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The Old Man's Prayer.

Suggested by a sermon from Luke xiv. 28. "Abide with me, for it is toward evening, and the day is fast passing."
Tarry with me, O my Saviour!
For the day is passing by,
And the shades of evening gather,
And the night is drawing nigh—
Tarry with me, O my Saviour!
Pass me not unheeded by.
Many friends were gathered round me
In the bright days of the past;
But the grave has closed above them,
And I linger here the last;
I am lonely—tarry with me!
Till this dreary night is passed!
Dimmed to me is earthly beauty;
Yet the spirit's eye would fain
Rest upon thy lovely features—
Shall I seek, dear Lord, in vain?
Tarry with me, O my Saviour!
Let me see thy smile again!
Dull my ear to earth-born music—
Speak thou, Lord, in words of cheer!
Feeble, tottering are my footsteps,
Sink my heart with sudden fear;
Cast thine arms, dear Lord, around me!
Let me feel thy presence near!
Faithful memories trace before me
Every deed and thought of sin;
Open thou the blood-filled fountain,
Cleanse my guilty soul within!
Tarry, thou forgiving Saviour!
Wash me wholly from my sin!
Deeper, deeper grow the shadows,
Paler now the glowing west;
Swift the night of death advances—
Shall it be a night of rest?
Tarry with me, O my Saviour!
Lay my head upon thy breast!
Feeble, trembling, fainting, dying,
Lord, I cast myself on thee;
Tarry with me through the darkness!
When I sleep, still watch by me;
Till the morning—then awaken me,
Dearest Lord, to dwell with thee!
—Audace Advocate.

Ancient Examples of the Sympathy of Christians with their Persecuted Brethren.

BY THE REV. J. H. MERRILL D'ARBOIS, D. D.
TO THE PROVISIONAL COMMITTEE FORMED AT HAMBURG FOR THE VINDICATION AND PROMOTION OF RELIGIOUS LIBERTY.
GENEVA, Oct. 12th, 1853.
My Lord, Gentlemen, and dear Brethren,—Having been appointed by the deputation to the Kirchtag, and also of your own body, I have, in the former character, advocated at Berlin the cause of religious liberty; but in the latter I scarcely know how I can be of any service to you, living as I do so much more in my own study than in public. Willing, however, to give you a proof of my interest in the holy cause in which you are engaged, I have been desirous to send you the following epistle.
The Madiai have been released from prison, through the goodness of God, and the intervention of public Protestant opinion, the organs of which have in part been found amongst yourselves. But other confessions of the evangelical faith are still pursued in Tuscany; and in other countries, also, religious liberty is seriously compromised. We therefore ask ourselves, if what was effected for the Madiai ought not to be done for them? Is the clarity of real Christians so soon exhausted, that they are unable to sympathize with their brethren who in different places are suffering on account of their faith, and ought they not to seek by every means in their power to procure for these prisoners the opening of their prison doors? (Isaiah lix. 1.)
It is impossible not to reply in the affirmative to these questions. "If one member suffer, all suffer with it," and we much desire ourselves if we think that the course pursued on behalf of the Madiai was extraordinary, or an act of piety peculiar to the present day. This activity of brethren for their suffering brethren has been seen in all ages, and the church of our times would be guilty if she did not deeply sympathize with those who are prisoners for the sake of the Lord Jesus Christ, and if she did not put forth her efforts in their behalf.
I might cite an illustration of beautiful example found in the history of the church, in the time of Cyprian, (middle of the third century.) Some Numidian Christians having been made prisoners by the barbarians, an excellent bishop of Carthage immediately made a collection (*coestorie condon mittis nonnumquam*), which he sent to the bishops of Numidia, accompanied with these words:—"We ought to consider the captivity of our brethren as our own. Charity should impel us to deliver our brethren, who are the members of our own body. They are the temples of God, and they must not remain in the possession of His enemies. In our imprisoned brethren we should see Christ himself, and seek the release of Him who has himself redeemed us from death." (Cyprian, Ep. 60.)
But I will select another example, derived from a period connected with what is taking place at the present time.
During the latter part of the 17th century, the Emperor Leopold, who had been brought up in expectation of a high office in the church, having come to the throne by the death of his brother, evinced a strong partiality in favour of the Jesuits, and a fervent attachment to the Roman Catholic religion. The authorities, led on by the Jesuits, deprived the evangelical Christians in many places of their churches, and drove away their pastors. Entering by force the dwellings of the faithful, they compelled them to partake of the "host," actually forcing it into their mouths, pretending that such means they made them Roman Catholics. "Sir," said a peasant of Mijawa to the priest, "I swear by the living God, that if you put the host into my mouth, I will bite off your fingers."
On the 16th of January, 1674, the Archbishop Szapocznik cited the pastors before him. Two hundred and fifty ministers of the confession of Augsburg (Luther-

