

"There is rest, sweet rest;
There is peace, sweet peace;
There is joy, glad joy;
In the shadow of his wings."
R. T. A.

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MCNULTY'S PLEA FOR DRUNKENNESS.

An Irishman was brought before a magistrate in this city a few weeks since on a charge of drunkenness. When asked what he had to say for himself, he replied that he had only been following the directions in the Bible.

The magistrate handed him a copy of the Scriptures and told him to produce any passage that justified him in getting drunk. The accused promptly, and apparently greatly to the surprise of the magistrate, turned to Prov. xxxi. 6, 7: "Give a strong drink unto him that is ready to perish, and on wine unto those that be of heavy hearts. Let him drink, and forget his poverty, and remember his misery no more."

The incident made quite a sensation, and McNulty was discharged. The account of it is traveling through the country, and it is probable that it will cross the sea.

We have received a number of requests to explain the passage, and if possible show that it was not properly used, or that it does not mean what it seems to teach. There is no difficulty whatever in the passage. It is almost as great a perversion as the attempt to prove the propriety of suicide by these quotations: Judas "went and hanged himself;" "Go, thou and do likewise." The whole passage is: "Give not thy strength unto women, nor thy ways to that which destroyeth Kings. It is not for Kings, Oh, Lennel, it is not for Kings to drink wine, nor for Princes strong drink; lest they drink, and forget the law, and pervert the judgment of any of the afflicted. Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. Let him drink, and forget his poverty, and remember his misery no more."

The first part teaches that both wine and strong drink arouse evil passions, and so overthrow the judgment that a King is unfitted to rule; that he cannot remember the law and will decide unjustly. Therefore, let not Kings touch it.

The only use of such powerful agents is medicinal. If a man seems about to die from cold, exposure, and debility, these stimulating compounds may be useful as a prescription; or if he is in such a mental condition that unless he can be artificially supported or reduced to a state of sleep or stupor, he will become insane or physically diseased, they may be administered. If the reader thinks that this is a loose and dangerous way of speaking, he has only to consider that distilled liquors did not then exist. The process of making alcohol—brandy, gin, whisky—was not discovered till more than a thousand years afterward; "strong drink" then was a mixture of wine and stupefying drugs. Nor was chloroform or nitrous oxide discovered.

Do not, oh, Lennel, err about the use of these things; the well do not need them; Kings will be ruined by them.

The same book to which McNulty turned, solemnly declares that

"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise. * * * Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine, when it is red, when it giveth his color in the cup, when it moveth itself aright; at the last it biteth like a serpent and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things: yea, thou shalt be as he that lieth upon the top of a mast. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not; when shall I awake? I will seek it yet again."

And McNulty went forth again with the smirk of conceit upon his lips to gloat over his smart turn in the saloon—an example of the warnings of the very Book he had quoted. He is one of the ignorant and the unlearned who wrest the Scriptures to their own destruction."

"Fools make a mock at sin, will not believe It carries such a dagger in its sleeve;
'How can it be,' say they, 'that such a thing, So full of sweetness, e'er should wear a sting?'
They know not that it is the very spell Of sin to make men tangle themselves to hell.
Look to thyself, then deal with sin no more, Lest He that saves, against thee shuts the door."
—New York Advocate.

one of the British Basso. The Oretto, having at the island of Nassau, to one of Her Majesty's she cast off the hawed, and gave her a tow.

Dr. Brewer, in his "Dictionary of Phrase and Fable," tells the following story: "It is said that Spurgeon used to practice his students in *ex tempore* preaching from a text only disclosed in the pulpit, and that one of his young men, on reaching the desk and opening the note containing the text, read the single word 'Zaccheus.' He thought for a minute or two, and then delivered himself thus: 'Zaccheus was a little man, so am I; Zaccheus was up a tree, so am I; Zaccheus made haste and came down, and so do I. He suited the action to the word.'"

ment of men at New of the Treaty. There legal acts. [350] sent an official to Lieutenant Commanding J. N. Lee's Proclamation, and made the officers of the in British waters. She through the blockading man-of-war, and flying the Florida left Mobile. he re-entered the harbor d destroyed three small Windward. At Nassau entered the port without a garrison boat, escorted.

I, page 331.
VI, page 333.

Worth reading

THE CHRISTIAN LIFE.

NO USE TO BOTHER WITH DICK BROWN.

of our labors does not, in the least, affect the doctrine of the poet or of the apostle. It is ours to sow the seed; God looks after the harvest. What is true of places is also true of men. The least promising at the start may outgrow all the rest.

Some days ago it was the joy of this writer to have a long, refreshing talk with an itinerant preacher, whose spirit would have gladdened the soul of Asbury himself; a man who, so far as experience goes, does not know what a "Conference clique" is; a man who never sought a soft place, thought of an office, or dreamed of a title. What the Church—above all, the Methodist Church—owes to such men God only comprehends. But a shortsighted mortal may know full well that were such men gone and only the placeholders left, the Church would die.

