THE MASSACRE OF IPSARA.

It is the custom among the Albanians to build large fires and prepare a feast when victory has crowned their arms. While the sheep are roasting, the soldiers amuse themselves around the fire by celebrating with arms in hand a military movement, believed to be at least a relic of the ancient Pyrrhic dance. In pursuance, as was supposed, of such a custom, Cottas caused fires to be lighted near his battery; but his purpose was not to perform a patriotic rite-it was a preconcerted treacherous signal. The red blaze was a beacon to the Turks to show them the position oocupied by Cottas, and to guide them to his bat-

The day had been a splendid one for Ipsara. The omens were auspicious The sun had gone down into a sea of glory; the waters of the Ægean reflected the deep crimson of the evening sky; the clonds looked like banners of transparent gold hung out over the heavens in signs of victory. Who that had witnessed such a day could ever dream that it would be followed by a night of wild disaster? Who could imagine that there was treachery in those bright sparks that leaped up from the bosom of that midnight fire? The people of the island did not for a moment suspect

And now, when the earth was wrapped in darkness, and many of the Greek soldiers slept on their arms, the plan of treachery arranged between Cottas and Isauf Pasha was to be carried out. With muffled oars, and in perfect silence, eight thousand men were disembarked without being observed by any of the other batteries. The Turks thus landed without opposition, advanced with their muskets slung to their shoulders, and with swords drawn and held between their teeth, leaving their hands free to push and pull one another up the rocks. But before they had scaled the ramparts, Lambras, the other Albanian chief discovered what was going on. He hastened to his brother, and requested him to give orders that stones should be rolled down let them climb up and fight them on a most dangerous exhibition of chivalric courtesy. Lambras again called on his brother and urged the necessity of firing on the Turks before they climbed up the ascent; but he was again refused Cottas replying "I command here." Lumbras, now seeing too llainly the treachery of his brother,-for the greater part of the Turks had already asand were within a few yards of the battery,-drew from his belt a pistol and shot the traitor. Cottas fell mor-

The landing of the enemy caused great consternation among the women and children. They might be seen running about in all directions, dreading the approach of the Turks, and vet un. able to adopt any means of escape. Ladies of rank offered all their wealth to any one that would take them off them off to a Greek vessel; but when they found that all appeals were unheard, they cast their treasures away as being only an incumbrance to them. The gold, precious stones, and other valuable articles.

At length, when the Turks came down from the mountain, overlooking the city, and yelled forth their war-cry, "Allah! Allah!" they commenced the work of death, regardless of age, sex or condition. The blood of the infant was poured out on the breast of the mother, and then she too fell beneath their cimeters. It seemed as if they were alone intent on massacre even to annihilation. Nothing now could be heard save the roar of cannon, the discharge of musketry, the clash of swords, the cries of combatants and the screams of women and children. The carnage was continued the whole day and night. Some were pillaging the houses, others were capturing and killing those who took refuge on board Greek ships in the inner harbor. In a "Life of Ali Pasha, of Albania," it is related that several of the Suliote women on the advance of the Turkish troops into their mountain fastnesses, assembled on a loftv summit, and, after chanting a wild song, preciptated themselves withtheir children into the chasm below, to avoid becoming the slaves of the enemy. Thus, also, many of the Ispara mothers ran to the nearest precipice, where, for a moment, as they trembled on the Verge that overhung the sea, they pressed their little ones to their bosoms, and gave to each babe the last kiss, and to each other the last adieu, then threw their children into the surges below, and in wild despair, the mothers leaped in after them, and perished in the waters National Repository for Decem-

FAMILY READING.

SERVING ACCORDING TO GOD'S WILL.

It is not enough that we try to serve one another, to serve our own generation; we must also try to serve it ac. cording to the will of God. Many eminent critics, indeed, bring out this warning very emphatically by reading the passage before us thus :- " So Dahis own generation."

