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## Woetry.

THEN AND NOW I know not if the days gone by Have been more purely spent, Yet this, I know, they seemed more bright, More pleasant as they went; And hope was tinged with such fair hue,
That future hours seemed fraught
With beauty, and with happiness
These hours have never brought.

I know not if the smiling skies Were then more dear to me, And yet they do not seem so fair As once they seemed to be. The sunlight sparkles on the stream
As when I was a child, Yet cannot now beguile my thoughts
As they were then beguiled.

How far it seemed-that narrow bound Where earth and heaven meet!
Ah! childhood's fancies are too fair
For anything so fleet. And thoughts crowd up, as years come on And earth seems all too cold For those warm yearnings that arise Within the feeling soul.

The skies seem bending all around To close our sorrows in: The eye of faith can hardly pierce Above the world's rude din : And silent moments that recall The thoughts of earlier days, Are green cases 'mid the waste Of all our worldly ways.

## Gaitorial.

#### THE LIBERTIES OF GENEVA. SEVENTH PAPER .- DEATH OF LEVRIER.

"I may be deceived," says D'Aubigne, "but it appears to me that the narrative of the strug-

Berthelier. His martyr-death at the hands of despised, he substituted that of the apostle. the bastard bishop, our readers doubtless remem- the Alps, surrounded by the barbarous figures of ber and admire. The duke of Savoy residing in the Savoyard mercenaries, standing in that he had no other capital, plotting for he dare with a sinister glare, the heroic champion of the not proceed too violently on account of the Swiss—the overthrow of the liberties of Geneva, finds the upright and immovable judge, Levrier, The grace of God, liberty, authority—these main so great an obstacle to his plans, that he deter-mines on his downfall. First, however, he tried last confession. The words had hardly been utthe effect of friendly advances. Levrier replied respectfully. But when Charles was encouraged to include the castle yard. Immediately, as if struck with to insinuate: "You know that I am sovereign | fear, the murderers respectfully gathered up his lord of Geneva, and that you are my subject;" remains and placed them in a coffin. 'And his he found that he had made no impression on the body was laid in earth in the parish church of sturdy jurist. "No, my lord," he quickly replied, "I am not your subject, and you are not stains of blood which Levrier had left on the sovereign of Geneva." Henceforth Levrier was pavement of the court-yard. 'Calamitous death,' in the eyes of the duke as Mordecai to Haman. exclaims the old Citadia de Geneve, 'which cost His death was inexorably determined. His upwards of a million of Savoyard lives in the friends saw it and earnestly admonished him to fly. He persistently refused, resolved to stand Levrier was always brought forward. There is by the liberties of Geneva to the last and die in considerable exaggeration in the number of Satheir defence. He was seized by the duke's voyards who, according to this writer expiated emmissaries returning from service the evening Levrier's murder by their death. The crime had other consequences—and nobler ones. before Easter Sunday, March 12th, 1524, and carried to the Castle of Bonne within the territory of Savoy. Here, in complete isolation from Geneva and from mankind, in the very place in which he had rejected the duke's preposterous claims, it was determined that he should pay the | been tested by its fruits through four years, penalty of his republican bluntness.

Great was the agitation and consternation of In the report on the state of Religion to the the people at this kidnapping of the hero of Irish General Assembly, it was stated that Genevan independence. A deputation was sent persons who at the time of the Revival were by the council to the duke to intercede for the viewed as partakers of true conversion, "have noble captive. We will let D'Aubigne tell the almost uniformly turned out to be such in reality." rest of the story in his own thrilling words.

THE ALTERNATIVE REJECTED .- THE EXECUTION. Charles was not a hero; the emotion of the people disturbed him, the energy of the patriots started him. He determined to make an advantageous use of his perfidy by proposing an exchange: he would spare Levrier's blood, but Geneva must yield up her liberties. 'Go,'he said to Mauricone, and tell the syndics and councillors of Geneva that, full of clemency towards them, I ask for one thing only: let them those who have served fifteen years belong to the acknowledge themselves my subjects, and I will give up Levrier.' The Savoyard bishop carried this answer to the syndics, the syndics laid it third class, and have the rank of majors; all unbefore the council, and Charles calmly awaited

