

disciples feet, saying, "Ye also ought to wash one another's feet. But very few of the churches practice this ordinance. It is not intended for us to go back and do just such things as he did, but to be like him in this that we do just what the Father requires of us. To go back 1800 years to fashion our course of action is simply working on tradition and not acting up to the light of to-day which shines as brightly as in any day.

Neither does our Society partake outwardly of the bread and wine. The ordinance of the passover feast was kept by the Jews in remembrance of the escape of the Hebrews in Egypt, when the destroying angel, smiting the first-born of the Egyptians, *passed over* the houses of the Israelites. Jesus was a Jew, his disciples were Jews, and he kept the feast to take advantage of it in teaching them and mankind a truth. No one can explain, or make it any ways reasonable how anyone by eating the so-called consecrated bread and wine partakes of the body and blood of Christ. It is at best only a symbol, and whoso partakes of it inwardly, has no use for the outward. Communion with God is an inward experience. Food for the soul comes from invisible sources. His disciples on one occasion urged Jesus to eat. He said unto them, "I have meat to eat that ye know not of." His disciples, wondering, asked, "Hath any man brought him aught to eat." Jesus saith unto them, "My meat is to do the will of him that sent me, and to finish his work." We err when we think that material food can build up and sustain the soul. Jesus used the expression in a figurative sense. The Hebrew language was full of symbols and figures. That which corresponds in the spiritual world to the meat and drink that sustains the outward body is the doing of the will of the Father. I feel that it is that which supports my spiritual life, and therefore I know of the truth of the statement of Jesus.

In regard to the ministry. Friends

do not believe that it is necessary for man to obtain a theological education in order to preach the gospel. Gospel means glad tidings. The glad tidings is the message direct from God to man. The minister speaks from revelation according to the needs of the people. His own experience comes to corroborate the truth and the experience of others both past and present. God does not give the words that he or she is to use but the thought, the primal idea, the consciousness of the state or conditions to which he or she is to speak. We clothe this thought with such words as we are capable of using. The discourse of the illiterate may appear in its outward garb very different from that of the cultured, although the thoughts may be the same. Revelation is of a spiritual character. We see the thought, the truth, the condition as a painting on the wall. Man has to use the words at his command that will best convey the truth, which he sees, to his hearers. No amount of theological study can give a knowledge of the condition of the people, can tender the hearts or indicate when the testimony of rebuke or reproof is required. Moreover, the gospel needs to be free and not to be paid for. No arrangement can be made to preach the gospel regularly because no one can know that the Lord will give him aught to say. Others beside him may be qualified and commanded to speak. Therefore we bear a testimony to a free gospel ministry.

We have also a regard for right living. We have a testimony bearing on plainness. Some narrow this testimony down to a particular form of words and form of dress. I do not understand that to be the original testimony. In regard to address our early Friends did not change it for any mark of difference or distinction, or for any accidents of birth. They wanted to show that all were brethren, and all children of one common Father. Neither would they submit to the lifting of the hat as a mark of respect