

The reports from the three schools were very encouraging; Genoa's average attendance, 13; have 500 volumes in library; have bought some books for the children

Garrison has held 23 sessions since last Conference. They had been meeting at the houses of the members until twelfth month 17th, 1893, when they found it necessary to rent a hall; since changing their place of meeting their attendance has increased, averaging 35.

Lincoln reports they use the Lesson Leaves; have about 300 volumes in library, but need more books for the children; average attendance 25.

There were several good recitations and essays, followed by comments and questions. A question concerning Prison Reform was discussed. One said she thought the tobacco should be taken from the prisoners; that it kept alive the old depraved appetite; she had visited the penitentiary several times, protesting against the practice. In answer to her query: "Why do you give them the tobacco?" It was to keep them quiet, and to get more work out of them." An incident was related concerning the Indians and tobacco, it being proved they behaved just as well without it.

A young woman in attendance said the Chautauqua was doing good work among the prisoners, but they had not sufficient means to get the whole forty books, so they used them by turns.

The prisoners study their lessons well, even excelling many members who have every opportunity.

A question concerning the bad influences of street education was commented upon; others were read, but lack of time forbade any discussion. Representatives to the Yearly Conference were then appointed, after which Isaiah Lightner offered prayer. The Meeting concluded to meet near Genoa, in tenth month, if so permitted, feeling the canopy of Divine love had overshadowed us.

CATHARINE ANNA BURGESS.

College View, Neb, 5th mo. 8th, '94.

THE "QUAKER IDEAL."

(Extracts Continued.)

"All we behold is miracle—but seen
So duly, all is miracle in vain."

—Cowper.

"In our present state of knowledge a clear distinction may well be, and, indeed ought to be, maintained between the terms 'Supernatural' and 'Miraculous' By the former I understand such manifestations of Divine working as are not cognizable by the outward senses, but which are not necessarily 'Miraculous.' For instance the direct influence of the Divine Spirit upon the souls and minds of men is spoken of as 'Supernatural, but it is not miraculous.' By 'miracles' we understand events which are manifest to the outward senses, and which seem obviously to contradict what is at present known of the ordinary course of natural law; events which if reported as occurring in the present day, would almost universally be regarded as apocryphal, unless sustained by overwhelming 'scientific evidence.'

"There are, we know, a few professedly Christian persons who seem to be able to dispense altogether with the miraculous element in the Bible. They would be willing to strike it out of the record as superstitious and traditional accretion, and still accept the remainder as reliable and true.

"The events are so frequently and circumstantially related, and the personal credit of the writers, especially in the New Testament, as eye witnesses is so obviously involved, that we cannot reject their testimony on these points and retain it on any others.

Without attempting a thorough analysis of the matter, I will endeavor to submit a few suggestions which may be helpful. 'I begin, however, by admitting that the Quaker programme distinctly includes a belief in both the supernatural and the miraculous elements of the Bible. We admit this broadly, on two grounds. In the first place