

Causes of the American Revolution.

[Impromptu essay read by John Mitchell, at the close of Prof. Nott's school, Friday, February 20, 1880.]

The effect of the French and Indian war was a debt of \$16,000,000, and England repaid only \$5,000,000. For the remainder Parliament passed an act imposing a tax upon the colonists, not allowing them any representatives in Parliament, and the people claimed that taxation without representation was unjust and void. After this the Navigation act, which was passed in 1650, and enforced in 1660, compelling the colonists to send all their produce across the ocean to England in British vessels. Next was writs of assistance, the king giving authority to all British officers with such a pretext that any official could enter a man's house or store where smuggled goods were supposed to be. After this the Stamp act, which was passed in 1765, compelling that all stamps bought of the British government should be put on all legal documents, news papers, pamphlets, &c. The colonists bitterly opposed this last act, and it was repealed the next year. A duty on tea, glass, &c., was also passed by Parliament in 1767, and so remained till 1770, when Parliament repealed the duty on all the articles except tea, which Parliament still let remain to show the colonists that they still had some power over them. Parliament also passed the Boston port bill in 1773, forbidding that any vessel should enter the harbor at Boston or leave. Upon this act business stopped and distress ensued.

The first continental congress met Sept. 5, 1775, at Philadelphia; it consisted of men of influence, representing every state except Georgia. This congress met for the purpose of trying to avoid the war that was at hand. They framed a declaration of rights and presented it to the king, but this made no impression, and at last they agreed to hold no intercourse with Great Britain.

The first battle of the revolution was fought at Lexington, April 19, 1775; Gen. Parker with Americans, number unknown; General Smith with 1700 British. The British were victorious.

The second was at Bunker Hill, June 17th; Gen. Prescott with 1500 men landed at Cambridge, and then moved to Bunker Hill; General Howe with 3000 men attacked him, and after the American's powder was exhausted was forced to surrender.

The third was at Quebec, Dec. 31st. Gen. Montgomery, with about 900 men, marched upon Quebec. Gen. Carlton, with 1200 men, held the city. Gen. Montgomery killed.

The first battle in 1776 was at Fort Moultrie, June 28th; Gen. Moultrie with 400 against Gen. Earle with 4000 men, in which the Americans were victorious with little loss.

The second battle of Long Island, August 27th; Gen. Putnam, with about 5000 men, was stationed south of the city of Brooklyn; Gen. Howe, with about 25,000 men, attacked him in his fortifications, and was forced to surrender with the loss of about 2,000 men.

Therefore the World Knoweth Us Not.

Why? "Because it knew him not." And why should it follow that it knoweth us not? Because "now are we the sons of God." And being sons, not in the name only, but in fact by a new and spiritual birth (John i. 13), by a communication of the divine nature (2 Peter i. 4), and by having the Spirit of his Son sent forth into our hearts (Gal. iv. 6), we are like him. Do you say, "No! not now; but we shall be like him when he shall appear?" We answer, "Yes, we shall be like him as to his glorious appearing when he comes; but meantime "every man that hath this hope in him purifi-

eth himself even as he is pure."

It was not the glorified Christ that the world did not know; it was the human, every day Jesus of Nazareth, the simple, heavenly man that the world did not know. And why? Because light cannot comprehend darkness; sin cannot know holiness; a servant of mammon cannot understand a servant of God; a crafty world seeker cannot understand or know those who declare plainly by their whole life, yea, even their work-a-day life in shops and stores, at the bench, in the office, or in the household—declare plainly that they who say and do such things seek a country . . . that is a heavenly. "Wherefore God is not ashamed to be called their God; for he hath prepared for them a city." (Heb. xi. 14, 17) therefore the world knoweth us not, because it knoweth not God, whom we know; it knoweth not the city which he hath prepared for us, and which we see. The world cannot understand a life and the workings of a life that has an utterly unworthy object and motive. But stop! how is it with us? Is that our life? Is it so heavenly, so holy, so righteous, so pure, that though the world may not know whence cometh this life, they surely know it is not of this world? If not, then let us take heed to these words of the apostle: "Having, therefore, these promises, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Cor. vii. 1.) "Let us fear, therefore, lest a promise being left us of entering into his rest, any of you should seem to come short of it." (Heb. iv. 1.)—*Ed.*

The Power of Song.

When we speak of "angel voices" we mean all of melody that is sweet and exalting to the soul. But there are angels of light and angels of darkness—and the latter, as well as former, have the gift of song.

A student of one of our colleges was returning alone from a two-mile walk. It was a winter evening, and an errand of importance and his own mental condition were his reasons for absenting himself so long from the comfort of his room, and for going without company. During his life at college he had contracted dissipated tastes and habits, but lately remorse and shame had driven him to reform. It was six weeks now since he had tasted liquor and the terrors of evil appetite beset him sorely. The clouds had long been threatening, and before he was half way to his lodgings, they began to hurl down their burden of snow. Weary and chilled with the snow beating in his face, he entered the lighted streets. As he walked rapidly on, he caught the sound of bacchanalian singing. He knew the chorus too well, for he had often joined in it himself. It came to him now with a new power, and added to the urging of his guilty thirst.

