

poor mother as if she could not bear up under this added burden. It was hard enough to have one unfortunate deaf-mute child. To have two such children was a crushing sorrow. There was no light in that cloud. Why should a loving God afflict her so sorely? Wait and see!

The growing loveliness of these daughters, as the years passed by, only gave to the mother added pangs of regret that children with so many charms should be utterly out of the enjoyments and advantages of a civil life. The younger daughter developed into a girl of unusual beauty, of remarkable brightness of mind, and of rare loveliness of character. What a pity that such a soul as looked out of her full dark eyes was imprisoned hopelessly! So it seemed to all.

It was when she was about nineteen years old that the Rev. Thomas Hopkins Gallaudet, first of Philadelphia and then of Hartford returned from Europe to make a beginning of the work of educating deaf-mutes in the beautiful language of signs, which he had been to France to acquire. The parents of these mute daughters hearing of this movement were prompt in bringing their children under its influence. The two girls became members of the first class taught by Mr. Gallaudet in the American Asylum at Hartford. This was the beginning of a new life to them, as it was to the entire world of American mutes. Light began to show in the cloud.

The younger of the two daughters made rapid progress under the new system of education. She showed capabilities of no common order. Her graces of person and mind, and her delightful spirit, made her a centre of attraction among her school companions. In all the earlier exhibitions of the surprising attainments of the pupils of the Asylum she was a prominent figure. Distinguished visitors from all parts of the country, including the President of the United States, became interested in her. Even across the ocean the story of her high proficiency became known, and such philanthropists as Zachary Maceaulay and Thomas Chalmers and Hannah More were gratified that she so well illustrated the possibilities under wise training of a class hitherto so helplessly restricted.

There was comfort in all this to the parents who had been so cast down, and when Mr. Gallaudet came to them to ask the hand of their younger daughter in marriage, and they realized how much wider a sphere of usefulness their daughter was called to fill, because of her being deaf and dumb, than would have been likely to open before her had she been possessed of all her senses,—light seemed at once to break through the cloud which had been so dark above their home.

As the wife of Mr. Gallaudet, and as his co-worker in all the varied plans of beneficence to which he gave his busy life, this superior woman filled a wide and continually expanding sphere, and furnished indisputable evidence of the capabilities of one of the class she represented to fill with ease and dignity, and with the highest success, the place of a matron in the household and a mother in the family. For thirty years while her husband lived, the home over which she presided was one of rare enjoyment and of delightful Christian culture. Eight children were reared in it to manhood and womanhood. It was a place of frequent resort by men distinguished in well nigh every department of science and letters and civil and social life, both from this country and abroad. Under all circumstances and in all company Mrs. Gallaudet bore herself with rare sweetness and ease and dignity.

Her husband died; but her work was not yet done. One of her sons, the Rev. Dr. Thomas Gallaudet, of New York city, took up his father's work, and in one direction has carried it forward to yet a higher attainment, by providing separate church privileges for the deaf and dumb of the great cities, after their graduation from the many institutions of deaf-mute learning which have grown up all over the country, out of the Hartford beginning. Another of her sons, Dr. Edward M. Gallaudet, of Washington, centered upon the plan of securing a full collegiate education for deaf-mutes who had already taken the course provided by the ordinary institutions; and his success has been such that already the graduates of his college are filling positions of influence in the professions of the Christian ministry and of the law. In the work of both these sons the mother took an intelligent and an enthusiastic interest, and in the case of each she rendered no small service by her counsel and co-work.

Just forty years after she had entered the American Asylum at Hartford, and ten years after her husband's death, Madame Gallaudet undertook a new and important work as the household head of the institution at Washington, of which her youngest son was then laying the permanent foundations. For ten years she filled that place with her wonted grace and dignity and power. And even after that she had a work to do. Retaining her vigor of mind and body to a remarkable degree, with her advancing years she became, in a sense,

the representative matron of the deaf-mute fraternity throughout the country. Teachers and pupils looked up to her with veneration and confidence. They sought her counsel. They were stimulated by her example, and cheered by her sympathy. She was a queenly mother among them.

But the time came that she too must die. Leaving her daughter's home in Philadelphia, a few weeks ago, she went again to her son's in Washington. There, after a pleasant Saturday evening in her usual health and cheerfulness, she sat with a gathering of friends until her hour came for retiring, and then going to her room she made ready for the Sabbath, and kneeling by the bedside for her accustomed devotions; and, as she lifted her hands to God in prayer, in the eloquent language of signs, she was smitten with apoplexy as by the lightning's stroke, and she fell forwards in unconsciousness against the bed. Taken up and laid on the bed by loving hands, she breathed more and more faintly until the Sabbath morning dawned, when she entered into that Father's home where the ears of the deaf are unstopped and the tongue of the dumb sings.