Now there are many who can be very good and kind in their own way, while they serve their own will; and even for this let us honor them; but their way is not always God's way; nor do they always so much as try to take God's way of doing good. In our endeavors to serve God in serving men we are constantly misled both by our self-will and by our love of ease. Sometimes we do not take the pains to think what God's way would be, i. e., what is the best way of serving men; or will not rouse ourselves to the effort and self-denial requisite to doing it in the best possible way. If a neighbor ask for bread we should never dream of giving him a stone; and yet we may so give him bread as to make it a very millstone round his neck, sinking him ever deeper into the miry ways of indolence and a pauperized spirit. If he ask a fish of us we should never dream self-respect. We are too lazy to think how his needs may be most wisely and most graciously met, and yet we are too tender-hearted to send him away empty; and so the tender heart and the lazy intellect prompt us to give him what he asks, although that may be precisely the unkindest thing, the least really useful thing, that we can do for him. Archbishop Whately is said to have thanked God that he had equal terms—a singular and certainly gives and to him that takes: and that, after due thought and enquiry, he gave away a large part of his income every year. And, assuredly, it would be well for us to think before we give, to reflect before we attempt to serve. Does God always give us exactly what we ask of h m, and serve us in precisely the way that we desire? Does not he think for us, and what will be best for us, cended, taken up their line of march, and how He may most effectually he p us? If we would serve our generation according to the will of God we must neither be too lazy to think nor too soft tally wounded, was taken on board the to say No!-" No, not as you wish, but Turkish admiral's ship, and, before he in a better way." We must rather died, acknowledged his misery and his make God's will our own standard of service, and take any pains which will bring that wise Almighty Will to the aid of our feeble endeavors. For the great comfort of serving men according to the will of God is, that we then serve them effectively, however poor or

> be done-must take effect. But if our service is sometimes marred by an indolence and love of ease which will not be at the pains of thought, at other times it is marred by an exacting self-will. We all know people who do what they mean to be a kindness in so authoritative and dictatorial a way, and found such heavy claims on what they have done for us, that it is changed into its very opposite, and fetters and degrades us rather than assists and comforts us. And, unless we are on our guard, we may only too easily be infested by their spirit. The peace of many churches and houses, as well as the success of many a charitable enterprise, has been wrecked on this rock. The self-conceit and self-will of a few toward the good end for which, but for them, many would be willing to labor. Nothing is done rightly unless every detail of it is done according to their minds. That | We know that the ages have been any one but themselves should have a will, or even a wish, they take as an offence. The merest trifle that does not please them turns them into critics.

weak we may be; since His will must

censors, obstructives. Such an extravagance of self-will is, of sin in the past, we find that they of course, very exceptional, though have foreboded punishment in the abprobably we, most of us, know of at sence of expiation. I know not what least one instance of it, and may reckon | can be made clear from human history, ourselves happy if we know no more if it is not certain that in the absence than one. But are we not all of us of a deliverer and of an expiation man conscious of a bent, a too strong bent, forebodes punishment. That is the way in that direction? Do we not all like we are made, and even after we have to play the patron, the superior, if not reformed human nature acts in this also the critic and the censor? Are manner. The greatest saints in the abwe not all too set on having our own sence of expiation, or when they have way, and two apt to carry, and hinder, known nothing of it, have had this foreand forbode evil when we cannot get it? | doing, and in all ages have had it. The or to stand aside and refuse to help on record of desertion behind man makes a good work unless our claim to consi- his past permanently different from deration is acknowledged? Alas! the that of a man who has never deserted. world might have been won to right- That which was an affect becomes a ousness and peace before now had all cause, and will perpetually produce apgood men been bent on serving their propriate effects of foreboding unless case. We have known as good brethren "Why will ye die."

The Reward of a Life's Work The Martyrs of Scotland

instead of seeking to get their own will, until they have rent the sacred unity of the Church with a thousand schisms. -Rev S. Cox, in Sunday Magazine.