A company of gay students were "having a time" together. The place was a popular saloon where he had often been with his convivial classmates. He was nerving himself to pass the door, when the wild strains of a German air brought him to a stand—a German drinking song, with Latin words:

"Edite, bibite, collegiate."

Then another:

"Ubi sunt O pœnia, Dulciora melle?"

The songs were new, then, and their music fascinated him. He looked through the window into the brilliantly lighted saloon. The singers were members of an older class. No one would notice him if he went in and listened to the singing—possibly just order a glass of ale. He was hungry, too.

Poor Tom Sturgis! His evil angel conquered. A moment more, and he was inside the drinking-house, a victim of temptation. In less than a year he was sent away from the college in disgrace.

A ragged drunkard, a man, a wreck of a man, in middle life, was shuffling along the pavement in one of the streets of a New England city, when the voices of a group of little children arrested his attention. They were singing "There is a happy land, far, far away." He leaned against the fence to listen. When they had finished their hymn he looked over the gate and said: "Sing again, little girls." The children were frightened at first, but finally began again:

"Jesus loves me, this I know; For the Bible tells me so."

Tears trickled down the man's cheeks as he heard. They went on singing pretty

Sunday school songs, one after the other ending with, "Rock of Ages, cleft for me" their prattling voices hardly speaking the words plain. With the echo of that noble hymn lingering in his ears and in his heart the poor drunkard went away. It was the first time he had listened to the voice of his good angel in many a year. The blessed messenger led him to seek religious counsel and religious friendship. Patiently led him, till his trembling faith accepted Christ—Rock of Ages—as his master.

The poor drunkard was Tom Sturgis. The music of death had lured him to ruin. The songs of heaven had saved him.—*Youth's Companion.*

The Folded Leaf.

A folded page, old, stained, and blurred, I found within your book last night. I did not read the dim, dark word I saw in the slow waning light: I put it back, and left it there, As if in truth I did not care.

Ah! we have all a folded leaf! That in Time's book of long ago We leave untuned; a half relief Falls on us when we hide it so. We fold it down, and turn away, And who may read that page to-day?

Not you, my child! nor you, my wife, Who sits beside my study-chair; For all have something in their life That they, and they alone must bear— A trifling lie, a deadly sin, A something bought they did not win.

My folded leaf! how blue eyes gleam And blot the dark brown-eyes I see; And golden curls at evening beam Above the black locks at my knee. Ah! that leaf is folded down, And age for me, the looks are brown.

And yet I love them who sit by, My best and dearest—dearest now, They may not know for what I sigh, What brings the shadow on my brow. Ghosts at the best: so let them be, Nor come between my life and me!

They only rise at twilight hour; So light the lamp and close the blind. Small perfume lingers in the flower That sleeps that folded page behind. So let it ever folded lie; 'Twill be unfolded when I die!

—*Chamber's Journal.*

A Woman's Answers.

I will not let you say, a woman's part Must be to give exclusive love alone; Dearest, although I love you so, my heart Answers a thousand claims besides your own.

I love—what do I not love? Earth and air Find space within my heart, and myriad things. You would not deign to heed are cherished there, And vibrate on its very inmost strings.

I love the Summer, with her ebb and flow Of light and warmth, and music that have nursed Her tender buds to blossoms . . . and you know It was in summer that I saw you first.

I love the Winter, dearly too, . . . but then I owe it so much; on a Winter's day, Bleak, cold and stormy you returned again When you had been those weary months away.

I love the stars like friends; so many nights I gazed at them when you were far from me, Till I grew blind with tears . . . those far-off lights Could watch you, whom I longed in vain to see.

I love the flowers; happy hours tie Shut up within their petals close and fast, You have forgotten dear, but they and I Keep every fragrant of the golden past.

I love too, to be loved; all loving praise Seems like a crown upon my life—to make It better worth the giving and to raise Still nearer to my own the heart you take.

I love all those who love you; all who owe Comfort to you; and I can find regret Even for those poorer hearts who once could know And once could love you, and can now forget.

Well, in my heart so narrow—I, who spare Love for all these? Do I not even hold My favorite books in special tender care And prize them as a miser does his gold?

The poets that you used to read to me While Summer twilight faded in the sky? But most of all I think of Aurora Leigh, Because—because—do you remember why?

Will you be jealous? Did you guess before I loved so many things?—Still you the best— Dearest, remember that I love you more, O more a thousand times than all the rest!

—*Adelaide Proctor.*

MISCELLANEOUS.



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