the result of his Machiavellian plot. The deliberations were opened in the council of Geneva. When there are two dangers, it is generally the nearest that affects us most: every is one chaplain of the first class, twenty-one chapday has its work, and the work of the day was to save Levrier. The ducal courtiers flattered themselves with this well-laid plot. But the seven chaplains. This list does not include the citizens, in this supreme hour, saw nothing but ther country. They loved Charles's victim, but | local government, and, being non-commissioned, they loved liberty more; they would have given | can be dismissed at any time. The commissioned their lives for Levrier, but they could not give chaplains are subject to all the Articles of War; Geneva. 'What! acknowledge ourselves the they may be tried by court-martial and cashiered the duke's subjects!' they exclaimed; 'if we do the same as any other officer. It is scarcely neso, the duke will destroy our liberties for ever. cessary to add that certain acts of misconduct Levrier himself would reject the proposal with which society is only too ready to condone in the horror.'—'To save the life of a man,' they said case of a young officer, would at once lead to a one to another in the council, 'we cannot sacri- chaplain's dismissal from the service. It is but fice the rights of a people.' They remembered how Curtius, to save his country, had leaped know, has ever occurred. Bible classes, taught into the gulf; Low Berthelier, to maintain the by chaplains, are now to be found in every camp rights of Geneva, had given his life on the banks of the Rhone; and one of the citizens, to encourage the attendance of the men, usually quoting the words of Scripture, exclaimed in exempt the members of these classes from evening Latin: 'Expedit ut unus moriatur homo pro po-pulo, et non tota gens pereat.'\* 'The duke calls for blood, they added: 'let him have it; but lains and the men. There are now more than that blood will cry out for vengeance before God, sixty readers in the employment of the United and Charles will pay for his crime.' The council resolved to represent to the duke, that by Friend Society. of their franchises and the prince of his attributes. Maurienne carried this answer to his Highness, who persisted in his cruel decision: to stand before the world unpatronised; and I

three men were in consultation at the castle of nitaries of the Church of England. They admit Bonne, and preparing to despatch Levrier, that their fears have not been realised—that the They were Bellegarde, sufficiently recovered has yielded better results than ever they dared

accused at peace with the Church; and the executioner commissioned to cut off his head. His Highness's steward, who had received instructions to have it over 'in a few hours,' ordered the prisoner to suffer the cord-'nine stripes,' says Michel Roset: 'not so much from the necessity of questioning him,' adds Bonivard, 'as for revenge.' This ducal groom (we mean Bellegarde) felt a certain pleasure in treating unworthily a magistrate the very representative of justice. 'Have you no accomplices who conspired with you against my lord's authority?' said he to Levrier, after the scourging. 'There are no accomplices where there is no crime,' replied the noble citizen with simplicity. There-upon the Savoyard provost condemned him to be beheaded, 'not because he had committed any offence,' says the judicial documents, but bedause he was a 'lettered and learned man, able to prevent the success of the enterprise of Savoy.'

After delivering the sentence. Bellegarde left Shortly after Bellegarde's departure the confessor entered, discharged his duty mechanically, uttered the sentence: Ego te absolvo—and withdrew, showing no more sympathy for his victim than the provost had done. Then appeared a man with a cord; it was the executioner. It was then ten o'clock at night. The inhabitants of the little town and of the adjacent country were sleeping soundly, and no one dreamt of the cruel deed that was about to cut short the life of a man who might have shone in the first rank of a great monarchy. Bellegarde had no cause to fear that he would be disturbed in the accomlishment of his crime; still he dreaded the light; there was in his hardened conscience a certain uneasiness which alarmed him. The headsman bound the noble Levrier, armed men surrounded him, and the martyr of law was conducted slowly to the castle yard. All nature was dumb, no-thing broke the silence of that funeral procession: Charles's agents moved like shadows beneath the ancient walls of the castle. The moon, which had not reached its first quarter, was near setting, and shed only a feeble gleam. It was gles of the first huguenots might be entitled: too dark to distinguish the beautiful mountains History of the founders of modern liberty. My in the midst of which stood the towers whence consolation when I find myself called upon to describe events hitherto unknown, relating to persons unnoticed until this hour and taking threw light upon this cruel, scene. On reaching place in a little city or obscure castle, is that the middle of the castle yard, the headsman these facts have, in my opinion, a European, a stopped and the victim also. The ducal satel-universal integers and blanched a circle round them, and universal interest and belong to the fundamental the executioner prepared to discharge his office. principles of existing civilization. Berthelier, Levrier was calm: the peace of a good conscience Levrier, [Hugues] and others have hitherto been only Genevese heroes; they are worthy of being placed on a loftier pedestal and of being hailed by society as heroes of the human race."