CERTAINTIES OF RELIGION.

LECTURE BY REV. JOSEPH, COOK.

Shaftesbury Hall was well filled on the evening of Thursday, 31st ult., by an audience gathered to hear Rev. Jos.

vid served the will of God in, or for, Cook, of Boston, lecture on "Certainties in Religion." Rev. Mr. Rainsford presided. The rev. lecturer spoke for about two hours to a deeply interested audience. The following summary will indicate the leading points of the address:-A little while ago, said the lecturer, we were not in the world-a little while hence we shall be here no lenger. The first religious certainty is, that we are going hence soon. As to that proposition there is not a particle of doubt. It cannot moreover be denied that we want to go hence in peace, and that we cannot go hence in peace unless we are harmonised with our environment. Our environment is made up of God, of the plan of our own natures, and of our record in the past, and therefore we must be harmonized with God in conscience and our record, or, in the very nature of things, there can be no peace for us. There are three things from which we cannot escape: our own natures, God, and our record. The insidious and almost unseen persuasion of of giving him a serpent; but, neverthe- human nature is, that when we go down less, we may contrive to sting him in the sea of death and eternity we even as we help him, and to wound his shall leave ourselves behind ourselves at the bottom of the sea, and escape through the engulphing torrents for ourselves, and be taken into a lifeboat on the surface of the eternal ocean and saved. The trouble with this nature of things. While you continue to exist you will have to keep company with yourself. We are in existence, and while we are in existence we cannot flee from our own individualties. Moral law is as much natural law as physical never once given a single peuny to a law, and moral law as natural law is beggar in the streets; and men sneer universal and a unit. It is scientifically at him for that quaint thanksgiving to known that harmonization with conthis day; but would it not be wiser and science, God, and our record is the unmore just of them if, before sneering, alterable natural condition of peace of soul. You are war with the nature of but well feel when anything occurs that the individual; to lead him a captive whether he was really as illiberal as things. Which shall change, you or it? tends to mar the happiness of this fa- at his will, whether he will or not. Its destruction. Cottas declined his bro- they supposed? They would easily The religious is scientifically known by mily. Our interests are united, not touch at the first may have been soft ther's advice as being of no avail, rediscover that he had thought his way induction the only natural—that is the separate ones. "If one member suffers gentle, but at the last its grasp is like almsgiving is a curse both to him that ture within its unalterable environmarking that it would be far better to to the conviction that indiscriminate only frictionless—action of human namust include similarity of feeling with God, for we must love what the nature

of things loves, and hate what the nature of things hate. Similarity of feeling with God, or a love of what He loves and a hate of what he hates, is an unalterable natural condition of peace of soul in this life and the next. The the word of God, and, in most cases, we of life, with a brilliant future opening unchangeable past is a part of our en. | will have the pleasure of seeing them | before her, she is led into fatal sin. Invironment. We must be harmonized outgrow their weakness and come up to fluences of which she never dreamed with it. Am I harmonized with it be strong and useful members in the may have insnared her unwary feet. when I have reformed? There is an Church of Christ. If we fail in all our Those in whom she had confided may unchangeable record of my sin in the efforts, and they die on our hands, we have betrayed the sacred trust. But past. I have learned to hate that sin, but ought the record of it to be treated did what we could to save them, and all her prospects and blight her hopes precisely as though it had never been? that their blood will not be required at for life. Repentance bitter, heartfelt Here is a deserter. Here is a soldier our hands. Did Christians all realise and sincere, can never undo the past. who never deserted. The deserter that unfaithfulness to each other is The loss of conscious purity can never Ought he to be treated just like the lead to a much greater carefulness of suffered can never be effaced. This is comes back. He is ready to re-enlist. soldier that never deserted? He ought life than is now found in the christian hard, but sin is pitiless as fate, and more to be treated differently, and God always does what he ought to do. Therefore I feel an unrest as to this record in the past, even after I have reformed. It is incontrovertable that, after a man has reformed, the record of his past am is behind him. When the deserter comes back and re-enlists, the record of the desertion is behind the soldier. His re-enlisting and facing the enemy does not change the fact that he has been a deserter. In the absence of expiation, man's conscience forebodes punishment. That it does that all history proclaims. thrown into unrest on this point, and that when we take human nature through a large range, when we endeavor to ascertain how the ages have acted, face to face with the irreversible record

