

spirits." Later, when in the growth of the Society, it was deemed necessary to institute meetings for the transaction of business pertaining to an organized body, and to formulate a discipline for its government, this query, among others, was framed: "Do Friends bear a faithful testimony *against* a *hireling* ministry?" Note the difference in the wording of the query then and now; one *against* the *hireling*, the other in *favor* of the *free*. We who live in these days of religious advancement, enlightenment and toleration, and know that ministers of other denominations than our own do not, as a rule, "teach for hire and divine for money," as did those of olden time, can hardly conceive the necessity for such a query, yet if we read carefully the records of the past, as gleaned from history and the journals of ancient Friends, we can better appreciate the conditions then prevailing, which excited the righteous indignation of George Fox and his immediate followers to the extent of publicly declaiming against the corruption of things sacred to them, caused by the venality of the priesthood, though this course brought maledictions on their heads, fines and imprisonments, loss of property and often of life. Now the time seems to have come when we should not so much inveigh *against* what appears to be a violation of our principles, as to stand steadfast in *favor* of them; consequently the change in the wording of the query; yes, and in the spirit of it also; for while we cannot, any more than formerly, sanction what we believe to be a hireling ministry, in its true meaning, and while a great diversity of opinion has existed, and possibly still exists, even among our own body, as to what really constitutes a hireling ministry, yet we trust the day has arrived for the exercise of a broad charity, which can prevail without compromise of principle. There are, and have been, too many instances of devotion to the cause of Christianity by men and women who give their time and talents to the service of the churches of their

choice, and in return receive a free and hearty support from the congregations to which they minister to doubt their sincerity. Therefore, while upholding our own standard, as we firmly believe it, let us not pull down others, but "building ourselves upon our most holy faith," show that faith by our conduct, exemplifying in our every-day life our confidence in the precepts of Jesus, fortified by the teachings of His spirit within us, remembering the saying of Paul, "Who art thou that judgest another man's servant? To his own master he standeth or falleth," and while so-doing establish our own position by being ready to give, when necessary, a reason for the faith that is in us, allowing the same freedom to others that we so greatly desire for ourselves.

What now is this "divine qualification" queried after, without which even a *free* ministry is of little or no avail? We believe this "divine qualification" cannot be conferred by human agency, cannot be purchased by money, is not the result of education, does not descend by heredity, but as the "gift" for the ministry comes from the Father, so also does this qualification come from Him.

In the Book of Job, supposed to be written by Moses, and considered to be the most ancient of the sacred writings, we are told, "There is a spirit in man, and the inspiration of the Almighty giveth them an understanding." Whether or not George Fox considered this declaration as confirmatory of his thought of immediate communication between man and Deity, it certainly evidences the fact that even at that remote period in man's history the operations of the spirit of God on man's intellect and heart, were clearly perceived and as concisely defined, "giveth" an understanding, not barter it for reputation, not exchanges it for honors, but simply *giveth* the understanding, that by the proper use of it, honor might be reflected on the Giver. In the early life of George Fox, he was led by "sore conflicts and deep prov-