

45 The Temperance Committee made the following report. It was acceptable to the Meeting, and the Committee was released, as requested in the report:

Report of Temperance Committee

It has not seemed practicable to do much special work as a Committee during the past year, except in the way of distributing temperance literature, for which we have expended over leaving a balance of \$1.93 from the '25. appropriated by the Yearly Meeting. There has been a great deal of effort put forth in the temperance cause by the members of the Committee individually, in connection with the W. C. T. U. and other Temperance organizations; also in the Home Mission work. In view of the close connection of the Temperance work with Home Missions, we would ask that the Committee shall be released, and that its duties shall be united with those of the Home Mission Committee. In making this request, we feel that there is no lack of interest in this important work, but in uniting it with an active Home Mission Committee, we believe more efficient work will be done.

1st month 13th 1890 Mary Snowden Braithwaite

46 The Committee appointed for the purpose reported the following names of Friends to form a Committee on Home Missions and Temperance: John R. Cary, John A. Parker, A. Morris Cary, Mary McCullough, Alice Brooks, Anna K. Cary, Augusta Watkins, James Cary Jr., Anna B. Stabler, James E. Underhill, Samuel N. Brown, Elizabeth L. Tatum, Daniel J. Hoge, Rachel W. Wright, Wm. M. DuBois, Charles K. Harris, N. Newton Smith, Rebecca V. Pugh, Mary A. Sewin, Eliza Pleasants, Mary W. Cook, John Scott Miller, Oswin White, Isaiah J. Hawks, Mary J. B. Prettow, Mary C. Rufford, Deborah Pottle, Sarah C. Harris and Matilda J. Hare.

They also proposed the following names of Friends to form a Committee on Bible Schools: John C. Thomas, Anna B. Thomas, Elizabeth J. Hopkins, Elizabeth B. Emmett, Jane P. Edge, John R. Cary, Sarah H. Hoge, Wm. Piggott, John J. Wright, Samuel R. Neave, Robert B. Warden, Merrill M. Haviland, Cornelia Stabler, James M. Bradshaw, Mary J. D. Prettow, Edward J. Rufford, Thomas P. White, Joseph Hare, James H. Creashaw, Hannah Wilson, Annie Way, Eliza J. Blanchard and Robert Way.

Signed on behalf of the Committee

Samuel R. Neave
Richard H. Thomas

All of whom were satisfactory to the Meeting, and they were appointed to the respective services.

47 George H. Emmett, Lydia W. Haviland, and Anna B. Thomas, were added to the Committee on Peace.

48 The Committee on the proposition received from Kansas Yearly Meeting made the following report, and the conclusion reached therein was acceptable to the Meeting. The report was directed to be sent as a postscript to the Epistle to Kansas:

Report of the Committee on the Proposition from Kansas Yearly Meeting.

The Committee appointed to consider the proposition from Kansas Yearly Meeting, relative to the propriety of changing our name from 'The Religious Society of Friends' to 'Friends Church' report that they have taken the subject into very careful consideration, and are united in the belief that it is best for us to retain our present name.

Beside the practical difficulties that would arise from changing a name that we have borne for two centuries, and the confusion that would result unless Friends on both sides of the Atlantic agreed to the alteration, there is sound reason for our continuing to call ourselves a Religious Society. The position is strongly taken by the Early Friends, that the Church of Christ includes all those of every name and nation whom He hath called out from the world, and who are His, without any reference to any connection with any body of Christians, and their testimony against limiting the term Church to any separate organization of religious professors, is still too important to be neglected. To assign it involves the practical danger of leading those who are merely nominal members of an outward Association to believe themselves thereby constituted members of the true Church of God, and this danger is increased where membership may be acquired by birth. Every congregation of believers in the Lord Jesus may truthfully be described as a gathering or a church of Christians, but this term can not properly be applied to an organization which is outward in its character, and may contain an undetermined number of non-believers.

It is true that the word translated 'Church' in the New Testament did not, when used alone, necessarily have any religious meaning, but was applied to other public gatherings and organizations (as in Acts x. 2, 32, where the word is used for the crowd that gathered in a mob in the theatre of Ephesus). But this fact in the present altered and ecclesiastical meaning of the term, makes the word 'Society' more nearly accord with the meaning of the word 'Church' as used in Scripture to describe individual congregations. On the other hand, the