Nothing written or spoken is of any real value only as it comes from the living experience of someone. Music is the expression of feeling, as speech is of ideas. The term "Music in the New University. But it cannot, in any event, destroy its Foundation."

onel would be "a great accession to the Church." During the meeting the

rich, but he prospered from the day he gave himself to God. His children have grown about him like beautiful olive plants, and he, like an olive long set deep in rich earth, "brings forth fruit in old age." If the preacher should miss an appointment, Dick Brown holds the service with words that cheer and reprove, comfort and warn, as need requires. He is the best steward in the circuit, and by odds the best adviser of the pastors and presiding elders. The Sunday school could not, the people think, get on without him. Thoroughgoing religion has educated, drilled, and trained him into a robust spiritual manhood. It is always of use to "bother with Dick Brown." He may be one chosen of God to do great and good work in the world.

Oxford, Ga.

Our Methodist brethren seem to be as zealous as ever, and the two exhorters and two lady leaders are doing a grand work. They have rendered much good in this sin-smitten city. We established here in 1891, and promises to do them a congregation is an offshoot from the work

It is a blessed secret, this of living by the day. Anyone can carry his burden, however heavy, till nightfall. Anyone can do his work, however hard, for one day. Anyone can live sweetly, quietly, patiently, lovingly, and purely till the sun goes down. And this is all that life ever really means to us—just one little day. "Do to-day's duty, fight to-day's temptation, and do not weaken and distract yourself by looking forward to things you cannot see, and could not understand if you saw them." God gives us nights to shut down the curtain of darkness on our little days. We cannot see beyond, and we ought not to try to see beyond. Short horizons make life easier, and give us one of the blessed secrets of brave, true, holy living.—J. R. Miller, D.D., in "The Building of Character."

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THE CHRISTIAN LIFE.

"NO USE TO BOTHER WITH DICK BROWN."

BY BISHOP A. G. HAYGOOD, D.D.

In one of our good old hymns—worth a score of the jingling ditties of sentimentalism—James Montgomery exhorts us to sow the gospel-seed morning and evening. We must not be afraid of wasting it; we are to "broadcast it on the land." We must not pick the ground; it is all God's, and on what seems to us to be the poorest he can bring forth harvests that will keep the angels busy and make good men glad. The truth is, we have no methods for gauging the possibilities of this soil. What seems the worst may turn out the best.

So reasoned good and great-hearted Thomas Guthrie when the official staff of a great metropolitan Church urged him to leave his sweet country parish for the great city. They were sure that there was no soil so fertile for gospel seed in all Scotland as this eloquent and godly preacher could find in their famous old Church. Guthrie reconnoitered the situation, and agreed to go to Edinburgh if they would let him take Greyfriars, the worst slum, poverty and crime in Scotland, for his parish. Like as not the big-wigs thought him a fool; such people expressed such an opinion of Jesus long ago. But Guthrie had his way, and preached the gospel to the poor.

We cannot tell by looking over any part of "the moral vineyard" where the best grapes may be grown. As sings Montgomery of our sowing and reaping:

Thou knowest not which shall thrive,
The late or early sown;
Grace keeps the precious germ alive,
When and wherever sown:
Thou canst not toil in vain;
Cold, heat, and moist, and dry,
Shall foster and mature the grain
For garners in the sky.

So taught our Master and Lord; so taught Paul, his loyal servant, who, of all men, best understood the Son of God and the Son of Man. Hardly anything is certain as to the future but this: we cannot truly try to do good and fail of doing good. That we may never see the fruit of our labors does not, in the least, affect the doctrine of the poet or of the apostle. It is ours to sow the seed; God looks after the harvest. What is true of places is also true of men. The least promising at the start may outgrow all the rest.

Some days ago it was the joy of this writer to have a long, refreshing talk with an itinerant preacher, whose spirit would have gladdened the soul of Asbury himself; a man who, so far as experience goes, does not know what a "Conference clique" is; a man who never sought a soft place, thought of an office, or dreamed of a title. What the Church—above all, the Methodist Church—owes to such men God only comprehends. But a shortsighted mortal may know full well that were such men gone and only the placeholders left, the Church would die.

This good man gave me a vivid account of a notable revival that came down from heaven, upon the seemingly rocky soil of a mountain mission, in the early days of his ministry. It revolutionized that whole region. Of two men he gave me a detailed account. One—let him be called Col. Perkins—was a man of "standing in the community." He was busy with many things, and prosperous in many lines of business. He was also "brother-in-law" to the Church, his wife being a faithful member. During many years the preachers concentrated much zealous attention upon the interests of his soul. He expressed it, "they preached education."

The common opinion was "

onel would be "a great accession to the Church." During the meeting the preachers were rejoiced to see the worthy man at the altar, earnestly seeking religion. He was soundly converted, for he had heard only sound doctrine. No preacher had ever spoken lightly of human depravity, or of the new birth, from that pulpit.