On Tuesday, May 16, 1877, just sixty years from the time of her admission into the Asylum as a scholar, her remains were laid to rest by the side of her husband in Hartford. In the Old Centre Church where she first confessed her faith in the Lord Jesus Christ, loving, and appreciative words were spoken of her life and character, and then a procession of a hundred and more children of silence passed quietly by her coffin, to look once more upon her venerable face; and as they did so, each one laid a little bunch of flowers on the coffin, until it was fairly covered with these testimonials of grateful affection.

And now as we look back over the record of this varied and useful life, does it seem so very hard that God permitted that event over which the Guilford mother wept in agony four score years ago, when through it has come such abundant blessing to so many for now and forevermore? "Men see not the bright light which is in the clouds, but the wind passeth and cleanseth them."—S. S. Times.

JOHN DEAN'S TWO LETTERS.

BY L. S.

Click, click, went Mrs. Dean's needles, and as the bright yarn under her skilful fingers rapidly took to itself form and fashion, faster still were her thoughts weaving golden tissues for the future. Over by the table sat John, his pen keeping time with her needles. These two were not mere idlers in the world's great field of labor, but strong and in earnest for work. Just now John was anxious to get a situation in one of the city firms. Two had been offered, one by Brown & Bidwell, proprietors of the most fashionable and showy establishment in the city, who could apparently afford to offer a large salary to one so efficient as John Dean; the other was from Lyell & Bros., who, dealing more in the substantial of life, offered a smaller salary, and, prudently, gave everyone a thorough trial before trusting him far.

John, with worldly wisdom, chose the most attractive place and highest salary, and was writing two letters—one of acceptance, the other of refusal—to the respective firms. Mrs. Dean, looking up from her knitting, exclaimed:

"Make haste, John—it is nearly four, and you know the mail closes then."

"Just ready," answered John, as he finished the last word and hurried the notes into their envelopes.

Walking down the village street he thought complacently of his good fortune and bright prospects, then the last Sunday's sermon, with its text, "All things work together for good to them that love God," sounded pleasantly in his ear. To be sure, a faint shadow of portly clerks with red faces, suggesting convivial suppers and wine parties, crossed his vision; but then, what an excellent example would those perhaps influencing them for good. Truly we need to pray, "Lead us not into temptation!"

A few days later Mrs. Dean and the tea-table waited while John anxiously examined the evening mail. Two letters—Brown & Bidwell expressing "sincere regrets at his refusal." What could it mean? Lyell & Bros., asking his services immediately! Ah! he had made a sad mistake; in his haste "hands crossed," putting his letters into the wrong envelopes. An irremediable loss, it seemed, for the desired place was already secured by another; and the shadow on John's face told how his heart had been set on the large salary.

Five years went by. Mrs. Dean waited one evening for her husband—around her a pleasant home. The books, pictures, and everything told of prosperity. John with increased salary, was steadily winning favor.

"Strange news for you," was John's exclamation as he came in. "Brown & Bidwell have failed. Everything is gone!"

And when, later in the evening, Mrs. Dean said, "It was all for the best about those

letters," once again came back the text, "All things work together for good to those that love God." N. Y. Witness

KINGSLEY'S VIEWS ON FEMALE EDUCATION.

The Edinburgh Review, in an article on Charles Kingsley, says:

During the summer of 1870 he withdrew from a connection he had formed with the extreme agitators in favor of so-called "Woman's Rights." But the extent of that connection was much exaggerated by popular report: nothing that he ever wrote, or publicly taught, is consonant with the idea of his holding their views on this subject; much is very positively opposed to it. In one of his latest essays, "Drift," he has most distinctly said— "I beg you to put out of your minds, at the outset, any fancy that I wish for a social revolution in the position of women: whatever defects there may have been in the past education of British women, it has been most certainly a splendid moral success: it has made British women the best wives, mothers, daughters, aunts, sisters, that the world, as far as I can discover, has yet seen."

Whatever crotchets he may once have entertained, at this time he certainly limited himself to upholding the necessity for a great improvement in the education of women. He held that, as at present conducted, the education of women, "so often results in gross ignorance of all that a woman as the possible future mother of a family and head of a household, ought to know, and leads "to an oriental waste of money, and waste of time; to a fondness for mere finery; to the mistaken fancy that it is the mark of a lady to sit idle, and let servants do everything for her." He advocates, in the plainest manner, the instruction of women in all the homely details of domestic management; cooking, household-work, dressmaking, and trusts he may reassure those who fear that by an improved education women will be withdrawn from their existing sphere of interest and activity, though it is not, he says, "surprising that they should entertain such a fear, after the extravagant opinions and schemes which have been lately broached in various quarters." Nothing can be more utterly opposed to those extravagant opinions and schemes than teachings such as his. One opinion, however, Kingsley did hold very strongly, and during his later years at least, seldom lost an opportunity of advocating it. That as women had the entire management and control of children, they ought, even more than men to be scientifically instructed in the laws of health, and that to give this instruction there ought to be fully qualified female instructors. That of these, some might, amongst their own sex, practice as physicians, would be almost a natural sequence, and as such he doubtless accepted it; but we do not remember that he ever distinctly advocated it.

