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GENESEE EVANGELIST.—Whole No. 901.

Poetry.

HE LEADS HIS OWN.

"I will lead them in paths they have not known."
—Isaiah, xlii: 16.

How few, who, from their youthful day,
Look on to wiser life than they may be,
Painting the visions of the way,
In colors soft, and bright, and free;
How few, who to such paths have brought
The hopes and dreams of early thought,
For God, through ways they have not known,
Will lead his own.

The eager heart, the souls of fire,
Who pant to toil for God and man,
And view with eyes of keen desire
The upward way of toil and pain;
Almost with scorn they think of rest,
Of holy calm, of tranquil breast,
But God, through ways they have not known,
Will lead his own.

A lowlier task on them is laid,
With love to make the lowlier light;
And there their beauty they must shed,
On quiet homes, and lost to sight.
Changed are their dreams of early thought,
Yet calm and still they labor there;
For God, through ways they have not known,
Will lead his own.

The gentle heart, that thinks with pain,
To see on lowlier task laid;
And if it darts its life to soar,
Would ask a pathway low and still;
Often such lowly heart is brought
To rest with power beyond its thought;
For God, through ways they have not known,
Will lead his own.

And they, the bright, who long to prove,
In joyous path, in doubtless lot,
How fresh from earth their grateful love
Can spring, without a stain or spot;
Often such youthful heart is given
The path of grief to woe and pain;
For God, through ways they have not known,
Will lead his own.

What matter, where the path may be?
The end is clear, and bright to view;
We know that we are strength shall see,
When the day dawns and we are new;
We see the end, the house of God,
But not the path to that abode;
For God, through ways they have not known,
Will lead his own.

Editorial.

THE LIBERTIES OF GENEVA.

SIXTH PART.

In the six years, 1519—1525, of darkness which followed the capture of Geneva, the relinquishment of the alliance with Friburg and the murder of Bertollier by the bastard bishop, some gleams of light appear. Brave men were in that little city, who could not be appalled by shocking examples of persecution. Aime Levrier, the upright judge, was so deeply in love with justice that he could not hold his peace.

"God made man free," said Levrier, "ages have made Geneva free; no prince has the right to make us slaves." He even started to Rome to petition the pope to remove the bishop; and though he never was allowed to perform his errand, Leo acknowledged the injustice of the bishop's conduct by compelling him to remain away from Geneva during the grief of his life, and to select a confidant—a grievous blow to the bishop and his friends. At the next election for Syndics, the citizens asserted their rights under the ancient constitution to elect their chief officers, and ignored the changes introduced by the Duke, which forbade the exercise of these rights. But the circumstances were so unfavorable, that they simply elected as Syndics those whom the Mameluke Council had already designated.

In imposing the war-tax rendered necessary by the resistance offered the army of the Duke, the priests of Geneva were assessed. Notwithstanding their wealth, they refused to pay. They still farther exasperated the people by procuring an order from the Pope citing the chief magistrates of the republic to appear before him, to render an account of the tax they had dared to levy upon the priests. A copy of the citation was pasted on the door of St. Peter's Church. Great was the indignation of the people at the meanness of the debauched and indolent priesthood. They had heard how Luther treated the Pope's bulls. They declared themselves no longer so frightened at these once formidable instruments. Geneva was shaking hands with Wittenburg. The priests, startled by the name of Luther, the great enemy of their hierarchy, began to make long processions to the Church of our Lady outside the city walls. Seriously, and yet with a certain broad humor, such as often appeared among the great movements of the Reformation, it was proposed by some of the citizens, while they were gone on this business, to shut the gates on the backs of such a worthless, covetous population, which Geneva could so well afford to be without. The monks hearing of their proposal, returned hastily and in afflict to the city, but were not molested. This bold proposition, which would at the same time have been what is called "a capital joke," started by a few men of decision, has been considered—D'Aubigne thinks wrongly—a prelude to the Reformation in Geneva. The preaching of the Gospel was the true prelude; that had not come yet.

DEATH OF THE HERO.

At length the horrible caricature of a minister, who had been set over them as the tool of tyranny, and who fulfilled his task with inhuman zeal, was called to his dread account. We give the whole animated and graphic picture of his closing hours as drawn by the historian. The retribution which casts its dread shadows before, and which darkened the last hours of a Voltaire and a Charles IX., was experienced to the full by this monster.