At the same meeting Dick Brown, a man poor in money, of evil associations, a sort of "ne'er-do-well," of whom nobody had a good opinion, and concerning whose future no one was optimistic enough to prophesy good things—indeed, when Dick professed religion and applied for membership, two or three of the official members said privately to the pastor: "There's no use bothering with Dick Brown." But the pastor did bother with him, and did his best for him.

Col. Perkins is still in the Church, which he loves after a fashion. But he has disappointed the expectations of his friends, and of the pastors who had been preaching at him so long, and setting well-baited sermon traps to catch the fat and comely bird. It is not meant that he has failed utterly; he is still trudging along the narrow path, but with feeble steps and slow. He has been handicapped by his business and "standing in the community." The result is a most natural one. He did not truly and fully consecrate his business—perhaps being as many, not understanding that business and religion have much to do with each other beyond the requirements of common honesty. The burden of business grew upon him; the "thorns and briars" of riches and worldly cares growing so rankly as to threaten death to the wheat. In flush times when he was making money, money-making absorbed his energies; in hard times money-saving, lest he lose all he had, kept him anxious, and often on Saturday kept him from preaching. And so he goes on in an ineffective way, hopeful of heaven, but often sorely afraid; doing something for the Church, but not much in any way.

But Dick Brown has grown through all the years. He is now the man of most "standing in the community." He is not rich, but he prospered from the day he gave himself to God. His children have grown about him like beautiful olive plants, and he, like an olive long set deep in rich earth, "brings forth fruit in old age." If the preacher should miss an appointment, Dick Brown holds the service with words that cheer and reprove, comfort and warn, as need requires. He is the best steward in the circuit, and by odds the best adviser of the pastors and presiding elders. The Sunday school could not, the people think, get on without him. Thoroughgoing religion has educated, drilled, and trained him into a robust spiritual manhood. It is always of use to "bother with Dick Brown." He may be one chosen of God to do great and good work in the world.

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The Counselor.

Hatred stirreth up strife, but love covereth all transgressions.—*Proverbs*.

Love never turns back because it hears a lion roar.—*Ram's Horn*.

The less water there is in a bottle, the more noise it makes coming out. Some men are like bottles.—*Aaron*.

There are two freedoms—the false, where one is free to do what he likes, and the true, where he is free to do what he ought.—*Kingsley*.

I have always found that the honest truth of our own mind has a certain attraction for every other mind that loves truth honestly.—*Carlyle*.

The brotherhood of man is a truth which needs as much emphasis now as in the days of Paul. If it was rightly recognized, the great chasms between classes would be bridged.—*United Presbyterian*.

The man who gives me a larger outlook upon truth, who helps me to see actualities in their true relations, performs for me a greater service than if he had given me houses and lands.—*Anon*.

Your really fine and noble gentleman and gentlewoman wear calico as though it were silk, and silk as though it were calico; eat from pewter as though it were silver, and from silver as though it were pewter. Like Hamlet, they have "that within which passes show."—*Christian Advocate*.

To true religion, to genuine Christianity, no human being ever was, or ever can be, an enemy; for they only express the true relation of man to God, and the beauty of holiness, the god-like elevation of spirit, the pure consistency of character, the love and self-sacrifice which spring from that relation.—*Archdeacon Farrar*.

There is a voice within us which says: "I cannot die." It is the voice of our better self. There is a divine spark within us which cannot be extinguished. We need only to open our eyes to see it. When we have dug down to the depths of our nature and come to the hard bed-rock beneath, let us raise the axe of repentance and strike the rock, and from beneath its flinty surface will well up the living stream by which we shall be cleansed.—*Felic Adler*.

Where Are Our Men?

AN interesting article on the decadence of man appears in the *North American Review* for March, by Sarah Grand, author of that unique book, "The Heavenly Twins." She asks:

"Where, are our men? Where is the chivalry, the truth and affection, the earnest purpose, the plain living, high thinking and noble self-sacrifice that make a man? We look in vain among the bulk of our writers even for appreciation of these qualities. With the younger men all that is usually cultivated is that flippant smartness which is synonymous with cheapness. There is such a want of wit among them, too, such a lack of variety, such monotony of threadbare subjects worked to death! Their 'comic' papers subsist upon repetitions of those three venerable jests, the mother-in-law, somebody drunk and an edifying deception successfully practised by an unfaithful husband or wife. As they have nothing true so they have nothing new to give us, nothing either to expand the heart or move us to happy mirth. . . . They are sadly deficient in imagination, too; that old fallacy to which they cling, that because an evil thing has always been therefore it must always continue, is as much the result of want of imagination as of the man's trick of evading the responsibility of seeing right done in any matter that does not immediately affect his personal comfort. But there is one thing the younger men are specially good at, and that is giving their opinion; this they do to each other's admiration until they have said something worth something."