FERTILITY OF PALESTINE.

"The Jordan valley can be made far more fertile than it ever was." Indeed, it may be made one vast garden, not merely by rebuilding the great aqueducts, the remains of which still exist, and by means of which the great cities were watered, but by means of the Jordan river itself. The Jordan, out of Tiberias, falls ten feet to the mile, or six hundred feet in sixty miles. . . . The water of the Jordan might be brought out of Tiberias in aqueducts falling one foot to the mile, and thus be brought over the great plain of Basan and of Jericho, and be made to irrigate and the land which the streams have not touched.

We have been thus detailed in our evidence, so as not to leave any room for doubting that in the language of Captain Warren, "the dear old Promised Land is even yet a Land of Promise, and that the only requisites to ensure its becoming again a land flowing with milk and honey are a good government, an industrious people, and the blessing of God." What the political importance of Palestine would be, if possessed by an independent and civilized nation under a well-organized government, a glance at the map, and the consideration of the relations in Asia between England, Russia, Turkey, and Persia, must convince the reader. In fact, the virtual possession of Palestine, or paramount influence over its government, would almost decide the empire of Asia. That Russia at least has, with her usual far-sighted sagacity, understood the political importance of Palestine, appears from the fact, to which Captain Warren calls attention, that even now, before the country is in a condition to serve political purposes, Russia "has already built up large fortresses in the heart of Turkish territory—overlooking Jerusalem (on the site occupied by Titus for his camp when he besieged the city), garrisoned by some hundreds, sometimes by thousands, of so-called pilgrims, who at Easter time almost occupy Palestine, and who are numerous enough to take the Holy City, were it not that at this time Turkey causes a pilgrimage of

Moslems there in order to counterbalance the Russians." N. Y. Witness

Even now ordinary arable land yields in some districts no less than a hundredfold return, even as in the days of Isaac (Gen. xxvi. 12), while irrigated land will bear four crops a year, and again that of the most incredible productiveness of fruit trees of every kind. Of course, if the land were properly cultivated, —in other words, if it were possessed by its own people, under a stable and civilized government,—such is the excellency of its soil and the variety of its climate, from the shady heights of Lebanon to the tropical heat of the Jordan valley, that almost every product of every zone and country might be reared in it to perfection.—Dr. Endersheim.

"ALL FOR JESUS."

From a recent number of *China's Millions* we give the following interesting case, reported by Mr. Williamson of Chin-Kiang.

"Among the candidates for baptism there was a man who gained his livelihood by fortune-telling. He had previously been examined for baptism, and had made a good profession of faith in Christ; there was little doubt of his sincerity, but he was a fortune-teller, and as such could not be received into a Christian Church. He was exhorted to seek some other mode of supporting himself, and did so, but without success.

"Again the period for the examination of candidates came round, and more eager than before, he presented himself among seven others. Most reluctantly he was again refused, and urged to have faith in God, and follow Jesus at all cost. The poor man went away sorrowing. It was not felt wise to hold out any promise of help to him, but much prayer was offered to God that He would help him; and he did so by giving the needed strength and grace.

"The morning for the baptism arrived, and the native church, with a congregation of unbelievers, was gathered together to witness the baptism of the three who had been accepted. The service was about to commence, when in came the fortune-teller, carrying a bundle wrapped in a piece of carpet. A bright and happy countenance told its own story, and said more emphatically than words could utter, 'All for Jesus.' He opened his parcel, and displayed the books, tablets, and other articles used in his profession. They were his worldly all, but he proceeded to destroy them; and taking them to the court-yard adjoining the chapel, set them on fire, to the delight of the Christians and to the astonishment of the heathen.

"The circling smoke continued to ascend in the sight of all during the service, and, ere the smouldering fire had consumed the last vestige of them, he and others were baptized in the name of that Saviour who had laid down His life for them."

SCRIPTURE ENIGMA

XIV.

1. Another name by ancient men To land of Edom given.
2. The first four letters of a fruit To Nazarites forbidden
3. What man, for taking a stronghold, Obtained his cousin's hand?
4. The place where Lydia purple sold, The richest in the land.
5. A Grecian game to which St. Paul Compares the Christian's path.
6. A tree of which the Jews burnt much On their domestic hearth.
7. A very profitable use, for Scripture, Paul did name.
8. The first three letters of a man To whom death never came.
9. Name the third mount to whose high top King Balak, Balaam led.
10. Give for a parable a name In Bible pages read.
11. Reverse the name where gold was found— A celebrated place;
12. And give the mighty ancestor Of Edom's hardy race.

When you the *fruits* and *finals* find, A sentence you may frame, A promise made by Christ on earth Which we in heaven may claim.