"Ere long another scene was enacted beyond the Alps. The miserable John of Savoy lay at Pignerol on his death-bed. Given during his life to the pleasures of the table and of debauchery, he was now paying the penalty of his misdeeds. He suffered from the gout, he was covered with filthy ulcers, he was little more than skin and bone. He had thought only of enjoying life and oppressing others; he had plotted the ruin of a city of which he should have been the pastor; he now received the wages of his iniquity. Near the bed where this prelate lay languishing his confidant, who had hastened from Geneva to Pignerol. With eyes fixed upon the dying-man, Pierre sought to buoy him up with false hopes; but John was

not to be deceived. Soon the dreaded moment approached; an historian, whom Rousset writes quote habitually with favor, describes all that was horrible in the end of this great sinner. Hirelings surrounded the dying bishop, and turned their eyes from time to time on him and on the objects that were able to carry off as soon as he was insensible. Pierre de la Baume contemplated the progress of the disease with dissembled satisfaction, eagerly anticipating the moment when, relieved from his hypocritical cares, he would enter into possession of all that he had coveted for so many years. Jean Portier, the dying man's secretary, the confidant of his successor, watched that criminal impatience, that sordid cupidity, and that perverse meanness, which he already hoped to turn to his advantage. The shadows of the victims of the expiring man were traced on the walls of the room by an avenging hand, and when at last the priests desired to administer extreme unction, he imagined they were covering him with blood. They presented him the crucifix; He seemed to recognize the features of Bertollier, and asked with a wild look, 'Who has done that?' Far from embracing with respect and submission, this emblem of eternal salvation, he rejected it with horror, heaping foul abuses on it. Blasphemy and insult mingled with the foam that whitened his trembling lips. Thus wrote an author less unimpaired, more perceptive, than is imagined. Repentance succeeded despair in the guilty soul of the prelate before his death. Turning a last look on his adopted son, he said to him, 'I wished to give the principality of Geneva to Savoy. . . and to attain my object, I have put many innocent persons to death.' The blood that he had shed cried in his ears: Navis, Blanchet, and Bertollier rose up before him. Pursued by remorse, weighed down by the fear of a Judge, he would have desired to say, 'La Baume from the faults he had committed himself. . . If you obtain this bishopric,' continued he, 'I entreat you not to tread in my footsteps. On the contrary, defend the franchises of the city. . . I recognize the vengeance of the Almighty. . . I pray to God to pardon me from the bottom of my heart. . . In purgatory. . . God will pardon me! It is gratifying to hear this cry of an awakening conscience at the termination of a criminal life. Unfortunately Pierre de la Baume did not profit by this solemn advice. The bastard died after horrible sufferings, 'inflicted by the divine judgment,' says Bonivard, and he went into the presence of the Sovereign to plead with those whose blood he had shed. 'At the time of his death, he was so withered,' adds the prior of St. Victor, 'that he did not weigh five and twenty pounds.' The prophecy of Pescalot was fulfilled: *Non vidit dies Petri*. Instead of twenty-five years, the episcopacy of John of Savoy had only lasted nine.

It was a year before the new bishop, La Baume, entered the city, which he did, April 11th, 1523, amid great festivities and high hopes on the part of all classes. He was a deceiver, an unstable man who was easily won to the Duke's bidding. Shortly after, the Duke himself, with his Portuguese bride, Beatrice, honored the city with his presence. What with rich gifts, festivities and seductions of every sort he had almost hopelessly corrupted the hearts of the people.

On the 2d of December the infant son whom he had expected, and whom he wished the Genevans to welcome as their prince, was born to him. "As he was born in Geneva," said the courtiers one to another, "the citizens cannot refuse him for their prince." It seemed likely that the Duke, in the prevailing apathy, would secure the prize which he coveted by the acquiescence of the majority. Among the few who, like Levrier, still remained true to the ancient rights and liberties, new martyrs were demanded. "God only remained," said Bonivard, "but while Geneva slept he kept watch for her."

Correspondence.

CHAPLAIN'S BROWN'S TRIBUTE TO CHAPLAIN WYATT.

"Camp Nelson," Helmsdale Bridge, Ky., Aug. 12th 1863.

DEAR EDITOR:—Upon the arrival of the 100th Reg. P. V., ("Roundheads") at this point yesterday, mails reached us dating, quite lately. They are with exceptions our latest dates since those of the 10th ultimo, which reached us a day or two previous to bidding farewell to Mississippi, on the 1st of August.