One of these heroes whom we readly do one of the legitimate authority of St. Peter, whom in the simplicity of his heart, he regarded as the sovereign of the city. It was really the One of these heroes, whom we gladly do our prince-bishop whom he thus designated, but not part to canonize, has already been disposed of wishing to utter the name of a prelate whom he Geneva, with his wife and new-born son, as if feudal court-yard, which the torches illumined

#### RELIGIOUS WORLD ABROAD. GREAT BRITAIN.

The Revival in the North of Ireland having may now be regarded as placed beyond dispute. At the Private Conferences on the State of Religion, held during the mornings of the first week this statement was abundantly corroborated; and these meetings themselves furnished the happiest evidences of the high spiritual tone and spiritual

British Army Chaplains are now, since 1859, divided into four classes. Those who have completed twenty years' service belong to the first class, and have the rank and pay of colonels; second class, and are ranked as lieutenant-colonels; those who have served ten years enter the der ten years' service are comprehended in the fourth class, and have the rank of captains. The chaplain-general enjoys the rank of a major-genlains of the second class, four chaplains of third acting chaplains in India, who are paid by the justice to add that no such a case, so far as we and garrison town. Commanding officers, in order parade. The Army Scripture Readers serve as a medium of communication between the chap-British Army Scripture Readers and Soldier's

South Australia In this far-off colony, for 'I must have the liberties of Geneva or Levrier's believe the united testimony of the Christians of all denominations is that it is best so. I could On Sabbath morning, the 11th of March, gather testimonies to this from the highest digsimulate a trial; a confessor intrusted to set the

John xi. 50: 'It is expedient for us that one man should die for the people, and that the whole nation perish not.'

John xi. 50: 'It is expedient for us that one man should die for the people, and that the whole nation perish not.'

### the Gospel, than in South Australia.

Recent Reforms .- since the defeats of Maents and Solferino, in 1859, the young Emperor rancis Joseph under the advice of the late prime ninister, Metternich, has been pursuing a steady ource of Reform in the administration of the affairs of his Empire. Says the Christian World:

The Concordat with the Pope of 1855 has been nnulled-marriage has been made a civil instiution, and is no longer in the hands of the priest lone—the schools are taken away from the control of the Jesuits-the rights of conscience are conceded—religion is no longer a test for political preferment, and the Bible, in all languages, may be freely imported for sale into Austria. So sincere is the Emperor, that a petition of the Diet of the Tyrol to have that province excepted from the operation of the law enfranchizing Pro estants, has not been granted. On the other and, the Emperor has given to the Protestants place of worship in Vienna, has allowed the utnost freedom of speech, and that publicly, in euloizing Gustavus Adolphus, the great champion of rotestantism in the thirty years' war. Still further, Herr Von Schmerling telegraphed, last year, to the Austrian delegates in the Gustavus Adolphus Society—the great Protestant protecionist and home missionary Society for Germany —that they might, if they pleased, invite that body to hold their next meeting in Vienna: and further still, the Moravians have been permitted commence Protestant missions in Austria. Fruly the world moves! Even Austria has made more unexpected progress in the two years ending last Dec. than any other portion of the globe.

The Emperor Napoleon, warned by the rerults of the late election in Paris, has chosen a ministry more liberal and more in sympathy with the cople. The new minister of Public Instruction, M. Duruy, was a man little known, but is said to be a warm partizan of the University, a decided foe to the Catholic party, and consequently his elevation has been looked at with an evil eye by the clerical press. He has begun his career by very significant act: the restoration of the Lyceums of the philosophical class, which had been sacificed to conciliate the priestly party when the government depended upon its aid. We have ere a hint of the present animus of the powers that be, which enables us to fortell a change of political course as to the Roman question. The redecessor of Duruy, Rouland, always opposed the Protestants in their Educational and Evanzelistic efforts. Some negotiations, however, which were in progress with the ex-minister looking to the restoration of Synods in the Reingly, have been interrupted by the change, and may be delayed for months. There is a present and pressing need of this return to an organized and constitutional existence, especially in view of the undisguised rationalism of a number of the Reformed pastors. - The following "mot" of a Roman prelate is currently quoted: "If the French remain in Rome, they destroy us; if they leave it, we perish." The alternative is certainly a very formidable one.

A Mosque is to be erected in Paris for the use of the Arab regiments which now form part of the garrison. In Algeria it is forbidden to colorteurs to sell Bibles to Arabs, for fear of polically indisposing them by religious controversy; time is fully come for more direct and more ear the priests of Rome are equally prohibited from proselytising them. How will Christians reach hese interesting men in Paris? It must probably be by word of mouth, for few among them

Education.—There are in Italy nineteen Universities, and the aggregate number of students attending these during the session just closed was 5515. There are 250 Lyceums, the attendance at which has been 14,281 students; 138 Scuole Tecniche, with 7265 students. The at- in Bombay; but it is evident that they practise tendance at the elementary schools during 1861- a singularly rigid economy. And one result is, 62 (the report for 1862-63 is not yet published) gives an aggregate of 459, 273 males, and 341,-929 females; total, 801, 202 scholars- This year there will be considerable increase.

