

FRIENDS' REVIEW.

A Religious, Literary and Miscellaneous Journal.

Vol. XVII.

PHILADELPHIA, FIRST MONTH 2, 1864.

No. 18.

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PUBLISHED WEEKLY.

At No. 109 N. Tenth street, Philadelphia.

Price, PAYABLE IN ADVANCE, Two dollars per annum, or six copies for Ten dollars.

Quarterly postage on this paper, to be paid quarterly or yearly in advance, 5 cents.

ISAAC SHARP'S VISIT TO ICELAND, 1863.

(Continued from p. 259.)

17th. A note having been written to the pastor, he promptly responded, and gave notice to the people to assemble at Ljosavater. It was very interesting to watch the respective companies of people riding in on horseback—three, ten, and even twenty together—the pastor and his wife among the number. Rarely have I known an invitation more promptly responded to, and some surprise was expressed by the people that 137 should have come together, a single house only being in sight. The meeting proved a time of divine favor. In the afternoon the sun shone brightly. We stood before the Gutha-fors, one of the finest waterfalls of Iceland. The scene was a fine one, and the air refreshing. A pleasant valley ride, with mountains on either hand, brought us to the residence of the pastor of Hals about six o'clock. The mountains were white with recent snow, and looked very winter-like. Here our wants were well supplied, and more than a willingness shown to arrange for a meeting on the morrow. My health having decidedly improved, gave to the evening retrospect additional cause for thankfulness of heart to the Author of all our mercies.

18th. In the midst of the hay season and bright sunshine, sixty-six came to the meeting this morning, held in the kirk. We left this hospitable place in the afternoon, a son and three daughters of our host most kindly bearing us company for some miles. As we approached the Eija fiord, the tide was rising and twilight coming on. The water was somewhat deep,

and about a mile across; but, passing in safety, we reached Akreyri, about half-past nine. We applied to a merchant for lodgings for the night. There was no demur, although it was now so dim we could scarcely see each other: his house and heart were open to receive us, his wife and family uniting; the mother responded to my inquiry as to the family,—“There were twelve when you were here two years ago—twins, at the age of seventeen, and two others have died. One of my boys went to your meeting, and came home and said if you held another he would go again. Soon after this he was taken ill and died.” In front of this house is the largest tree in Iceland—a mountain ash—twenty-five to thirty feet high, with branches as wide. The roots run under the house, and are thus protected from frost.

19th. Closely occupied during the day with sundry needful repairs; the wear and tear of clothes, boxes and travelling equipments being very great. Provision was also needful for the wants of our future journey. In the evening we rode to Hraf-na-gill, the residence of the Dean, some miles from Akreyri, who gave his consent for the use of the kirk, a good building recently erected. The air was fresh and fine, and the ride along the valley a delightful one.

20th. Crossed the fiord to Kaupangr, to a meeting there at half-past one. Although a populous district, only twenty-three assembled. It felt to me a poor meeting, but I could not regret being there. The contrast of feeling was great, as we sat, a few hours after, by the bedside of a suffering invalid, concerning whom I could believe with comfort that her afflictions had been sanctified. At six we went to the kirk, and took our seats. No one save ourselves was there. After the lapse of half-an-hour came two; others followed slowly. It was an hour after the appointed time before the meeting was fully gathered. There were about ninety altogether, including our kind host, hostess and family, and several of the principal inhabitants. The meeting ended solidly, leaving no doubt of its having been rightly appointed.

