

# Friends' Review.

PHILADELPHIA, TENTH MONTH 6, 1883.

WROUGHT IRON BRICK SET, AND PORTABLE HEATERS  
WITH THE

**MERSON Pat. SHAKING GRATE ATTACHED.**

This grate is first-class, reliable, durable, and economical. Thousands are in use, and giving entire satisfaction. For further information and testimonials address,

**Mershon Patent Shaking Grate & Heater Works,**  
12-5 N. W. Cor. Twelfth & Filbert Sts., Phila., Pa.

## The Society for Home Culture.

Fourth season opens Tenth month 1st. With increased experience, it is hoped the Society will be more and more useful to those who avail themselves of its privileges. For circulars giving full information, apply to the Secretary,

**WATSON W. DEWEES,**

4-7 Westtown P. O., Chester Co., Pa.

## S. MADDOCK, PLAIN MILLINERY,

5-9 736 Spring Garden St., Philadelphia.

THE ATTENTION OF FRIENDS GENERALLY,  
who are interested in promoting in their own households and neighborhoods a taste for useful reading, is invited to the following list of works published by *The Book Association of Friends*, formerly of 109 North Tenth Street, Philadelphia:

	Retail.	Mailed.
1. Memoir of Elizabeth Fry.....	30	33
2. Youthful Pilgrims.....	30	33
3. Memoir of Wm. Penn.....	40	44
4. Selections from the Epistles of Geo. Fox	30	33
5. Selections from Letters of Isaac Pennington.....	30	33
6. Memoir of Maria Fox.....	40	44
7. Memoir of Daniel Wheeler and his Visit to the Pacific Isles.....	50	54
8. Aunt Jane's Verses for Children. Illustrated.....	50	53
9. Rambles of a Naturalist, with Life of Dr. Godman.....	30	33
10. Life of Margaret Fox, wife of George Fox	30	33
11. Memoir of Thomas Story.....	40	44
12. Waring's Hymns and Selections.....	30	33
13. Essays on the History and Doctrines of the Society of Friends.....	30	33
14. Memoirs and Letters of Jonathan Hutchinson.....	30	33
15. Memoir of Mary Capper.....	45	50
16. Journal and Life of John Woolman, complete.....	50	56
17. Scripture Questions on the Gospels and Acts.....	50	55
18. Memoir of Eliza Southall.....	40	44
19. Selected Hymns for Schools, &c.....	25	28
20. The Little White, and other Poems, by Jane Crewdson.....	75	80
21. Memoirs of Stephen Grellet, abridged..	50	56

A discount of 25 per cent. allowed on purchases of 10 copies and upwards.

Address,

**A. LEWIS, Agent,**

144 North Seventh St., Philadelphia.

These books are well-adapted to form a nucleus of libraries for Monthly Meetings or Bible Schools, as well as private collections. In order to enlarge their distribution, in quarters where means are limited, a fund is available, through which further reductions in price or occasional donations can be made by the Association.

Applications on these latter accounts may be addressed to **EDWARD L. SCULL**, 125 Market St.

## QUEEN & CO.,

924 CHESTNUT STREET,  
PHILADELPHIA.



**SUPERIOR KNOWLEDGE,  
SUPERIOR SKILL,  
SUPERIOR LENSES, and  
SUPERIOR FACILITIES**

for manufacturing, all combine to give our **SPECTACLES and EYE-GLASSES** a National reputation.

**LOST SIGHT NEVER RETURNS,**

**THEREFORE DO NOT TRIFLE WITH YOUR EYES.**

Our catalogues are published in parts, and will be mailed upon application, as follows:

Part 1. Mathematical Instruments.....	162 pages
Part 2. Optical Instruments, including Spectacles, Microscopes, etc. (54th edition, 1883, now ready).....	188 "
Part 2. (Supplement), Opera, Field, and Spy-glasses.....	32 "
Part 2. (Supplement), Second-hand and other Microscopes.....	16 "
Part 3. Magic Lanterns and Slides.....	150 "
Part 3. (Supplement), Apparatus and Diagrams for Luminous Projections.....	75 "
Part 4. Physical Instruments.....	188 "
Part 4. (Supplement), Chemical Apparatus, Balances, etc.....	50 "
Part 4. (Supplement) Second-hand Physical and Chemical Apparatus.....	16 "
Part 5. Meteorological Instruments, Hydrometers, etc.....	120 "

## JAMES W. QUEEN & CO.,

924 Chestnut Street, Philadelphia.

187-9

## ADVERTISEMENT RATES.

	ONE INSERTION,	
1 Page,	- - - - -	\$15.00
1/2 "	- - - - -	8.00
1/4 "	- - - - -	4.50
1/8 "	- - - - -	2.75
1/8 "	12 nonpareil column lines,	1.80

For less space, at the rate of fifteen cents per column line, nonpareil, of eight words. Each insertion after the first, one-fourth less than the above rates. Single insertions, or those repeated not more than four times, must be prepaid; others may be paid for monthly.