Decided Progress in Naples.—The Neapolitan correspondent of a paper in Genoa, says it is a fact that Protestanism is making great strides in Naples, and exhorts the priests, if they would not see themselves abandoned altogether to make naste to reconcile themselves with the people, and no longer dream of robbing them of their most sacred rights viz., Rome as capital, and aburation of the temporal power by the Pope. le mentions, with high approbation, the schools of Marquis Cresi, and as an example of the attachnent of the scholars, says, that a bigot urged on by her confessor to induce her god-child to withdray rom Cresi's female school, attempted to persuade the child with gifts and caresses, at first, and when that proved unavailing, got into a fury, and nurdered the child with a knife! Cresi has just eturned from Geneva, where he has been ordained to the ministry by Dr. Merle Daubigne and others, under whom he studied theology some years ago.

Don Ambrogio.—There is a priest now in gain preaching to the people. The clergy of Son of God and Saviour of the world. Purin have warned their flocks against going near him and the result has been that he is now ttended by multitudes. M. Meille, the pious Valdensian pastor at Turin, endorses Ambrogio

Gen. Beckwith and the Church Government of the Vaudois.—The late Gen. Beckwith, a British officer, is well known as having been the ardent and highly successful patron of schools, colleges. churches, and the general interests, of the Wal denses. He foresaw a quarter of a century ago, the profound relations likely to be held by this single pure church of Italy to the Evangelizayear ago, having lived to see his Christian foresight fully justified and his labors rewarded in the prominent part which the Vaudois were at movement to which Italy was opened. In one ago, he tried to prevail upon the Vaudois Synod change its Presbyterian form into a sort of Episcopal, by appointing its moderator for life.

the moderator.

sults. The presence in Madrid of eminent men belonging to every section of European Protestuniversal conscience, must have had weight in bar of God. the decisions of the Spanish Government. The Why do the Correspondencia, more or less the avowed organ of the Court, says under date of May 20th. "The Queen has deigned to commute the sentence to equal duration, and afterwards subjecting them are strangers to God-know him not. to the inspection of the police." Matamoris, in-

formed of the decision in his favor, asked with three years in the dungeons of Grenada and Malaga; eleven, condemned for contumacy. In the list of the accused one reads, not without moiselle Marin. They cannot fail to meet everywas seized with a serious illness after his arrival at Gibraltar, caused by the rigors of his prolonged captivity. His health requires great care.

#### DENMARK.

Alexandra and the Prince of Wales, a movement has been started for a more intimate union between the Scandinavian and the Anglican for an "apostolic union between the English and God will confide in him. It cannot do otherthe Northern Churches."—A more dubious project has been started, suggest by another political event, which has recently given importhe throne of Greece. Among a small clique in folly, loss, guilt, and danger of neglecting to beeiety was formed on the 1st of June of this year, come acquainted with God. Also the know-Churches.—The most vigorous exertions are now being made for the complete separation of ecclesiastical property which the State appropriated to itself at the time of the Refermation, and of which the Church will demand the restitution, as, indeed, necessary to her in case she is to become self-governing.

The Mohammedans. - Their Conversion the

a recent meeting after discussion passed the fol- fountain, free as the repentance of a loving Resolved, that we consider all our labors for nominal Christians in our field as having for than love, trust, and obey Him. their great and ultimate end the evangelisation of the large Moslem population of Turkey: that we, as American Missionaries believe ourselves providentially called to this work, and that the

nest efforts for Mohammedans. India.—The Basle Missionaries in Bombay.— A correspondent writes: In one respect these Job ii. 4. nissionaries stand out from those of other societies known to us, namely, by their very moderate personal expenditure. The expenditure of forty-seven brethren and twenty-five sisters for about 1000 rupees each family, or less than seventy rupees (7l.) per mensem. The expense of living is much less where they are stationed than that two, three, or four missionaries are sustained where one only would otherwise be, and as the society, like most others, is straitened for want

than rejoice in the grace of self-denial given to have been 261 adult baptisms in three months. shores, and to-morrow husbands would embrace With growth there is health: as an evidence, we | their wives, children their parents, and not a have the efforts made by these Churches towards | few realize the bright dream of returning to pass self-sustenance and missionary enterprise. They the evening of their days in happiness, amid all collected among themselves last year more than the loved scenes of their youth. But, as the 800 rupees, with which they paid half the salary proverb runs, "there is many a slip between of their native teachers, and helped the itineracy | the cup and the lip." Night came lowering down, of the mission amongst the heathen. A very in- and with the night a storm that wrecked ship, teresting work is going on amongst the slaves of and hopes, and fortunes, altogether. The dawn-Travancore. Four congregations have been gath- | ing light but revealed a scene of horror-death