Dacotah was forbidden
that only upon condition

If the Sabbath were given up, how long would our churches remain open on that day? or, if they were open, how many worshippers would gather there? The plea would be heard at once by the toiling thousands, that they had no time for the worship of Almighty God, and for the study of his Word. But if the church doors close, the preaching of the Word no longer heard, family worship would soon perish, the Bible would become a forgotten book, and men would live here as though there were no hereafter. The fact is, without the sabbath day our land would cease to be a Christian land, and, while civilization might continue for a while, there is little doubt that godlessness would undermine the foundations of the nation, and our prosperity would wane. One of the corner-stones of Christian civilization is the day of rest, —the day of rest, not for body alone, but for mind and soul as well; the day when the thoughts can be turned upward, and the spirit of rest from the turmoil of the week can worship its Creator in spirit and in truth. On that day all that conduces to spiritual growth is allowable. All that militates against it is to be condemned. Each one can judge for himself, and, indeed, must judge, as to whether certain practices are elevating or degrading, are purifying or polluting. If each one follows out the dictates of his conscience, enlightened by the example of Jesus, there will be no difficulty about the keeping of the Sabbath day holy.

New York City.

said that "in sanctioning the coaling of the Florida, he did no more than what he had sanctioned in the case of the United States steamer of war San Jacinto."¹ There was no parallel or even resemblance between the treatment of the San Jacinto and that of the Florida. On

November, 1863, the San Jacinto received seventy-five tons of coal from a British port during that cruise.² Under such circumstances the United States must ask the Tribunal of Her Majesty's Proclamation was innocently done. Innocently or designedly, they insist, for the reasons that the act was a new violation of the duties of a vessel to the United States fresh cause of complaint.

The history of this vessel, the United States desire to know. How the vessels of the United States at Barbadoes, the port at which the Florida received her rationed supply of coal. They have already received at Barbadoes in April, 1865, in the United States, and made application for permission to overhaul the piston and

The Governor replied, "It will be necessary to give my sanction to your staying here longer than the period of that time, and as to the period within which you must execute the necessary repairs."

"Your letter virtually refuses the permission which as it requires me to give a definite assurance of being at sea at the termination of twenty-four hours. As an American man-of-war can always go to sea in all do this, although with risk to my vessel and that the national hospitality of remaining at Barbadoes for the purposes named in my letter of this morning is the honor to inform you that I shall depart from Barbadoes tomorrow at 10 a. m."

As well as Nassau having been thus made a base of hostile operations against the United States, the Florida again sailed out on her mission on the evening of the 26th of February, 1863, and in the course of her cruise captured or destroyed the following vessels of the commerce of the United States, viz: the Aldebaran, the Clarence,

the Commonwealth, the Crown Point, the General Berry, the Henrietta, the M. J. Colcord, the Lapwing, the Oneida, the Rienzi, the Southern Cross, the Star of Peace, the William B. Nash, and the Red Gauntlet. An intercepted letter from her commander to Bullock, dated April 25, 1863, says, "The Florida has thus far done her duty. Six million dollars will not make good the devastation this steamer has committed."

On the 16th of July, 1863, the Florida arrived at Bermuda. She remained nine days in that port, and was thoroughly repaired both in her hull and machinery. She also took on board a full supply of the best

¹ Walker to Wilkes, Vol. II, page 629; Vol. VI, page 344.

² Robeson to Fish, Vol. VI, page 345.

³ Captain Boggs to Governor Walker, Vol. VI, page 178.

⁴ Governor Walker to Captain Boggs, Vol. VI, page 178.

⁵ Captain Boggs to Governor Walker, Vol. VI, page 179.

⁶ Vol. II, page 629; Vol. VI, page 346.

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other fuel from a British port during that cruise.² Under these circumstances the United States must ask the Tribunal whether the burden is upon Great Britain to establish that this violation of Her Majesty's Proclamation was innocently done. If her done innocently or designedly, they insist, for the reasons set forth, that the act was a new violation of the duties of a belligerent to the United States fresh cause of complaint against Britain.

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THE FIFTH GEORGIA.

Its Gallant Color Bearer.

Cardiff port Ha general make co Here, Britain already With the Flo the Fra On the pool, "a and disc service." he was l Brest for ew.⁵ The F ermuda land made ap an exam can proc as far as for two d 2. She ca but unde her defe be made mission t While th half a to provision and twen the new pay these the 27th left the p approach *The l issued fo transacti Earl Rus by the com regulation those regu

DAWSON, Ga., May 30.—A regiment color-bearer, as a general rule, occupies a more responsible and more dangerous position than any other man in a regiment during an engagement. He is placed in the center, must remain a conspicuous object to his own command, and in doing so becomes a very conspicuous target for the enemy. Nothing is more demoralizing to one side than to lose a stand of colors, or even to see them fall to the ground by their bearer being killed or wounded; and nothing is more relating to the other side—except a decisive victory—than the capture of a flag or the killing of even wounding of its bearer. It seems that every member of a regiment loves his flag as he would his own son, or even as a mother loves her child, and will risk his life a hundred times for its honor and protection.

