

plish here on earth is left for us to do, for the hope of the world lies in each new generation.

A paper prepared by Jonathan W. Plummer on the same subject, stated that in the order of creation we have first matter, then mind manifested in matter, and lastly, the spirit operating on matter through mind. Mary Travilla, of West Chester, asked: "Are we conscious of our divine nature, realizing that we are the children of God?" If we ask of God the path will be made plain before us, and if a thing is right for us to do, a way will be opened.

The next paper, on "The Silent Meeting," was read by Robert M. Janney, of Philadelphia. He said that the Friend needs no reader, minister or priest, for God himself is the teacher. There is a silence that is filled with life, if a soul searches itself as with a candle, that it may attune itself to noble and earnest purposes. Vocal ministry has its place, but it is the outgrowth of worship and is not itself worship. It is only in the silence that the mystery speaks to us.

Mary B. Paxson said that there is so much activity to-day in every line of life that we need seasons of quietude of mind, which will let the world's daily lessons sink into the soul, to issue forth again in acts of beneficence.

Edgar M. Zavitz, of Canada, said that where others look to a minister Friends look to Christ himself; not a crucified, dead Christ, but a living, reigning Saviour.

Clement M. Biddle asked why it is that some of those who preach so well in the First-day Schools are never heard in the meetings.

John J. Cornell, of Baltimore, said that true worship consists in carrying our spiritual life into all our every-day affairs.

Isaac Wilson testified to the blessedness of the silence that draws heart to heart and soul to soul; the silence that can feel and minister to another's need.

After the adjournment there was an informal reunion of managers, officers, teachers and students (past and present) of Swarthmore College, two or three hundred in number, who spent a pleasant hour calling upon one another for short speeches, and closed by singing "Here's to Good Old Swarthmore," and uniting in the college yell.

Interest in the proceedings of the Friends' Conference here seems to increase as the meetings progress. Seventh-day was "high water mark" for the Conference, when fully 4,000 persons were on the grounds during the day; 2,562 were furnished with lunch by the Yearly Meeting Committee, and over 1,400 were lodged and breakfasted.

A paper on "The Ministry in the Society of Friends" was read at the opening of the Conference yesterday by Howard M. Jenkins, of Philadelphia, the editor of Friends' Intelligencer and Journal. He said that ministry is service to God by conveying His message—to man by the deliverance of the message. With Friends the ministry is not a profession, for a minister divinely authorized cannot be humanly ordained. The conveyance of the Gospel message cannot be regarded as mercenary service, but is rather a duty and pleasure, not to be measured and considered in terms of money. This is a new doctrine; it was proclaimed 20 years ago by a tentmaker, who said: "My teaching is not mine, but He sent me."

Hannah A. Plummer, of Chicago, alluded to John G. Whittier, who spoke in meeting, but who was one of the world's greatest ministers. She also referred to the ministry of love service, which may be performed by young and old, and suggested the motto of an old armorial bearing: Love and Serve.

Robert S. Haviland, a minister of Chappaqua, N. Y., said that, while we are heard in meeting, there are those heard outside who can tell so well what the ministers ought to do. Those who are not themselves called to