China .- Dr. Lockhart's Hospital at Pekin .-All classes of the people and officers of Government of every rank have applied to the hospital. Chinese, Manchoos, Mongols, Thibetians, Coreans Kashgar and other regions to the west, have been during the fourteen months and a half that the save him. One man was observed to go below. Turin, named Don Ambrogio, who preaches in hospital and dispensary have been opened is 22, He bound around his waist a heavy belt filled the public squares to the people, with great 144 individual cases. The object of the hospital with gold, the hard gains of his life, and returned energy and boldness, against the errors of the is twofold: one is directly to benefit the people to the deck. One after another he saw his fel-Church of Rome, exhorting the people to read the Scriptures. I believe he professes still to be ary work in this heathen land, and thus endea-Roman Catholic, and not to have left the vouring to win their confidence by showing them Church. He has been apprehended scores of that it is intended to do them good; the other times by the police, and led to prison with hand- is to use the influence thus obtained as a means cuffs on, but next day he is always at his post of directing their attention to Jesus Christ the

## Correspondence.

#### KNOWLEDGE OF GOD NECESSARY TO SALVATION.

the fact that to know God is life eternal, consequently, not to know him is death eternal. Spiritual and eternal death do all their fearful he is. They know not what he has done for has promised to them, and what he will do for heavenly crown. enterprise, however he failed. Some fifteen years | them; or they would trust in him. They would not be afraid of him. The common theory is, that God is good. You can scarcely find a man The body of the Vaudois ministers took his pro. who believes there is a God, who will not say posal into serious and prayerful consideration; that he is good; but how few hearts feel and danger of losing. It was the corner boundary but however desirous of giving their benefactor know it. Alas, too frequently it is mere theory of their spiritual inheritance among the other they unanimously declared that their conscience did not admit of such a modification of their which the heart does not believe. Why is it so? Their hearts do not know God; of him continually, and they expected to receive, Church government. The General then left the indeed their heads know very little about him. and they did receive his guidance in their spivalleys and stayed away for two years. His de- How few read the Bible as much as they do ritual affairs and in their temporal affairs also. parture was generally ascribed to his feelings of other books! How few know and think as much Their prayers for protection and wisdom by dissatisfaction, and I found that this explanation of his two years' absence is still held good by many. An intimate friend of the General, however, who shared his full confidence, assured me

proportion to the population, or in which there is that his departure at that time had nothing to a neglected book, God is an unknown and in more regular attendance on the instructions of do with his disappointment regarding the case of proportion as he is an unknown, he is an untrusted and an unloved God. They cannot trust him, they cannot love him. They may so The Exiled Protestants. - The solemn step fear him, so dread him, be so fearful of his taken by the Evangelical Alliance in favour of wrath, that they may even wish they had never our brethren in Spain has not been without re- been born; or they may wish they were anything else, rather than a man-any kind of a tantism, the organs, righteously aroused, of the beast, rather than a man who shall answer at the

Why do they have such feelings? Why are they afraid of the wrath of God? Why does fear rather than love influence their hearts and the galleys pronounced upon the men convicted lives? They are too ignorant of God to confide of Protestantism by the tribunal of Grenada, in him and love him. We are naturally afraid changing their penalty into banishment of an of strangers. We cannot trust them. They

They have heard a great deal about the wrath of God-a great deal about the judgment. noble self-forgetfulness: "and those at Malaga?" of God—a great deal about the judgment.

The number of those banished for the cause of Their conscience also tells them that they are the Gospel is seventeen: six, confined during sinners—very guilty sinners; and here the thoughts of God only excite their fears. He stands up before their minds as a Being of terrisurprise, the name of a pious young girl, Made- ble majesty, and terrible justice. His justice is only clothed with terrors. Hence they try to where with sympathy and welcome. Matamoros drive all thoughts of God from their minds. Instead of striving to know him, they strive to forget him, and to forget their own conduct toward him. But in proportion as we know God we find that there is in him, every thing to love, Union of Churches .- Separation of Church and nothing to fear, any more than a child has

and State.—Since the marriage of the Princess anything to fear from the best of parents—that indeed in him, there are the feelings of a father's heart—all the love and all the goodness of a Churches. In various journals of the Church of England, the opinion is enunciated, that a time that calls for trust, unwavering confidence and s come in which it is necessary to pave the way love. Hence we may add, the heart that knows tance to Denmark, the election of Princess Alex- that he is not a brute animal, incapable of knowandra's brother, under the title of George I, to | ing, loving and serving him. We see then the of which the object was the diffusion of Christiledge of the goodness of God, and of all that he anity within the Mohammedan territories, by is, leads men to repentance, Rom. 2: 4, and nothe joint operation of the Greek and Danish thing else will do it. It is not the knowledge of the Church and State; and if unexpected events rors of the law-not the fears of the world to do not intervene, the movement will be success- come-not the accusations of conscience-noful. The greatest difficulties will arise from the thing that men nor angels can do-nothing, notruly repent until the knows something of the goodness of God, something about his promises. something of his love and mercy. When the heart warms to know what a God it has, then reultimate object of Misssons in Turkey.—The Con- pentance is voluntary, it is not forced, but it is stantinople Mission of the American Board, in as free as the flowing forth of water from a child. Indeed, know God, and you cannot do otherwise than repent, you cannot do otherwise