At the battle of Murrenboro, Dec. 31, 1862, Mr. Thos. J. Brantly, of Co. E, 5th Ga. Reg't., was color-bearer. On the morning of the battle, and before a gun was fired, Mr. Brantly had a presentiment that he would be killed that day, and gave his money, watch and every thing he had, except the clothes he wore, to a comrade who remained behind to guard baggage, and requested him to send them to his wife at Dawson, Ga., and write her the particulars of his death.

A few hours later the battle opened. The enemy in front of our regiment was nearly concealed and well protected by a railroad cut about four feet deep. We were ordered to charge the position, and a desperate charge it was. Mr. Brantly, tall and handsome, and brave as Caesar, waved the flag, raised it aloft, and kept abreast of the line in advance of the line, while volley after volley was poured into our ranks and men falling around him at a terrible rate. As we came within about paces of the enemies line, a ball struck Mr. Brantly in the region of the heart and he fell dead. But before the colors struck the ground, Lieut. Whit Eason, of Co. "G," (Schley Guards) snatched them from Mr. Brantly's grasp, and with flag in one hand and sword in the other, he placed himself in front of the regiment, and, while his voice was drowned amid the roar of musketry and booming of cannon, his lips and gestures seemed to say, "Charge, Chester, charge! On, Stanley.

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from Halifax by the trans- notwithstanding the to *be permitted to [359]

ons of the duties of Great mulated charges that have

plies obtained at Bermuda the Atlantic she destroyed and the Avon on the 20th. Brest to Bullock, at Liver- orida, with their accounts ide them situations in the Bullock received this letter to send from Liverpool to and armament,⁴ and also a

and entered the port of urther, only long enough d to that port and

*Governor directed [360] reported:⁶ "1. She

e made good here, which, for one man, viz, a diver hree complete days in all. present state under steam, w up in bad weather, and mast unsafe. This could the Florida received per- ally remained nine days. nd thirty-five tons of coal, a large supply of bread, clothing and other stores, upon the vessel.⁷ Morris, in Liverpool, in order to ans for a cruise; and on us completely fitted out, arbor, boarding all vessels

f the instructions [361] involved in these notice by Mr. Adams.⁹ osition was manifested ringency of Her Majesty's nd strictness in enforcing f the authorities, and no

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¹ Consul's v

² Vol. II, p.

³ Ante, pag

⁴ Dudley to

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⁵ Morse to

⁶ Vol. VI, p.

⁷ See the v

⁸ Welles to

⁹ Adams to

THE FLORIDA AND HER TENDERS.

substantial deviation in the letter or from the spirit of those regulations, was taken, either did take place.¹

With the evidence submitted to the Tribunal, which are the original vouchers for purchases made at Bermuda by the Florida, it is evident that Earle must have been misinformed when he stated that there had been no deviation from the regulations. The five days' stay which was no deviation from the regulations. The five carpenter-work were extended to nine. Twenty days' taken instead of supplies of five; supplies for a cruise were and general supplies were immediate use; clothing, rum, medicines, of the crew; one as well as supplies for the subsistence [362] *taken instead of ten and thirty-five tons of coal were fresh and cumulative. In all this the United States find

They also call the particular complaint on account of this vessel. at that time there was no necession of the Tribunal to the fact that The experts employed by the Gov making any repairs to the Florida. "She can proceed to sea with safe to make the examination reported, repairs, therefore, were only never present state under steam." The banking her fires,² and laying to for to enable her to use her sails, ing the commerce of the United purpose of watching and destroy- made at that time was another vic Permitting any repairs to be as a neutral toward the United States of the duties of Great Britain

The Florida left Bermuda on the July she destroyed the Harriet Stevf June, 1864. On the 1st of Margaret Y. Davis on the 9th; the Ele Golconda on the 8th; the Mondamin on the 26th of September, Spark on the 10th; and the commercial marine of the United States vessels belonging to the her career as an insurgent cruiser termi the 7th of October, 1864, During her cruise, three tenders Bahia.

[363] from her officers and crew. The *fitted out and manned off the coast of Brazil on the 6th she was captured by her fitted out with guns, officers, and men, and 1863. She was then month of June, 1863, captured and destroy the first part of the Mary Alvina, the Mary Schindler, and the Kate Stewart, the 10th of that month she captured the Taconyng Wind. On the destroyed, and the Tacony was converted in Clarence was then same month, destroyed the Ada, the Byzantium, and, in the Goodspeed, the L. A. Macomber, the Marengo, Elizabeth Ann, the Choate, and the Umpire.³ On the 25th she cappple, the Rufus crew and armament were transferred to that ve Archer. The burned. On the 27th the United States revenue and the Tacony was destroyed by the Archer. Caleb Cushing

The amount of the injury which the United States suffered from the acts of this vessel and of its tenders its citizens stated. The United States with confidence asserbe hereafter demonstrated that Great Britain, by reason of the they have above stated, and in consequence of the particular principles hereinbefore recited, failed to fulfill all of the duties, omissions three rules of the sixth article of the Treaty, or reth in the [364] *principles of International Law not inconsistent vi by the and they ask the Tribunal to certify that fact as b rules, and as to its tenders. Should the Tribunal exercise the Florida ferred upon it by Article VII of the Treaty to award a sum con-

¹ Russell to Adams, Vol. II, page 653.