With melancholy interest I read in yours of July 30th, the just tribute to Chaplain J. C. Wyatt, from the pen of Dr. McLeod. It is but becoming that I should add a few words to the memory of a brother and fellow laborer through various scenes of toil and discouragement, in the midst of which whatever of contact and fellowship was afforded to us, served still more to endear him to me; and to cause regret for his early loss to the cause of his country and the church of Christ. I mingle my sincere regrets with brethren in the flesh and in the Lord, who in so many various circles have again so sadly to bow before a work we cannot understand; beholding how God spares the dry and cuts down the green. His regiment the 79th N. Y. S. M. (Highlanders) had been since Oct. 16th, 1861, as they still are, closely associated with the 100th P. V. I was delighted to hail him as a fellow-laborer on his first appearance with the regiment in Beaufort, S. C., early during the following winter. We passed together through the scenes of James Island, and the campaigns in Virginia and Maryland, and again in Virginia, under Pope, McClellan and Burnside. In the close of last March, the 9th Corps was transferred to Kentucky. Thence Chaplain Wyatt obtained "leave of absence" from Gen. Burnside to attend the meeting of his Synod; and I, to visit my family. Our regiments were transferred to Grant's Department in the rear of Vicksburg during these "leaves," and it thus resulted that on my long voyage southward after my regiment, I encountered him in Memphis. He hailed me from the "Champion," as I was walking along the wharf on the afternoon of June 18th. We had reached that point on different boats. I found him ill as he supposed (though erroneously) with camp fever. Dr. Ludington, of the 100th P. V., Medical Director of the Division, having been my fellow traveler down the Mississippi, I took him to Chaplain Wyatt, who immediately advised that he should remain in Memphis, and gave him a "pass" to the officers' hospital; whither I conducted him

the same evening. There was nothing apparently dangerous in his immediate symptoms; and I left him full of hope that the rest, the refreshing air tanning the bluff on which the city is built, and even the busy life visible from the hospital on the wharf, with the medical attendance and nursing, would, after some weeks, restore him to health. Brother Wyatt spoke in no terms of discouragement of himself personally; but expressed his grief over the intemperance, profanity and general ungovernedness, to the sight and sound of which this service exposes us, and especially "breaking camp," and on the passage through large cities. Trying indeed on health and life was our campaign in Mississippi. Upon our return from Jackson previous to our embarkation on the Yazoo River for our return voyage, I was saddened to learn of his death. Let me join in expressing the wish that the body may be interred in one of the cemeteries of the great metropolis; where the veterans of his regiment, when they return to the city they represent after this war is over, may sometimes, seeing his grave, have their recollections quickened of the truths he taught them—and the life by which he exemplified those truths; and utter a prayer that the influence of his young and noble life may not be lost on them and the world. He was a man of modesty, courage and clearness, with a good intellect and culture. He was singularly free from vanity, the sin of small minds. He labored for his Master, not for himself. The more the one sees the world the more he respects such men; and mourns their departure for he finds their number rarer, alas, than he supposed.

I remain your brother in the Gospel,
ROSE AUDLEY BROWN,
Chaplain 100th Reg. P. V., 9th Army Corps.

Selections.

THE REVOLUTION IN MADAGASCAR.

Later and fuller accounts of the revolution in Madagascar differ materially from the first news, and the apprehensions of the friends of Christianity are now quite relieved. We extract the following from a long letter dated May 16th, and written by Rev. Wm. Ellis, the well-known missionary on the island:

Seldom has the instability of human affairs been more strikingly, and in some respects tragically manifested than in the events of the last few days in this city. Within that period the reign of Radama II. has closed with his life; a successor has been chosen by the nobles and accepted by the people; a new form of government has been inaugurated, and it is arranged that the legislative and administrative functions of the sovereign shall hereafter be discharged by the sovereign, the nobles, and the heads of the people jointly. A series of resolutions, embodying what may be regarded as the germs of constitutional government, have been prepared and presented by the nobles and heads of the people to the queen, containing the conditions on which they offered her the crown. The acceptance of these conditions by the queen, and their due observance by the nobles and heads of the people, were attested by the signatures of the queen and the chief of the nobles, before the former was announced to the people as their future sovereign, and proclaimed under the title of Rasoahelama, Queen of Madagascar. The death of Radama, the proclamation of acceptance of the crown, and the proclamation of the present ruler as queen, all occurred on Tuesday, the 12th inst.

In the last two or three months extraordinary efforts have been made to bring the kings mind under the influence of the old superstitions of the country, and these have succeeded to an extent which has resulted in his ruin. Within this period a sort of mental epidemic has appeared in the adjacent provinces, and in the capital. The subjects of the king pretended to be unconscious of their actions, and to be unable to refrain from leaping, running, dancing, etc.

To the surprise of his best friends, the king was exceedingly interested in this strange movement, seemed to have a profound knowledge of the world of spirits, and encouraged the frantic dancers who daily thronged his house, and declared that the disease would continue to increase till "the praying" was stopped.