ment for us to do so, as in our past experience I think we have been blessed abundantly. How important it is that we should be endued with this wisdom—the wisdom which “is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.” What a beautiful cluster of graces have we here presented before us! And it is the wisdom which is from above that we can all have if we only ask in faith. I especially desire that these remarks of mine should apply to our friends in the sister kingdom; they are situated under circumstances very different from ours, amongst a population in which Roman Catholics largely predominate. Some towns contain but a very small proportion of Protestants; and these are generally well cared for, so that there is but little room for the service of Friends. Nevertheless, there would be found in almost every district a few who might be gathered; and however few, the profit both to them and to our members would be great. At *Belfast* a few years ago, a school was established by the young men, but it declined from various causes. A school is likely to be again established there, and I hope it may prosper. Much interest has lately been created amongst the Society of Friends in the establishment of Bible classes. It is very desirable that our young Friends especially should endeavor to join these classes. Our older Friends also might benefit by them. Let Friends meet in their own houses in small groups, of twelve or sixteen each, to read the Scriptures prayerfully together, and endeavor to derive profit from them. Let them sit down in silence, lifting up their hearts for the blessing of the Holy Spirit upon that in which they are about to engage. Thus studying the Holy Scriptures and communicating one to another, as light may be given, the heart will often overflow with thankfulness for the blessing which has been granted, and it cannot be doubted but that there would sometimes be those who would feel called upon to give vocal utterance to prayer. Six or eight of these small gatherings might occasionally join, and have a sort of general meeting: they might take tea at some Friend's house, and then have a meeting together afterwards. The older Friends might thus give their encouragement to the younger, and the meetings would be looked back upon with great pleasure. In this way we should draw the members of our church more together, in the bond of mutual Christian sympathy. We have great cause to be thankful for the large amount of Christian unity which prevails in this country, and we may hope that such unity will be largely extended. I believe that the First-day School work is one means of promoting this end.

THE INFLUENCE OF THE WORLD.—DEATH COMES TO ALL.

All experience proves that the world has a mighty power to make men forgetful of their higher interests, and especially, to render the thought of death unwelcome and revolting.

There is a fascination in the world's riches, and honors, and gaieties, which it is not easy to resist; and just in proportion as this prevails, the solemn realities of the future are kept in the back ground, if not entirely excluded. Where one is burning with the fever of ambition, or surrounded with the luxuries and appliances of wealth, or transported even to dizziness in the world of sensual enjoyment, the ruling passion secures a monopoly of the thoughts to its particular object; so that the mind does not even attempt to grasp anything else; and under this influence there is quickly generated a habit of deep spiritual insensibility. There are indeed instances, many instances, of persons whose lot is cast amidst all the temptations incident to opulence and rank, who not only exhibit the Christian character, but are models of spirituality and devotion. I could name many such both among the living and the dead, but these cases form the exceptions instead of the rule. In the vast majority of instances, in which the world, in any of its forms, comes largely into the possession of an individual, you will find unequivocal evidences that there are few thoughts of death, and that this earth is practically regarded as an abiding place.

But never was there a greater, or, if persisted in, a more fatal delusion, than that which connects a sense of security from death with any of those earthly distinctions or enjoyments which bind the heart to the world. Death is as much at home in the palace as in the hovel; in the walks of influence and honor, as in the haunts of obscurity and insignificance; and whether the rich man or the beggar, the man in robes or the man in rags, is to be taken first, it is for Him alone who controls the destinies of us all to determine. Know then, ye who are rich, and great, and honorable, that however the splendor of your condition may dazzle your fellow creatures, or beguile yourselves, it can never keep you out of the hands of the last enemy for an hour, or a moment. You may die before the going down of the sun; and what concerns you infinitely more than any thing else, is that you should die in the Lord. And in order to do this you must live unto the Lord; you must bear his image; you must be in subjection to His authority; in a word, you must become new creatures in Christ Jesus.

You have a right indeed to enjoy the manifold blessings and comforts with which a gracious Providence has surrounded you, but you are bound to enjoy them gratefully, and to turn them to good account, even as a means of Spirit-

Dislike as well as allow, reasonably.—*Penn.*

ual benefit; especially are you to connect with them the reflection that they are of brief continuance, and that the grave even now may be ready for you.