² Maffitt to Barney, Vol. VI, pages 351, 352.

³ Vol. VI, page 370.

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THE CHRISTIAN LIFE.

DEATH UNTO SIN—LIFE UNTO

GOD.

BY REV. W. M. LESTER, D.D.

We do not understand the philosophy of death any more than we understand the philosophy of life. But we have become familiar, sadly familiar, with the facts of death in all of their grievous details. When you looked into the face of your dead, you said: "Those lips will never speak again, those eyes will never see again, those hands will never walk again, those feet will never beat again." Again, those feet will never beat again, and that heart will never perform the functions of life.

All this is sadly true. The members of a dead body can never again perform the functions of life. St. Paul takes this ghastly figure to teach us one of the most important lessons in the Christian life. As the members of a dead body cannot perform the functions of life, neither can we, that are dead to sin, live any longer therein. To be dead to any person or thing means that we have nothing to do with that person or thing, no interest in, and no connection with them. To be alive unto any person or thing means that we have a very lively interest in them. If the average Christians are dead to sin, we have the Church full of very lively corpses. Can we be dead to sin and alive unto sin at the same time? In Romans vi. St. Paul gives us both the conditions and the process by which we may reach the blessed experience of freedom from sin. He begins by combating the practical Antinomianism of the Church then and now. "What shall we say then? Shall we continue in sin, that grace may abound?" By no means.

The new life comes out of the death of the old life of the seed, and the separation of the grafted scion from the old stock in which it had its former life. It means in every sense a new life, a risen life. Nor does he leave us in doubt as to what it is that dies, and how it dies. "Knowing this, that the body of sin is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Crucified with him, dead with him, buried with him, quickened with him, risen with him. This is both the process and the power.

IN MY MANSION.

(Edward N. Wood, in Atlanta Constitution.)

"In my Father's house are many mansions: if it were not so, I would have told you." From the pentecost of the Pentecost, through the starlit calm of night, Breathing sweet contentment as it downward takes its flight, A gleam of love-light mingles with dear memory's clinging glow. And I know my mansion's waiting, or He would have told me so. The beam of baby's smiling, at the window waiting me, Flings fragrance from my dwelling—in the land that is to be— From my coming home, the fingers of affection's holy love Are preparing, now, my mansion—in the Father's house above. They are waiting for the blushing of the dawning to appear, And the beacon sparkles brighter as the end of the night draws near; And the kisses waved in rapture from the outstretched finger-tips, Draw me closer to my mansion—to my baby's smiling lips.

SOME GLIMPSES OF HEAVEN.

(Dr. T. L. Cuyler in the Independent.)

There are but few things revealed to us in the Bible about the book devote

CHRISTIAN ADVOCATE: THURSDAY, JUNE 20, 1895.

recognizing Abraham in the abode of the blessed. Would our Lord have given his sanction to an utter fiction? If Abraham so preserved his identity as to be recognized and to be addressed by name, why not every other inhabitant of our Father's house? Paul expected to depart and be with Christ, and still be Paul after he arrived there. With what delight children peep also to greet his spiritual winner expects in glory! The veteran soul-winner claims: "What is our joy or crown of rejoicing? Are not even *ye* in the presence of our Lord Jesus Christ at his coming?" This would be solemn nonsense if Paul did not hope to recognize his Thessalonian converts in heaven. The early Church all held to this doctrine of future recognition. Martin Luther, in one of his Table Talks, said: "We shall know father and mother and each other, on sight, better than Adam knew Eve." That sturdy old New England theologian, Dr. Nathaniel Emmons, was never given to imaginative flights; and yet during his last sickness he said: "I want to go to heaven. I want to see Isaiah and Elijah and the Apostles; but I want to see Paul more than any other man I can think of." There are many questions of the author want to ask many questions of the author of the Epistle to the Romans. What family reunions there will be there also! "I do not expect," said an eminent minister to me once, "that I shall be so absorbed in looking at my Saviour that I shall forget my dear old mother; I shall look for her as soon as I get within the gates."

never see one dark hour; and never have a cloud to cross the unbroken azure of our sky? And O, what a joyful relief to poor bedridden sufferers to know that "none shall say, I am sick; neither shall there be any more pain!"