ans), and sixty-five of the Helvetic confession (Reformed) appeared. The Turkish pacha forbade the ministers who lived under the government of his sovereign to attend to the summons. These servants of God were now accused of being rebellious towards the church and towards the king, and a certain number from among them, chiefly from the "Reformed," who showed the greatest firmness, were condemned. They were immediately employed in the lowest occupations, and compelled to labour in the erection of a prison. One of them, Maurice Harsanyi, called aloud, in the presence of the Jesuits who were looking on, "We protest before God against you, who treat us more cruelly than the most violent persecutors treated the apostles; for these servants of God had, at least, prisons provided them." The Jesuits replied, with laughter, "The harder you work, the sooner will you have one." A woman, who had given a morsel of bread to one who was starving, was clothed in the dress used by prostitutes, and made to walk through all the streets.
On the 18th of March, 1675, thirty-six of these ministers of the Word were delivered into the custody of a troop of four hundred horse and as many foot soldiers, who were returning to Italy. On their way through Vienna they found five of their colleagues, who were prisoners like themselves. They embraced one another with mutual exertions to be faithful even to the end, and the superintendent-minister, Etienne Selgei, who was one of them, exclaimed, with deep emotion, "Oh God, what times are these, for which thou hast reserved us? Grant that, strengthened by thee, we may overcome the sufferings which yet await us! Their journey was performed on foot, with fetters on their limbs, and amidst the ridicule and ill-treatment of the soldiers. At Trieste, their heads and hands were shaven, which so disgraced them that they could only be recognized by their beards. Their garments were torn by their guards, and hung on them in tatters. Four of their number died before they quitted the city, and soon after Gregoire Hely sank down on the road, and his lifeless body was left to the birds of prey. At length, on the 7th of May, thirty of these persecuted people reached Naples, where they were sent to the galleys, together with Turks, Moors, and negroes, who were prisoners of war, and malefactors under sentence of death.
The sufferings of these Christians soon roused Protestant Europe. A rich merchant, named George Welz, who had settled at Naples, visited them daily, and did all he could to comfort them; and Dr. Zallus, of Nuremberg, who resided at Venice, wrote in 1675 the most touching letters to the universities of Switzerland, Holland, Germany, and England, informing them of the fate of these servants of Jesus Christ. The celebrated Professor Heidegger of Zurich, the illustrious theologian, Turretin, of Geneva, and many others, addressed to them letters of love, which Zallus hastened to communicate to the prisoners, in order to strengthen their faith. The Elector of Saxony spoke warmly in their favour to the Emperor; and it appears even that Charles II., king of England, recommended them to the universities and bishops, in order that collections should be made on their behalf.
But it was reserved for the Christians of Holland, who had themselves been persecuted, to be the instruments in the hand of God of the deliverance of the evangelical Ministers of Hungary. On the first day of December, 1675, the Dutch fleet, under the command of the Vice Admiral, Jean de Heere, entered the port of Naples, and immediately sent his chaplain Vireth to the prisoners, to obtain from them information on some points which he specified, "in order," as he said, "that, by the help of God and the grace of the Lord Jesus Christ, he might obtain their deliverance." The prisoners having furnished the most satisfactory replies to his enquiries, the Admiral repaired to the Bay of Naples, and the Christians were left to sigh in their bondage. Already had the fleet neared the coast of Sicily when the chief Admiral, the celebrated Ruyter, received orders from the States-General, particularly commending to him the cause of the prisoners. At the same time a petition was sent to him by the martyrs themselves. The Admiral, deeply affected by their cause, wrote to the king of Naples in their favour. Their cause was submitted to the examination of the tribunal, and on the 22nd of January 1676, the verdict was given that the Ministers and others who had been suffering imprisonment were innocent, and ought to be set at liberty. For some time new difficulties seemed to oppose their liberation, but at length, Feb. 11th, the Chaplains of the Dutch fleet, Westhove and Vireth, accompanied by the principal officers, repaired to the galleys, and received from the custody of the authorities their brethren in the faith, who, as they quitted the scene of their sufferings, united in praising God. They sang the 46th Psalm, "God is our refuge and strength;" and the 134th, "When Israel came out of Egypt;" and the 29th, "They who trust in the Lord shall be as Mount Zion." On their reaching the vessel of the Vice Admiral he received them with open arms, and embraced them with tears of joy; and when the ship's company, with those who had been so lately in prison, were gathered together for prayer, they all sang the 116th Psalm, "I love the Lord because He hath heard my voice and my supplication."
On the next day they were conducted to Admiral Ruyter, and that hero received them with true Christian kindness, saying, "There is not one of my victories that has caused me so much joy as this, which is the deliverance of the servants of Jesus Christ." The Christians of Hungary having expressed their gratitude, it was replied, "We have only been the instruments in the hand of God; give thanks to Him who is the author of your release."
It is well, I think, for Christians of the present day, to call to mind what has been done by those of past times. The fact which I have just related is found, with many similarities, in the History of the Evangelical Church of Hungary, which will soon appear in English, German, and, I hope, in