For choice of positions, one-half more is charged.

Advertisements are received until 12 M. on Sixth-day for the number of the succeeding week.

**ALICE LEWIS, Publisher,**

144 North Seventh St., Philadelphia, Pa.

# Friends' Review.

*A Religious, Literary and Miscellaneous Journal.*

VOL. XXXVII.

PHILADELPHIA, TENTH MONTH 6, 1883.

No. 9.

EDITORS: { JAMES E. RHOADS  
HENRY HARTSHORNE.

PUBLISHED WEEKLY

At No. 144 North Seventh Street, Philadelphia  
BY ALICE LEWIS.

Price, PAYABLE IN ADVANCE, Two dollars per annum  
Single Numbers 5 cents each.  
Entered as second-class matter at the Post-office of Phila-  
delphia, Pa.

## CONTENTS.

Conscience in Education.....	<i>W. Nicholson</i>	129
God Made the Family.....	<i>Vaughan</i>	130
Our London Letter.....		131
The Great Geysers.....	<i>Friend's Quarterly Examiner</i>	131
A Child's Trust.....		132
Complete Salvation.....	<i>John Banks</i>	132
Religion and Morals in Germany, VII., continued	<i>W. L. Pearson</i>	133
Health.....		134
Temperance Notes.....		135
School.....		135
EDITORIAL—Indiana Y. M.—Labor and Capital.....		136
DEATHS.....		137
Western Yearly Meeting, continued.....		137
CORRESPONDENCE.—Settlement of Differences.....		140
International Lesson.....		141
Rural.....		142
Items.....		143
POETRY—A True Hymn—In the Hereafter.....		143
SUMMARY OF NEWS.....		144

## FROM AN ESSAY ON CONSCIENCE IN EDUCATION.

BY DR. WILLIAM NICHOLSON.\*

The Christian ministry has need to cry aloud and to spare not: to lift up its voice like a trumpet and show God's people their sins of every kind. The torpid, dormant conscience of Christendom must be roused from its slumber of death. Ministers must cease their depreciation of good works and must heartily enforce the necessity of a strict conformity to the law of God. They must not only preach faith but faith *and* a good conscience. They must tell men that if they put away a good conscience, they will shipwreck their faith and lose their souls; (1 Tim. 1-19.) that the inner life of their Christianity will die,

if they do not allow it to leaf out, blossom and mature a fruitage of moral integrity. We do not want the hard dry conscience of Heathendom nor the faith which flies with electric mobility from nature to grace and back again, so that men read its record quite as much by blanks as by the marks of positive goodness. But we do need the strong, steady, persistent innervation which keeps the spiritual man *toned* for the works of the Christian life in a whole-souled obedience to the law of God. We want emotional holiness compressed into practical righteousness. We want the superheated steam turned into the cylinder that it may expend its force in work rather than to go off in noise through the escape pipe and whistle. When all the machinery of the establishment, even to the smallest, is in rapid movement, we know, without being told, that the steam is hot. We want a sanctification so "entire" as to include a "good conscience"—not an easy conscience, but one at ease because of obedience—not a sleeping conscience, but one that promotes sound sleep by its own approving—a conscience well instructed in God's will and purified or purged by the blood of Christ, through faith, and thus created anew unto "good works" so that it responds promptly to all the claims of honesty, truthfulness, temperance, mercy and every other Christian virtue; but promptly closes the door against every suggestion of injustice, falsehood, insincerity, uncleanness or other outgrowth of an evil heart.

Such quickening of the Church life in practical holiness would remove the main cause of the present paralysis in Christian nurture. Parents would soon be aroused to a sense of the necessity of this nurture, and their own perverse or defective example would no longer exist to hinder their earnestness in teaching and discipline or to neutralize the work of others. The Church would thus be the means of saving first the children of the Church and then the world; for these saved children and children's children would become a constantly multiplying power, whose sweep would em-

\* Read before the Conference of the Educational Association of Friends in America, Richmond, Indiana, 1883.

westward as the rainfall increases yearly, and so does the agricultural production, which from present appearances may reach the foot of the Rocky Mountains and cover the whole incline which slopes so grandly eastward. What a view might be had from the summit of the mountains at sunrise, showing the great grazing lands and 500,000 cattle feeding on the sunny slopes, and cornfields which in 1882 produced a million bushels of grain, and all this stretch of 600 miles to the Missouri river dotted with groves and belts of timber!—*J. T. A. in Country Gentleman.*

ITEMS.