Happy is that follower of Christ whose life work is kept up so steadily to the line that he is ready to leave it at a moment's notice. The leagues to that world of rest, where the holiest activities are restful, are few and short. Happy is he who, amid the busiest service of his Master and his fellow-men, is always listening for the footfall this side of the golden gate, and for the voice of invitation to hasten home! A true life is just a tarrying in the earthly tent for Christ. "I we go into the mansion with Christ," hope your master has gone to heaven, said some one to a Southern slave in the old-time days of slavery. "I see afraid he has not gone dare," replied Ben; "for I never heard him speak of dat. When he go to de North, or to de Virginny Springs, he always be gettin' ready for goin' to neber see him gettin' ready for goin' to heaven." That simple negro's words have a weight of wisdom and solemn admonition to us all. For let us be sure that no one of us will get even a glimpse of heaven's glory or a taste of its joys unless we are making ready for it by a life of obedience to Jesus Christ. There may be many who will knock at the gate and cry, "Lord, open to us," and find too late that they have shut that gate against themselves.

THE STILL HOUR.

It there is one thing especially of which man cannot possibly believe that under

When Cyneas, the ambassador of Pyrrhus, visited Rome in

In more senses than one is it true that "extremes meet." They meet in personal character, as well as in social life and in abstract truth. He who does not suffer keenly can never know the keenest enjoyment. He who shows himself a great man at one time, will be sure to show a good deal of that which, taken by itself, would not seem greatness at another time; not that he will let himself down, but that he will let himself out—in his enthusiasm. A friend of an eminent statesman, speaking of him in a private note, said: "We were on the most cordial and frank terms. In the way usual among his warm friends, he frequently shook me by the shoulder, or, if we were sitting, by the knee. He was a great big boy, exulting in broad strength, of mind and body. And I never knew a man of power and magnetism who had not a good deal of boy in him." Never he afraid of

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The Boy in the Man

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the claims es, her com- 230 feet in drew, when barkentine- ge fore and light

ity. But to the Christian student these pages will have special interest. Here he will find what probably many have overlooked—that the seeds of reformation, which were ultimately to bear such splendid fruitage all over Western Europe, found lodgment in the soil of liberty-loving Bohemia a full century before Luther's day. John Wickliffe's writings found way to Prague. The Dean of its great University, one John Huss, found them so in accord with the Holy Scriptures, that, in spite of their condemnation by Pope and Bishops, he accepted and openly defended them. The story of his martyrdom, and of the uprising of little Bohemia in the teeth of Catholic Europe, to avenge the cruel treachery of the Romish hierarchy, and the long war which followed, are graphically portrayed. The book brings the history up to the present time. Several illustrations of pivotal historic events, and portraits of historical leaders, adorn the pages.

The Assault on Diaz.

The attempted assassination of President Diaz, of the Mexican republic, brings the world face to face again with the most horrible form of anarchy. The story of the death of Canovas, and of Borda, by the red blade of anarchy, is fresh in the minds of the public. No ruler is safe from the assaults of those who despise order and rebel against law. Government of any kind restrains to a greater or lesser degree lawlessness, and puts a check on unbridled devilry. The head of the government is the impersonation of the law, and the law is assaulted in him. There were no private or personal affronts avenged in the assassinations named. Arroyo probably had no incentive other than to strike at government in the person of President Diaz. Accounts agree that he was an anarchist.

These assaults upon the lives of the rulers of the earth, and blows at government, whether republican or monarchial, are growing alarmingly more frequent. The time was when we were accustomed to think that the stilleto of the assassin was whetted alone for crowned heads, and the heads of republics felt a sense of security in the thought that "government for the people and by the people" was respected and esteemed by all the people. But within a generation two presidents of the United States have been assassinated. During later days it has become manifest that the anarchists have no more regard for republics than they have for monarchies, as shown in the assassination of Carnot of France, and Borda of Uruguay, and the assaults upon France and Diaz. They are no respecters of any form of government. They are not regicides but they are the assassins of law and order.

Without law there is no order, no security of life or property. Without the guarantee of the courts and the police there is no protection for the weak against brute force. The prowess of John Sullivan, or the hamstringing of a mule developed in one's arm, would be a priceless heritage to be exchanged neither for gold nor for brains or learning.

The powers of evil seem to be very active at this time, and the place of assault is the very foundation of all order and happiness. Government is order. Anarchy is disorder. There is no happiness when there is no order. There is the worst form of misery where there is disorder. Government and anarchy are opposites, just as light and darkness are opposites; just as love and hatred are opposites; just as heaven and hell are opposites.

Government guarantees liberty. Anarchy grants license. Although often confused liberty and license are as opposite as the poles. The one is the liberty of doing good. The other the license for doing evil. But those who are blinded by the true light cannot distinguish the wide difference between liberty and license. To their optics the phosphorescent glow from a burning hell is a more attracting light than the blinding flood, brighter than aurora, which comes from heaven.

It depends upon the moral optic. It is a matter of moral education. The owl sees by night. The dove by day. They were created so. But with man it is a matter of training. A matter of the good and the bad. Among men there are night hawks, but it is a matter of education. Their moral optics are trained to receive the influx of darkness and esteem it as light. It appears to them as the light. Of this brood of men comes anarchy.