and that black, irreversible past. I culty, which even after the trouble was kuow that I need such a screen. But created, when the parties met and had from mere reason I cannot prove that an understanding, the difficulty vanishsuch a screen has been provided for me. ed like frost before the rising sun. Had Revelation says an atonement has been the parties met at first, the trouble made. That key turns in the lock of would never have seen the light of day. homan nature; that fits the wards of Let us ever strive brethren, to grow this foreboding. That washes Lady out of this state of infancy, and become Macbeth's red right hand. Shakespeare makes Lady Macbeth say that she and in the power of His might," aimregretted her crime. She had killed Duncan, or connived at his murder, and she was so moved by her crime that she became insane in view of it. Shakespeare makes her rise in the night, and try to wash her hands, and the gentle

physician who looks upon her is accompanied by the watching servant maid, and the latter said to the former, "Look how she rubs her hands! Sometimes she does this for a quarter of an hour ture, and to all time one of the greatest of religious truths: "Out, accursed spot. All the perfumes of Arabia would not sweeten this little hand." Her husband in similar circumstances says. This red hand the multitudinous seas t would incarnadine making the green one red." Undoubtedly Macbeth and Lady Macbeth had learned to hate their crime, but how can they wash their hands? It is getting to be a deep question in Philosophy, now that conscience has been scientifically investigated, as it never was before, how Lady Macbeth's red right hand can be washed. There is nothing shadowy, nothing uncertain about the fact that Lady Macbeth's hand is red; or the fact that she would like to wash it; or the fact that she cannot. Who can? Not Plato, not Socrates, not Goethe, not Strauss, not Emerson-only Christianity can wash Lady Macbeth's right hand.

At the close of his lecture the rev. gen.leman was loudly applauded.

## FAITHFULNESS.

We cannot be faithful to the Lord and unfaithful to each other. We are bound together by the obligations of the gospel as one family, so that our is thrilled with ecstatic delight. But affection, and he who understands the true position of the Christian cannot Its tendency is to thoroughly master ment of God, conscience and our record. ally—he demands our greater sympathy. intonations, but in the end it only fills We are made on a plan, and the soul We are not permitted to cast off such with gloomy forebodings and thrills ought to act frictionlessly, and of to die, as is done in some of the poor- with despair. ought to act irrictionlessly, and of course when men take a full-orbed soul as a specimen of what is natural, and take care of." No. The obligations of pleasant when he took the first social we know that every vice is a secession- the gospel call upon us who are strong glass. There was exhibitation in it. ist, we know then scientifically there to give such our constant and earnest and gay companions surrounded him is a best way to live, and if there is a attention until they become healthy— and led him on. His habits of dissipabest way to live, we know scientifically strong in the Lord, then they will help pation were imperceptibly formed, but that it is best to live the best way. It us to take care of the weak. Love they hold him now in their stern conis scientifically incontrovertible that prompts to this course; love to God trol. Gladly would be be free once harmonization without environment brought us into this family relationship, more. He finds it hard when the of Him."

