health so well as those who, for very many years, have scarcely been known what real health was.

My brother-in-law, Joseph Brodie, was engaged in a religious visit to Norway & Denmark, chiefly among those professing with Methodists. During his absence, my family joined the younger members of his family at Barrow, on the coast of North Wales, which was mutually pleasant. I am glad that my brother-in-law has felt drawn to visit the noted in Norway. Having been there myself, I had had a hand in introducing Norway to my dear Father 20 years ago, I naturally feel interest in anything that concerns it. When, in 1854, I was strongly urged to visit Norway on account of my health, which at that time was to poor that I was unfit for business—I entirely refused to go unless my Father
would go with me. I felt that I could not bear how to cope with the idea of a journey of such a kind, in my weak state, unless he were with me. My family were not well pleased with this, because they thought that my Father was not in a state of health to endure it suitable for him. However I stuck to my position. Now thinking carefully over the argument on both sides, my Father ultimately decided to accompany me. This journey was the means of stirring up in his mind the Christmas interest for the welfare of others in that land, which led to the numerous visits he afterwards paid. So that I have often thought how even my poor health was made an instrument of bringing about good to Norway. And these visits of my Brothers (who also joined us in 1857) seem like a kind of sequel. My Father-in-law, Isaac Webster, has lately returned from a rather extended
visit to this in America. He was very warmly received; I knew by the Philadelphia who look upon me from England with jealousy (as belonging to a contaminated country) he was almost more than tolerated. They were not willing to read his certificate; yet (though they probably objected to this as a point of "order") they showed him manifold kindness. The same remark applies to some of the Quaker congregations. From what he saw among them, he feels hopeful that the time may not be far distant when not a few among them may come to accept & confess Christ Jesus as the only Saviour. Both these parties — viz. those who bear the name of "Millenarians" — as followers of Shailer, and the followers of Elias Hicks, seem to have expired into degrees of the same error. Recognizing the essential importance of the guidance of the Holy Spirit, they seemed in measure (as with the Hicksites entirely) to have lost sight of the ground upon which
love this blessing of Divine guidance is offered to man; it is, that this is a part of that mercy which is extended to the human race solely for the sake of the one offering of the Lord. Avoiding the idolatries are very strongly upon the doctrine of rewards light. Very strongly, condemned the tendency which existed too strong among many places, to rely upon what Christ has done for others, as though everything was accomplished accomplished. Finished by the atoning sacrifice, without reference to a true surrender of heart to him. But this tendency it, while exposing this one side, to fail to uphold the great truths that no amount of obedience can secure salvation, except as the fruit of a real faith in the efficacy of the sacrifice. They do not perhaps (like some of the Hicksites) go so far as to deny the efficacy of that sacrifice as told, but in failing to uphold it, they virtually preach a one-sided, defective Gospel. But how important is it, that those who see this defect, should take great care that they do not understate the
West Bank,
York 23/Nov. 1871

My dear friend,
Francis Cotton

It is a long time now since
I received your last acceptable letter.
During the past 12 months I have
been much from home with my
family, owing to extensive alterations
in my dwelling "West Bank," which
had become too small for the require-
ments of my family. Our protracted
absence from home has however
been very beneficial in strengthen-
ing my health. I indeed think that of
us all: notwithstanding the strain
during the early part of it caused
by the illness and deaths of a dear
little baby, which circumstances
I think I told thee of in my last.
This personal increase of vigour
I feel to be a great factor, hence
the rightly appreciate the blessing
importance I eagerness of knowing not only as having grown for see, but also.

Christ by 1st Sbldl. as a present living power! bringing everything to the Rhiius to himself: & thus, while thinking of calling themselves orthodox, really leaning into the opposite error, I proclaiming the other half of the truth only! The longer I live, the more I feel persuaded that a mere historical "labour" spell is still not all we shall not have us because led for always, no thing unless we yield me hearts to mine.

And yet now fearful is the other extreme! We have had a lamentable manifastation of it recently in one of our city (Manchester) where, within a few weeks, the leader of the party was disowned. I 3000 & others have since resigned their membership. They have for years given much trouble their place to the several times Committees of the Yearly Dig have been appoointed to deport their unbelief, Manchester belongs (or possibly it may have been among the Main or the same that
down?!) on the very day on which

the disownment of the leader was read (in the prepl. Meeting) he was hurried from this earthly scene by a frightful attack of emacpov. This widow has since gone deranged. Such occurences, be indeed very sad & solemnizing though I would not have thee suppose for a moment that I imagine such an event might not equally have fallen upon a true Christian believer. But they see the storm come or yet feel his shield between! And yet I have felt really distressed at hearing a remark like the following from a minister who is, at least, is no present danger Oflering upon the same side. "Yet they cast up their best men" (referring to the Beaconite "secession many years ago") I now this is the result" — meaning the present ad opposite error. But it is just such mistakes & short-sighted remarks of their members as these (which virtually justify the names of error "their best men") which create the opposite error. I produce
The very malady which such a Loud and eloquent 
justifier of "Recession", even in measure, 
is to endanger America on the principle 
that extremes most surely beget extremes. 
Perhaps I may not have made myself 
quite clear. It may seem needless to 
attempt to explain what was understood 
long before I understood it in measure, 
as I have done? But really, the tendency 
in this land to lurch towards first one, or 
extreme, then the other, by different 
people, seems so great as to keep this 
subject almost necessarily in a prominent 
and conspicuous position. And this 
must be my excuse for alluding to it. 
There was a time when our society, as a body, 
feeleth, perhaps too exclusively, to the impor-
tance of obedience to the dictates of Conscience. 
In connection with this there was a care 
and precision about externals—modes of 
speech and dress—which though not wholly 
inimportant, nevertheless received an undue share of attention, I caused a 
natural tendency to reaction. Now the thought about "dress I address" is 
practically pretty much thrown overboard, 
and the plea for "liberty" is loud and strong.
We hear little comparatively about the Light within. I much about believing in Christ's atonement, finished work. And though I would not doubt that there is much genuine practical piety, perhaps more than there need to be, yet I do fear sometimes that those vital practical truths which constitute the very essence of Quakerism are rather at a discount. When a remark has been made that one early Friend used to hold such views, the reply has come, "Don't let us have what Friends thought, but what the New Testament says." All this sounds very "evangelical!" But is it not associated with a measureable inability to see the truth from that clear standpoint from which many our early Friends saw it? For are it from any of us to fall back upon these, except as their doctrine was the Gospel truths?

My uncle by marriage, Benjamin Selshin, has been called to his heavenly home. His loss to the Church, your section of it in particular, is a severe, I may truly say, irreparable one.
was like that of my dear Father - full of assurance of everlasting blessedness.
Many, however are still prepared who are largely gifted, but a few of these belong to our York S.P.G. So that I had not need write as though there was not very much to be thankful for.

I enclose a peace tract which I wrote last winter. All cannot accept it, if I did not expect they could! Some (3rd!) think it irreverent. But I answered, "If the description of sad realities seems irreverent, what must the awful realities themselves be?"
It does not do to smother it, another of hideous evils, nor - still worse - attempt to justify them by the heaviest means as Dr. Hooker has done.

With much love, in which my dear wife uniteth.

Remain thy friend sincerely,

[Signature]

[Handwritten signature]