What is to be done about it? One of the most important things to be done is for the teachers of the people to inculcate as far as possible a higher regard for the law and for those in high official station. The office of the ruler should be respected more than is common among the most of us, and the ruler should be honored more for the sake of his office.

We have seen too often in later years, vicious assaults made upon the presidents of our own country, by men who would revolt at the suggestion of anarchy, and yet this very sort of thing puts murder and assassination in the hearts of the vile and ignorant.

Partisan politics has become the kindergarten of anarchy. The partisan press and demagogues, for political motives, go about the country denouncing as worse than criminals men in authority and those who wear the ermine of the highest courts. It is all wrong, and ought to be abated. Just criticism is another and proper thing.

New Orleans Subt. 1897

4 The point that thus conceded, Mr. se to keep watch of directions indicated ish all the evidence is at Liverpool.⁵ A letter to the Collector of Arbitration is n that letter has been Collector replied that nt made was not such nue unless legally sub-

St. John says: "If any man sin, we have Th Christ the righteous." This is one of the, Jesus greatest and most comforting truths pre- sented in our holy religion. Cut off from God by sin as man is, and knowing that he is destitute of moral fitness, and that outside of Christ there is no sacrifice for sin and no provision for repentance, case would be hopeless for an arrow Thar, and that.

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of the [366] on, and were paid their salary in Liverpool.⁵ The purpose fore she was launched she became an object of rious in Liverpool of the United States at that port, and she suspicion with stant correspondence on his part with his Gov- ernment and Adams to secure in the previous March the inter- ference of H have induced him to think that it would be neces- sary to obefore he could hope to secure the detention of the then law of En's Adventures Afloat, pages 402, 403.

al of an officer of the Alabama. See Vol. IV, page 181. ey to Edwards, Vol. III, page 17; Vol. VI, page 383. ley to Seward, Vol. III, page 1; Vol. VI, page 371. III, page 146; Vol. VI, page 435. Vol. III, passim.

The Boy in In more senses than one is it true
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1862, HE INCLOSURE

THE OLD FOLKS' MEETIN'. 1897

They had a old folks' meetin' to the old church, nigh the town,
Whar they preach the old religion like the Bible's got it down;
The old church that's been standin' sence I dis-remember when,
But longer than the sexton, an' he's threescore year an' ten.

"Twuz thar when they wuz Injuns, and I've hearn the old folks say
That sometimes, when the brotherin wuz a kneelin' down to pray,
A arrow'd come a-whizzin' from a Injun's bow, and then
That'd be no benediction, but a mighty quick "Amen!"

An' the brotherin an' the sisters, they'd git down to business, an'
That'd be a little shootin'—maybe fightin' han' to han';
An' when they'd whipped the battle—that's the way I've hearn it said—
They'd file back into meetin', thank the Lord and go ahead!

But, talkin' 'bout the old folks an' their meetin'—
—forty strong—
(I most forgot about it when the Injuns came along!)
It wuz jest the happiest meetin' that the old church ever knowed,
With the old religion takin' o' the middle o' the road!

Thar wuz forty, as I tell you—not a young 'un in the crowd;
An' it made the old church happy to hear prayin' done so loud,
An' all o' them a talkin' o' the times o' long ago,
When their sins wuz jest like crimson, an' He made 'em white as snow.

How they all got up an' told it! Fast as one 'ud take his seat
An' they'd sing fer jest a minute, be another on his feet!
It warn't like preachin' sermons, when a feller falls to sleep,
But like folks a-tellin' stories that wuz jest too good to keep.

It wuz good to hear 'em tellin' how the promises come true;
How the Lord wuz faithful to 'em and done what he said he'd do;
How his love come in the night time, when the evenin' shadows fall;
In the valley o' the shadow he wuz with 'em, one an' all.

An' that old "firm a foundation" went a-soarin' up on high,
An' "From Greenlan's icy mountains" shook the big gates in the sky!
Tell I wondered ef the angels warn't a-comin' out to see,
An' I almost felt the "spicy breezes" blowin' over me!

They wuz happy—them old brotherin; they wuz right on Jordan's banks,
With a wishful eye to Canaan, whar they see the shinin' ranks;
They wuz ready fer the journey—fer the crossin' o' the tide,
An' wuz countin' their possessions that wuz on the other side.

Most of 'em's crost the river now, fer all its stormy foam,
An' sometimes I kin hear the bells that rung their welcome home;
An' I sit thar, in the old church, an' cast a wish-ful eye,
Whar I hear the sweet bells ringin' fer my wel-come, by an' by!

—Frank L. Stanton.

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to think so is not open night he had such proof. his recollection the fact the Liverpool customs e strongest reason for id was there "engaged and crew," for the purposes.² He continued, "I your Lordship that a ly ready for departure "The parties engaged rpool to be agents and "This vessel has been is, one of whom is now , and is fitting out for hostilities by sea." He either to stop the pro- its purpose is not inimi-

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