary or desirable in a religious life? Will it save men from the commission of sin in the present life, and will it open the gates of heaven in the eternal world for the Spirit after it leaves the mortal tenement? These may become serious questions to consider.

The object to be obtained by all religious observances that are not especially designed for the building up of some sect, or the promulgation of some doctrine from a purely selfish motive, is first, to better the moral condition of men, next to promote and enhance the growth of the spiritual life, so as to uplift man from the necessity of seeking his enjoyments or happiness by merely pandering to his sensual appetites and desires, and lead him to find his purest enjoyments in the cultivation and growth of his higher spiritual powers, and that form of observance which best promotes this comes the nearest to the ideal all classes of religious professors acknowledge the most desirable to attain.

Then it becomes an important subject for investigation, as to whether