abroad in our hearts, let us treat them trate form the lowest order of beings with the greatest of tenderness, feed from the infernal realm. The young them with the most dainty food from woman finds it hard when, in the bloom have the satisfaction to know that we that one false and fatal step will darken unfaithfulness to their Saviour, it would be restored. The stain her reputation world. Brethren are treated, at times, cruel than the grave. The young man unkindly-it may be with contempt- | who has betrayed his trust and defraudand speak of it to other brethren, and ty of his transgressions. it may be to men of the world, without saying the first word to the accused vidual any the less a sinner when he party, and thus spread an evil to an has exchanged the mortal for the imunlimited extent. "Brethren these mortal? Does the transgressor receive things ought not so to be." This is in this life the full measure of penalty unfaithfulness to our high calling. It due to God's violated law? Reason is a marvel to me to see men who have answers, No! Revelation joins with been for years in the family of the Lord reason and thunders, "The wages of sin take such a course. It is not where the is death;" The soul that sinneth it shail Bible leads. You say, "If I get my die." At what a fearful cost even in information from a good reliable bro- this life do men indulge in sin. How ther, I am justified in this course." its terribleness rises before us as we Never: No one should receive an evil learn that its influence and penalty exreport from any one, and circulate it, tend onward into the illimitable future.

generation according to the will of dod, God's hand as a screen be let down be as are to be found in our ranks misunmen and women "Strong in the Lord ing, as far as in our power, after that perfection which shone in the life of our blessed Redeemer, who left us an example that we should follow His steps. Let us ever aim to rise higher in christian character, stronger in love, and purer in life. Then will we feel that we are called upon to defend each others interests, and manifest the light of truth in our daily walk and conversatiou. - Bible Index.

## SIN IS HARD

BY CHARLES E. WALKER.

At the Sunday evening prayer meeting in one of our churches in the Providence conference, not long since, a young man, a stranger to all present. arose. In the course of his remarks he said : "Sin is hard. It bites like a serpent, and stings like an adder. It has bitten me. It has stung me." On inquiry it was found that he had already served a term in the state prison. having completed his sentence only the day before. How many a disappointed mortal has

been compelled to confess that sin is hard! The way of sin has powerful fascinations, and the promptings of evil hearts make it easy to walk therein. It opens in beauty, and we look down long vistas of enchanting loveliness. while the air is burdened with melody. and every avenue of the sensuous being interests are one. There cannot be any its fascinations are fatal. The visions stronger ties than those of Christian of beauty and lov-liness are interspersed with scenes of saddening horror.

"and every one that loveth him that drunkard's awful thirst is on himbegat loveth him also that is begotten | hard when delirium quickens his spiritual perceptions and he beholds around Prompted by the love of God shed his couch and crawling over his proswhile you would shudder at the thought ed his employer may find it pleasant of so treating your Master. Does He while his crime is hidden and he enjoys not say? "Inasmuch as ye have done the spending of his stolen property. it unto one of the least of these my But when the money spent, the theft brethren ye have done it unto Me." discovered, the strong hand of law laid Matt. 25: 40. You cannot wound their upon him and he confined in a prison feelings without wounding those of your cell, he finds it hard indeed. Gladly blessed Master also. It is often done, now would be exchange his whole life I do not doubt, thoughtlessly, but we with all its pleasure for the lot of the should be thoughtful in matters so grave humblest toiler on the face of the earth. as these. Let every Christian learn, The murderer finds sin hard when he that, if, when he hears an evil report of stands upon the fatal trap with the a brother or sister, he will shut fast the noose adjusted about his neck, and he door of his mouth until he see the ac- the next moment to be launched into cused party, and an immense amount the other world. Every victim whose of sin will be avoided. How often does life it has blighted and every conscienceit occur that you hear evil tidings about smitten wretch finds it hard indeed. It another; it may be an injury he has is pitiless and relentless in bringing been doing yourself, and you go upon the wrong-doer the natural penal-

But does it all end here? Is an indiwithout first seeing the accused and The voice of wisdom chimes in with the finding from him the true facts of the voice of the Almighty Father, crying NO

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39, 50, 41. thew and M joining in th done so: but overspread t may have i belief to fait how near to ( be not saved 8. " Like ma would have C ing sinners sins." Rebul like the oliv good store o -Trapp. D " Nearness to tremble befor That is, suffe We indeed ju