

rather our relations to it. The desire to mingle again with Friends in religious fellowship—with the hope that we may be mutually benefitted—as we meet from time to time at the place appointed for the worship of our loving Father, prompts us to look longingly toward the place chosen for our future home. The prayer oft times silently ascends to our Almighty Father, the source of all spiritual life, that we, as members of the religious Society of Friends, may center more earnestly to the gift of God within ourselves, to the end that we may deepen in the eternal truth. I do not wish to complain or find fault when I say that the Meetings in this part of the west are small, owing doubtless in part at least to a lack of interest. I am aware that words of censure are void of the warmth of affection—there is nothing that pleads with more searching power than love. Why this want of interest? We are often admonished in our annual gatherings, and in our subordinate Meetings as well, to increase our diligence in the attendance of our Meetings, and to greater faithfulness to manifested duty. Ministers occasionally come among us (true their visits are quite rare at our subordinate meetings—where their labor of love is so much needed and where so many of our members never attend our annual Meetings) gifted with a message from on high, laboring in the authority which truth gives—with hearts all aglow with inspiration—they have done what they conceived to be their duty, and returned to their homes and friends to receive their kindly greeting, with peace in their hearts. Oh, I love them for their interest in the cause which lay so near their hearts, and from the very depths of my soul I appreciate their visits. Easy access is had to standard works, setting forth with clearness our fundamental doctrine (the light within) and the testimonies of the Society that have grown out of an adherence to its teachings. With all these facts and opportunities before us why this slackness? I cannot conceive

for a moment that ignorance of the duties and responsibilities of life are the cause, or that living up to the best light we have would conduce to indifference—for it is generally accepted did we so live the world would be far in advance of what it is to-day. Then it must be conceded that it is not so much for the want of light or the opportunities to develop in the spiritual life, for these are open to us everywhere. Again I ask, why this apathy? We search for the cause. Can anyone tell us? Oh, do we not need a greater baptism of the spirit? Do we not need a deeper consecration of heart—a more vital living faith? Do we not need the arousing rather than the teaching? Do we not need to go down into the inner sanctuary of man—with the searching power of the spirit, and break up the fallow ground of the heart that it may be more receptive to the touch of the spirit power? When thus thoroughly aroused and awakened will they not become interested—and thus a lively interest be felt throughout our borders? Oh, I believe, not until this thorough arousing so deep and thorough in its operations that it will not be likely to degenerate again into apathy, will the new birth be known. Will the work of the soul's salvation be commenced in earnest? Not until this baptism of the spirit, which opens in each soul a new and living way. New it is because it is fresh revealings of truth, bringing to our remembrance things both new and old—new, because our souls are ever expanding (in their growth) into a more beautiful life; thus it is a light to our feet, giving us an assurance that we are heirs of His heavenly kingdom here and now. But, says one, could I be assured of a live Friends' Meeting I would attend it. If not within its limits I would locate there. This expression suggests to my mind some thoughts. I will presume first his attitude to Society is that of a Friend. Then it follows that he or she, as the case may be, is a believer in the Light