

our work. When in Fulton County, Illinois, in a neighborhood where had once been a meeting, we learned much while it interested us—saddened the heart. The younger members wanted to move the meeting where it would be more central, and where others would have an opportunity to attend, but a few of the older ones would not consent, and while they were able kept up the little meeting, but they dropped out one by one, until they are now nearly all gone, the meeting-house dilapidated, no meeting, and the younger friends going hither and thither, with no church home, and some of them hungry and longing for a live Friends' meeting. As the enquiry was made, "what shall we do?" It was more than I could answer satisfactorily to myself. It opened to me a new field of thought, regarding our mission as ministers, and this question forced itself upon me, and it still rests with me. Ought we not to use more time in such neighborhoods? Stay with them a number of days, visit socially each family and hold a meeting each day? Not meetings in which to excite the mere emotional in our nature, but to reach and convince the judgment, and hold other meetings in which to answer the questions which may be required to be solved before these minds could be willing to enter upon the responsibilities of maintaining a regular meeting, and as we proceeded in the prosecution of our labors, these questions would force themselves upon me again and again, until I am brought to the conclusion that along some such line as this, will lie our future work, if our Society is to be maintained as an organization. In one place in the State of Missouri, where, excepting one family, there was no acquaintance with Friends; after holding a meeting in the morning, some of those present came to me urging me to hold another in the evening, to which I consented, and after the evening meeting they gathered around me to learn how long I would stay among them, and when told I would leave in

the morning, expressed their regrets, saying, if you would only stay and hold meetings all the week you would gather a Society here, for your doctrine is what we have been longing to hear, for it satisfies our judgment as being reasonable and easily understood. In Ellis, Kansas, we had one meeting first day afternoon in the Grand Army Hall, obtained by our friend Daniel Griest, because, as he said, there were some whom he knew, goodly men, who would not go to a church, because they did not believe the doctrine taught, and because of the system upon which their finances were managed. These men were at the meeting, and Daniel writes me, since my return, that if they could have such meetings, they would furnish the hall and warm it free of expense to us. At another meeting held north of Ellis, where I was led to open my view of the text: "As in Adam all die, so in Christ shall all be made alive." After the meeting expressions like these were made, "I never heard it put in that way before, but it is most reasonable," and Daniel writes me they feel that my work is not done among them. As these evidences of the state of mind of those western people, outside of Friends, come to me, I am made to believe there is a large field, for profitable labor, open before Friends. There are no such prejudices to meet as exist in the East, as the resultant of the unhappy division, and I am fully assured that if the proper kind of laborers enter the field, and work under the master's directions, there will be a prosperous future for the meetings of Friends in the west. And right here comes in the most intricate problem to solve, "Where are that kind of laborers who can leave their secular concerns and enter upon such a work, giving to it the ample time it requires." With the idea so long entertained that our ministry must be a free one, and coupled with this that they must use their own means to meet all their travelling expenses unless some other way be made for such as are competent to enter upon such a labor as