It was then proposed to assassinate a number of Christians, as a means of stopping the progress of Christianity, and also to kill the chief nobles who opposed the king's proceedings. With a view of increasing the influence of the fanatical party, the king issued an order that all persons meeting him should be armed, and should take off their hats, and thus show them the same mark of respect as was formerly given to the national idols when they were carried through the city. With the view also of shielding his efforts before the intended murders, the king announced his intention to issue an order, or law, that any person or persons wishing to fight with fire-arms, swords, or spears, should not be prevented, and that if any one were killed the murderer should not be punished. This alarmed the whole community. The nobles and heads of the people spoke the day (May 7th) in deliberation on the course they should pursue, and the next morning the prime minister, with about one hundred of the nobles and heads of the people, including the treasurer-in-chief, the king's treasurer, and the first officer of the palace, went to the king, and remonstrated against his legalizing murder, and besought him most earnestly not to issue such order. It is said that the prime minister went on his knees before him, and begged him not to issue his obnoxious law; but he remained unmoved. The minister then rose and said to the king:

"Do you say before all these witnesses that if any man is going to fight with another fire-arms, sword, or spear, that you will not prevent him, and that if he kills any one he shall not be punished?"

The king replied, "I agree to that."

"Then," said the minister, "It is enough; we must arm," and turning to his followers, said, "Let us return." I saw the long procession armed with pikes, spears, and swords, and their way to the minister's dwelling. The day was spent in deliberation, and they determined to oppose the king.

The city was in commotion; all night women and children, and slaves, with portable valuables, were hurrying from the city, while crowds of armed men from the suburbs were crowding into it. At daybreak on the 9th some two thousand or more troops occupied Andohalo. The ground around the prime minister's house, on the summit of the northern crest of the mountain close by, was filled with soldiers, while every avenue to the city was securely kept by the minister's troops. The first object of the nobles was to secure upward of thirty

of the more obnoxious of the *Mena maso*, whom they accused of being the advisers and abettors of the king in his unjust and injurious measures. A number of these were taken and killed, a number fled, but twelve or thirteen remained with the king. These the nobles required should be surrendered to them. The king refused, and they threatened to take them by force from the palace, to which he had removed. Troops continued to pour in from adjacent and distant posts; and, as the few soldiers with the king refused to fire on those surrounding the palace, the people thought plying the king, did not take up arms in his defense. He consented at length to surrender the *Mena maso*, on condition that their lives should be spared, and that they should be confined for life in fetters. On Monday, the 11th, they were marched by Andohalo, on their way to the spot where the troops were to be fixed on their limbs.

In the course of the discussion with the nobles, the king had said he alone was sovereign, his word alone was law, his person was sacred, he was supernaturally protected, and counsel was to be given to him. It was broken. This led the nobles to determine that it was not safe for him to live, and he died by their hands the next morning within the palace. The queen, who alone was with him, used every effort to the last moment of his life, to save him, and in vain. His last words, *the Mena maso*, were afterward put to death.

In the course of the forenoon four of the chief nobles went to the queen with a written paper, which they handed to her, as expressing the terms or conditions on which, for the future, every day they would be ready to follow her, and to receive explanations on one or two points, expressed her full and entire consent to govern according to these conditions. They were willing that she should be the sovereign of the country, but that if she objected or declined they must seek another ruler. The queen, after she had read the document, and listening to it, and receiving explanations on one or two points, expressed her full and entire consent to govern according to these conditions. They were willing that she should be the sovereign of the country, but that if she objected or declined they must seek another ruler. The queen, after she had read the document, and listening to it, and receiving explanations on one or two points, expressed her full and entire consent to govern according to these conditions. They were willing that she should be the sovereign of the country, but that if she objected or declined they must seek another ruler.

RELIGIOUS CONDITION OF JAMAICA SINCE THE EMANCIPATION.

The difficulties which the first Christian missionaries to this island met with, the persecutions they suffered, the dangers to which they were exposed and the marvelous successes which they achieved are well known. The wealth, power and influence of the church have been observed by all who yet persevered; and the noble men whom God raised up as laborers here, lived to see noble results of their toil. It is known that at the time of Emancipation religion appeared to be making giant strides among the people. Many of the nobles who were formerly the enemies of the churches were rapidly formed. Several causes, which are sufficiently apparent, operated at that time to produce results which, like their causes, were transitory. Consequently after these influences ceased to exist there was a large falling off in the numbers of church members. Strict discipline was enforced, and many were excluded. In the year 1851-2 the churches lost thousands by cholera and small-pox. At this time there was great concern manifested about religion, but being a falling off in the numbers of church members. Many of the nobles who were formerly the enemies of the churches were rapidly formed. Several causes, which are sufficiently apparent, operated at that time to produce results which, like their causes, were transitory. Consequently after these influences ceased to exist there was a large falling off in the numbers of church members. Strict discipline was enforced, and many were excluded. In the year 1851-2 the churches lost thousands by cholera and small-pox. At this time there was great concern manifested about religion, but being a falling off in the numbers of church members. Many of the nobles who were formerly the enemies of the churches were rapidly formed. Several causes, which are sufficiently apparent, operated at that time to produce results which, like their causes, were transitory. 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