## Selections.

## THE GOLD-DIGGER IN THE SEA. "All that a man hath will he give for his life."-

Convince a man that the only way to save his life is to part with his limb, and he does not hesitate an instant between living with one a period of fourteen months, was 47,281 rupees, the operating theatre, pale, yet resolute, he limb and being buried with two. Borne into bares the diseased member to the knife. And how well does that bleeding, fainting, groaning sufferer teach us to part with our sins rather than our Saviour! If life is better than a limb, how much better is heaven than sin?

Two years ago a man was called to decide between preserving his life and parting with the gains of his lifetime. A gold-digger, he of means, we see not how any one can do other stood on the deck of a ship, that, coming from Australian shores, had, as some all but reach heaven, all but reached her harbor in safety. Tinnevelly is still a prosperous mission. There The exiles had been coasting along their native staring them in the face. The sea, lashed into fury, ran mountain high-no boat could live in

One chance still remained. Pale women, weeping children, and feeble and timid men must die; but a stout, brave swimmer, with and Mohammedans, natives of the capital and trust in God, and disencumbered of all impediments, might reach the shore, where hundreds attended to. The number of patients attended to stood ready to dash into the boiling surf and low passengers leap overboard. After a brief but terrible struggle, head after head went down sunk by the gold they had fought so hard to gain and were so loth to lose. Slowly he was seen to unbuckle his belt. His hopes had been bound up in it. It was to buy him land, and ease, and respect—the reward of long years of hard and weary exile. - What hardships he had endured for it!-The sweat of his brow, the hopes of day and the dreams of night were there. If he parts with it he is a beggar; but then, if he keeps it he dies. He poised it in his hand; he balanced it for awhile, took a long, sad look at it, and then, with one strong and desperate effort, flung it far out into the roaring My mind has been a good deal impressed with sea. Wise man! It sinks with a sullen plunge! and now he follows it, not to sink, but, disencumbered of its weight, to swim-to beat the billows manfully, and, riding on the foaming surge, of the Peninsula, and he labored earnestly to work, because men are ignorant of God. They ger!—Aye, well done and well chosen; but if to reach the shore. Well done, brave gold-digprepare it for its high mission. He died about know not what a God they have. They not "a man," as the devil said, who for once spoke how good, kind, merciful, loving and forbearing God's truth, "will give all that he hath for his life," how much more should be give all he hath once enabled to take in the great missionary them—what he has provided for them—what he God—to bear the heaviest cross than miss a

## PIETY OF THE FATHERS.

piety of our fathers which their sons are in

cause of the Master, were proverbial and con- they are safe. incing. They were sometimes, it is said, dognatical, and sometimes acrimonious in defense of their doctrines, but were they not compelled to defend their views against the ridicule and pitterness with which they were attacked? It s said that they were eccentric. Perhaps they were even to a fault. But we would rather him that serveth God, and him that serveth him have their eccentricities and their singularly holy zeal and ardent charity, than to be in all same thing, be just like the world in character and behavior. Let us bury the remembrance of their faults and imitate their virtues. Times have changed. There is more union in the knowledge. Wherever our opportunities allow us to improve on their economy and methods, et us do so: but how careful should we be preserve this ancient landmark, their spiritality. From their doctrines we have not departed. Let us cling to their spiritual-mindedess.—Morning Star.

#### A SABBATH IN GLASGOW.

Glasgow is the great commercial city of did not care to speak to any one; he sought recotland. It contains, including its suburbs, tirement; he opened his Bible, and perhaps streets, especially in the newer portions, are to lead a better life. But he did not repent and road, and the buildings are large and substantial. There are on every hand evidences of Jesus. He did not give his heart to the Savior. wealth and liberality. On the West and South He did not run as "Christian," ran from the are elegant parks, kept with scrupulous neatiness. On the East stands the Necropolis, used as a cemetery. The central and most imposing The Sabbath seriousness ended with the setting monument is erected to the memory of John of the Sabbath sun. Monday rose on him and Knox. On the top of the monument is a statue found him just as worldly as ever, and the world of the "lion-hearted" reformer, holding in his just as clamorous as before. His business deright hand the Bible, whose truths he so fear- manded all his thoughts and would have them, essly and successfully enforced. Near by is the Cathedral in which he once preached, "the bld rookery;" which he wished pulled down, carelessness, unbelief and sin. He was almost old rookery;" which he wished pulled down, noping, in his fiery zeal, thus to obliterate every persuaded to become a Christian; but if he

