

left at liberty to let the committee appointed to visit the offenders, be the medium of communication between them and the monthly meeting, without requiring a written acknowledgment."

Article 25th. to conclude thus: "Monthly Meetings are left at liberty to retain such members of Society."

Signed on behalf of the Committee,
Benjamin Halliwell, Benjamin P. Moore
Susanna Jewett, Lydia Jefferis.

11th. mo. 2nd 1848.

Which was approved by the meeting, and the clerk, was directed to have the decision of this meeting thereon printed in the Extracts, and a sufficient number printed separately for insertion in the book of Discipline.

Then adjourned to $\frac{1}{2}$ past 3 o'clock this afternoon

Near the time adjourned to friends assembled.

The committee appointed to prepare essays of Epistles as way may open, to the several yearly meetings with which we correspond, produced one embodying the minute upon the exercises of this meeting in regard to the state of Society, which after being read & considered, was approved, and the clerk was directed to transcribe, sign, and forward it to the said Yearly Meetings respectively.

Israel J. Graham on behalf of the friends who stand appointed to revise and record the minutes

of this meeting, reported that the service had been performed. The committee was continued.

The clerks were directed to have 2000 copies of the Extracts from the minutes of this meeting, printed for distribution amongst our members.

On reviewing the state of Society within our borders, the meeting was impressed with much concern for the welfare of our religious Society and a lively travail was experienced that by a renewed and faithful dedication to the light of truth, we may become instruments in the Divine hand in removing the various obstructions which yet impede the progress of our religious testimonies within our own borders and the world at large.

In relation to the attendance of our religious meetings an ardent desire was felt that the sacrifice we ^{may} offer therein may not be the mere observance of a long sanctioned form, but that in accordance with the language of the inspired Apostle it may be "a living sacrifice, holy and acceptable unto God".

The primitive Christians, under a deep sense of their obligations to him, and of their entire dependence on him, the source of all their sure mercies, were in the practice of "assembling themselves together" for the purpose of Divine worship. During the long dark night of apostacy that succeeded and overwhelmed the church, amidst all the divisions and subdivisions which ensued, the testimony to the public worship of Almighty God was never suffered to fall.