Recollect that in the last great exigency, when you are on the connecting point between the two worlds, the one great question, that will absorb every other, will be, whether life has been with you a preparation for death; whether you have done the work which has been given you to do; whether you have been baptized by the Spirit of Christ, and are in sympathy with the great ends of his mediation.

If your experience furnishes an affirmative answer; if, when you feel that the world has dwindled to a point, you can also realize that Christ is all in all, then may you bless God with your dying breath, not only for having cast your lot amidst such a profusion of temporal blessings, but for having kept you, by His grace, from perverting them to your eternal ruin.—*Wm. B. Sprague.*

On considering the glorious scheme of salvation, there is great danger, lest, while we stand amazed at what was done *for* us, we neglect what must be done *in* us. Guilt in the conscience and sin in the heart ruin the man. Pardon in the conscience and Christ in the heart save the soul. Christ has done much to save us, and the way of salvation is made plain; but unless He *justify* our conscience from dead works, and purify our hearts from all sin, his passion and death will profit us nothing. While we *boast* in Christ Jesus, let us see that our *rejoicing*, *καυχουσι* our *boasting*, be this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have our conversation in the world. (2 Cor. i. 12.)

We must beware of *Antinomianism*; that is, of supposing that, because Christ has been *obedient* unto death, there is no necessity for our *obedience* to his righteous commandments. If this were so, the grace of Christ would tend to the *destruction* of the law, and not to its establishment. He only is saved from his sins who has the law of God written in his heart; and he alone has the law written in his heart who lives an *innocent, holy* and *useful* life. Wherever Christ *lives* he works, and his work of righteousness will *appear* to his servants, and its effect will be quietness and assurance forever.—*Adam Clarke.*

The vain man is so full of himself, that it is *I* at every turn that does this or that. Tell him anything, and he has known it long ago; he outruns information, or else proudly rejects it. Whereas, the greatest understandings are most ready to learn, and generally least arrogant.

From the Country Gentleman.

THE SHADY SIDE OF FARMING.

Very much has been said, written, and published of the *sunny side* of farming, and occasionally something of the *shady side*. And the only safe and reliable course for persons to pursue in relation to any branch of business that they may be about to engage in, or have been engaged in, is to investigate and examine the subject in all of its bearings, and ascertain both its *merits* and *demerits*, and thereby be prepared to judge understandingly and correctly of the subject under consideration.

I was very much interested some time since in reading an article on the *shady side* of farming, in which the writer in a brief and clear manner gave a truthful and common sense view of the subject. A knowledge of the facts in relation to this side of agriculture, if fully understood by many who leave other kinds of business to engage in this, would save much disappointment and discontent, as well as loss in a pecuniary manner; and in order that both sides of farming may be fairly shown to those who are about to engage in the business, I have thought that it would not be inappropriate to present some of the views of the writer referred to. He says:—

“Every picture and story is supposed to have two sides. A single glance or sound rarely tells the whole. Partial views often make false impressions and lead to wrong conclusions. Hence, honest differences of opinion arise. The first, great, sustaining, most important business of man is not an exception to the general rule. Agriculture, though the central orb around which all other trades and professions revolve, has a shady side, as some practitioners can testify. It is not all pleasure and profit, even though some cattle-show orator did say it. ‘All is not gold that glitters.’ The sunny side of farming is the side generally held up to public view. This is the popular side on public occasions. It flatters the yeomanry and pleases the people.

“A prosperous agriculture is very agreeable to a nation. The statesman and orator often take this side as a matter of policy. The professional man and citizen sometimes do not know any better. Their knowledge of farming is supposed to be confined to occasional country drives or visits to the city market. Hence they go into ecstasies over their first ripe pear or grape, and become highly excited with a bunch of strawberries or a modest flower. There are otherwise sensible men who assert, and doubtless believe, that they should be rich if they could only farm it a few years. They take the extraordinary product of somebody's single rich garden rod and multiply that by the rods in an acre, and that again by the acres of the farm makes the result. These men have