vestige of Popery. If his counsels had prevail-ed, Glasgow would have lost its proudest and of a rejecter of Christ. randest specimen of architecture. It is a city of churches ancient and modern, heir spires and towers are seen in every direc- day to do their duty. They often reproach themion. When the bells strike the hour of service, | selves bitterly for their neglect; but there they Argyle, its great thoroughfare, with its subja- are. Some of them are fathers, and confess that cent streets, swarms with men, women and they are not setting the right example to their children, hurrying to their place of worship, children. Some of them are mothers, and have On Sabbath morning I found myself in this often heard how beautiful and blessed it is for a throng, and went out to the west end of the mother to call her little ones around her and city, to the Free Church College, to hear Dr. teach them the way to Jesus. But alas! they Buchanan. He is, in stature, little above the have not gone to Jesus for themselves. And so medium height, and compactly built. He has they linger. Conscience says, Go to Jesus; go a large full forchead. His hair is white. He now; give him thy heart. read his sermon tolerably well. It was an exlirect in statement. His analysis of the first house was not more than half-filled.

Christian world heard him. Here are the same past the light-house which God has kindled to straight-backed, narrow, uncushioned pews in guide sinners to heaven—floats on, almost, but which his audience sat and were entranced by not entirely persuaded to become a Christian. his utterances. Here is the same high, round The Devil makes no objections to this. It is prepulpit, about four or five feet in diameter, with cisely what he wants. The world makes no oban oak sounding board jutting out over it, where jections. It is not likely to give itself any unhe stood and, poured forth his fiery eloquence. tried to imagine the crowd of his day, rushing to perdition. along Trongate; packing this venerable house from the outer doorway to the pulpit stairs, and Bible while you remain only an almost Christian. during the hour of preaching leaning forward God offers everything to the true believer and the and hanging breathlessly on the lips of the follower of Christ; but not one iota for this mighty man of God. But all save the church | world or the next to the mere intender to become edifice is changed. The house was not half a Christian. Nor will it mitigate your conilled, yet many of those present were the poor, demnation in eternity in the slightest degree the very class that Chalmers labored with such | that you were once almost within the kingdom zeal to bless and whom he most rejoiced to of heaven. It will increase your remorse and meet in the place of prayer.

n answering questions on the Old Testament the rejoicing ones—almost before the throne of scriptures, a department of Biblical study much God and the Lamb—almost saved—oh! will not eglected by us.

I belonged to the Free Church in America. not reared for the almost Christian. If you never here." "Are there churches in your country never reach it. And if you miss heaven, where upported by the Government," said he? "No  $\sin^2 s$  said I, "each denomination of Christians  $go^2$ cares for itself. We sustain all our churches by individual contributions." I had told him hat I was from Missouri, and he thinking, I uppose, that Missouri belonged to the would-Southern Confederacy, introduced me to friend, as a gentleman from South America. He appeared, however, to be an excellent suerintendent, but like many men here had never aken the pains to look into our history, suposing, of course, that there is very little worth knowing out of Great Britain.

I found an interesting prayer meeting at the hurch of Dr. McCall. He is absent recruiting his health and strength, and his church holds, each week, a special prayer meeting, that, on his return, his labors may be greatly blessed in the salvation of souls. The prayers were slight caress of her little hand, and eyes blinded most simple and heartfelt, real pleadings with with tears, she looked up to me and said, "thank with tears, she looked up to me and said, "thank God, with an evident expectation of an answer. in one end of the church edifice there is a door school teacher says my cross has been placed upon in the outer wall; passing through it you stand my back; but oh! kind lady, when the people In one end of the church edifice there is a door n a stone pulpit, on the outside, facing the look upon me so proudly, and the boys call me treet. Here Dr. McCall has been accustomed o preach to the crowds of the city. The Caholic priest complained that he obstructed the street by this service and the City Authorities ilenced this pulpit. It is, however, a by street, ittle traveled by carriages, and the service incommoded no one but the priesthood. The pulpit still remains, and will speak again at some future dav. This church is engaged in the "territorial

ystem of labor commenced here by Chalmers. This system was scouted, by many of his brethren, while he lived, as impracticable, needing, t was said, his genius and power to make it effectual. But while his body moulders in the tomb where he began it. He rests from his labors, but his works follow him. — Christian Times.

## THE ALMOST CHRISTIAN.

be better, and resolving in God's strength to become better. The gamester may go home after midnight from the scene of his insane excitements cut to the heart with remorse. He may make the most piteous confessions to his heart-broken wife. But he does not burn up his pack of cards, or set his face like a flint against that door which is to him the gateway to the pit. The inebriate, waking out of his debauch curses his bottle and ourses himself. He envies his temperate and prosperous neighbor, and says in bitternes of spirit, "Would that I were a sober man again!" But this longing is not enough. This sighing after reform does not bring it. The gamester must stop gambling, or else he is not saved. The inchriate must stop drinking—must quit the company of drinkers, and must pledge

journey and about their daily employ, in ordinary and extraordinary circumstances, they sought and received the guidance of the Spirit. Their warm-heartedness toward their brethren, and their glowing, ardent affection for the guidance of the Meeter were received and their glowing.