A CORRESPONDENT of the London *Times* proposes that the Brazilian government shall raise a large loan in England, in order to buy all the slaves in Brazil of the planters, at thirty pounds sterling for each slave. Against this the *Anti-Slavery Reporter* strongly protests; while urging the propriety of *immediate* instead of the very gradual emancipation provided for by law in that country. The same letter to the *Times* gives the following picture of some of the sufferers from the system in Brazil:

*Plantation Slaves*—(*Half a million of these.*)—Last of all come the plantation slaves, who often in appearance look little human, and seem very Calibans in many, many cases. These sad ones are they who earn all the wealth of the land; these are they who rise before the sun, and after asking in forced formality the blessing of Christ from their master or overseer, are led off in herds to toil till dark, their food being taken to them in carts, and doled out as to a herd of creatures more swine-like than human; these are they who do all the hard work of the plantation, the life-sapping toil, leaving that which is easy to the colonist or free laborer. No one who has only seen the city slaves can form an idea of a herd of slaves being led off to their work, nor can tell the sensation of meeting a half-hundred human beings homeward turning after a hard day in the sun, each carrying wood to serve for the food-cooking, each on meeting you folding his hands and abjectly begging your blessing in Christ's name. On they come, one straggling behind the other, the young and still strong in front, the old and feeble and the women, with their little ones bound to their waists, toiling far behind.

"A good defence of slavery cannot be given, for by it a way is left open for the almost unrestrained exercise of the passions of the owner."

THE PANAMA CANAL.—M. de Lesseps is carrying on the work across the Isthmus on a stupendous scale. Some of the stations are large and present an imposing appearance.

A TRUE HYMN.

My joy, my life, my crown!  
My heart was meaning all the day,  
Somewhat it fain would say:  
And still it runneth muttering up and down  
With only this, "My joy, my life, my crown!"  
Yet slight not these few words;  
If truly said, they may take part  
Among the best in art.  
The fitness which a hymn or psalm affords,  
Is, when the soul unto the lines accords.

He who craves all the mind,  
And all the soul, and strength, and time.  
If the words only rhyme,  
Justly complains, that somewhat is behind  
To make his verse, or write a hymn in kind.

Whereas if the heart be moved,  
Although the verse be somewhat scant,  
God doth supply the want:  
As when the heart says (sighing to be approved)  
"O, could I love!" and stops; God writeth,  
"Loved."  
GEORGE HERBERT.

IN THE HEREAFTER.

BY MARGARET J. PRESTON.

I sometimes wonder whether I could be  
Happy in heaven, were all  
Earth's dearest memories blotted out for me,  
That hold my heart in thrall:—

The hour of vision,—the transfigured height  
Where souls come face to face,—  
Some rare apocalypse of love, too bright  
For life's low dwelling-place:—

The rapt and fine elation when the mind  
Seems caught away as far  
As if we left this mortal sphere behind,  
And touched some distant star!

Could I forego them all without a sigh,  
Content to give them o'er,  
And know what moved me most beneath the sky,  
Should move me never more?

I think the heavenly hills would shine more fair,  
Its waters softer flow,  
If you could walk together with me there,  
And talk of long ago.

No spirit from the central, seven-fold band  
That nearest sees the Throne,  
Could hold such converse—know, or understand  
What you and I have known.

Angelic sinlessness would seem to me,  
An essence too divine,—  
Touched with no feeling of infirmity  
As links your soul with mine.

Amid the splendors, wondrous, manifold,  
That every sense would fill,  
I think—sometime—the simple bliss of old,  
My heart would yearn for still!

I dare to feel that it might seem right blest,  
Even with the Throne in view,  
In some serene and quiet spot of rest,  
To sit and talk with you:

And there unravel all the tangled skein  
Of trial, pain, and woe,  
And read as on a tablet written plain,  
All we have pined to know.

The fellowship that like experience brings—  
The retrospections fair,—  
The tender pathos of a thousand things,—  
Could any angel share?

Nay—let me hold the sweet conclusion fast,  
That the pure memories given  
To help our joy on earth, when earth is past,  
Shall help our joy in heaven.—*S. S. Times.*