Precisely so is it with the impenitent soul. The almost Christian is not a Christian. He is not where Christ bids him be; he is not where he confesses himself that he ought to be. There is a clear distinct line of difference, between the believer in Christ and the unbeliever; between not. On one side the heart is alienated from God. The affections are set on money-getting, or respects free from singularities, or, which is the pleasure seeking, or some sort of sin and selfishness—perhaps with a somewhat loosened grasp, but still on something lower than God. There is no faith in Jesus, or loathing of sin, or crucifixion of self. And to all those who are on the Christian world than in their day, and more wrong side of the dividing line, the grieved Saviour says: "He that is not for me is against me; he that gathereth not with me scattereth

> Perhaps the reader of this article is one of the almost Christians. Many a time he has melted under a moving sermon, or trembled when the truth threw its broad glare into the very depths of his soul. He was troubled. He went home thoughtful, and wondered how others around him could seem so frivolous and trifling. He forsake his favorite sins. He did not flee to were to die to-night he would meet the doom

> Every community is full of almost Christians. They know their duty. They intend at some

But the world-love within says "Not yet, not position of the parable of the Sower; plain and | yet; it will not do to incur the ridicule of being 'pious'; live close enough to the world to enjoy three classes of hearers mentioned in the para- it, and yet close enough to the church to step in ble, was thorough and masterly. The unity of when you hear the footsteps of approaching his dicourse was admirable. He does not greatly | death." Conscience says, "Now is the accepted move your emotions, but he instructs you. His time." Sloth says, "Time enough yet; you can flee to Christ any day you choose." And so the At two o'clock, I went to the old Tron Church, soul floats along through the daily mercies of where Chalmers first spoke so that the whole God, floats through Sabbaths innumerable, floats easiness if every one of its devotees went down

Good friend! there is no promise to you in the the intensity of your self-torment. Oh, that It was my pleasure also to visit a Sabbath almost! To be realizing to all eternity that you school of about two hundred and fifty scholars. were almost within the the gates of glory-almost hese children were well instructed and ready among the happy bands of the white robed and that word "almost" bite you like a serpent and The superintendent of this school asked me sting you like an adder? Friend, heaven was Certainly," I replied, "we are all free church become more than that, be assured that you can -in the name of a dying Savior-where will you

## BEARING THE CROSS.

One pleasant summer eve, a poor, deformed girl had wandered alone to one of the public squares of P-. Seating herself beneath a tree, where she could see the fountain sending up its playful waters, she forgot for a while her lone liness; but presently a party of young ladies came by, and one, in thoughtless merriment ex-"Do look at the little wretch's back!" All

turned, and with curious eyes gazed upon her. I was seated upon an opposite bench; and as they passed on, marked the tears as they overflowed the eyes of the sensitive child. Approaching her I endeavored to speak consoling words, With a you, ma'am, for being so kind. My Sabbath ugly names, and the girls wont let me play with them, then I feel so badly, and cannot help crying. Do tell me, lady, will Jesus never take my cross away?"
Years passed by, and once more at my board-

ing house I met the child now grown to womanhood. Her countenance was spiritually beautiful, but she still bore the burden of her childhood. Being together for some weeks, an intimacy sprang up between us; and one day, as we sat conversing, she alluded to our first meeting. "My misfortune," said she, "was long a source of grievous unhappiness: but, thank God, there at last came to me an answer to my oft-asked question: Shall I never cease to bear this cross?" t is being successfully prosecuted in the city And, going to her port folio, she handed me the following lines, observing, "The last line has been my consolation."

The tears will fall, O Father, When I see Those curious glances BY REV. THEO. L. CUYLER.

There is a vast difference between longing to How long this cross, my Saviour, must I bear? 'Until thine eyes no more can shed a tear

The flesh will rise, O Father, When I hear Those rude, insulting words— The bitter jeer, How long, O Lord, must I with trembling fear? "Till thou these mocking words no more canst

Sad are my thoughts, O Father, Oftimes neglects are mine,
For this deep woe.
How long, kind Parent, must I check each sob?
"Until thy heart no more with pain can throb." Weil I know. Then all my life, O Father, Teach me how saved. The incbriate must stop drinking—must quit the company of drinkers, and must pledge himself before his Maker to touch not or taste O.I. shall I never cease to feel the rod? not the sparkling poison. The almost reformed "All trials cease in heaven, at home with God,"