French also. This book will present a touching page in the history of martyrs, as yet unknown; and will, I think, be well calculated to excite the interest of evangelical Christians in behalf of their oppressed brethren in Roman Catholic countries, especially Hungary and Italy.
It behoves us, the Christians of the present day, to exercise as active a charity in behalf of those who now suffer imprisonment, as that shown in the time of Cyprian and Ruyter. It is not, certainly, with fleets that we must come to their aid, (though it may be well to remark that the Dutch fleet entered the port of Naples not as an enemy but as a friend.) The times are changed—the spirituality of the kingdom of God is better understood, and we must remember the words of St. Paul, "The warfare is not carnal, but mighty through God." It is without parade—in all humility, and seeking strength by faith and prayer—that we should endeavour, with the most uniring activity, to achieve conquests in favour of the noble principles of religious liberty. Let us not cease to do good, especially to the household of faith" (Gal. vi. 10.) All just and right minded persons will come at length to acknowledge as a most evident truth, that the province of the magistrature terminates where that of conscience begins; that truth being stronger than error, and capable of receiving only through sincere conviction, is efficiently served only when men are permitted to seek it with perfect freedom; that those nations that receive their religion ready made from the hands of the priests and civil authorities, are, by that very means, degraded, weakened and diminished by superstitution, rendered incapable of spiritual, generous, and elevated sentiments. In fact that a nation becomes depraved, moral, great, strong, in proportion to the liberty of conscience which it enjoys, and the faith it possesses. Roman Catholic civilization has for many ages pretended to be commissioned to spread every where religion, morality, and knowledge. It is now in a state of decay, and evangelical Protestant civilization is succeeding it. It is from England, the United States of America, and the rest of the Protestant nations, that a great light must shine forth upon those who are now sitting in darkness and the shadow of death. Whence comes this change of position, which is, without doubt, the most important fact of modern times? Solely from this, that amongst Protestants the Word of God has free course. The intolerance of Papist nations is a sword upon which they blindly throw themselves, and by which they are destroyed. Civil and religious liberty, by which their influence and prosperity will long disappear from the face of the earth, it seems indeed, that they prefer to perish. Intolerance is fatal to Protestantism—it is very near fatal to those nations that uphold Roman Catholicism.
There are, then, many reasons why we should demand religious liberty, but the strongest presented to us is that arising out of the condition of our brethren, who are persecuted and banished for the Gospel of Jesus Christ. May the Divine Head of the Church "break asunder the bars of iron" (Psalm ciii.) and may the Roman Catholic power, of grace and glory, be one near to the mouth of fools—some Timothy's, "who from childhood have known the Scriptures, which are able to make them wise unto salvation, and to lead you on your early separation from a world which attracts only to show its emptiness, and elevates only to depress; on your early union with the wise and good. Go forth in all the beauties of holiness, honour God, and serve your generation according to His will. Religiously occupy the stations which you are to enoble, and form the connections which you are to bless. Adorn the doctrine of God your Saviour in all things. Earnestly pursue the glorious course which you have begun; be not weary in well-doing; and your generation according to His will, abundant now in knowledge and all judgment, "approve the things that are excellent, and be sincere and without offence till the day of Christ."
And what joins any of you, my young friends, from joining yourself to the Lord. "With the reasoning of your own hands, assist the efficacy of His word, the period of His passion, and endeavour to feel the force of the motives which have been adduced. Deliberate, or rather decide, for there is no time for hesitation; "now is the accepted time, now is the day of salvation; the language of the Redeemer is "today," and will you say "to-morrow." Every delay will leave you more remote from the God you have to seek; every delay will place more barriers between you and heaven; every delay will increase your crimes, your passions, your aversions; every delay will diminish the efficacy of His word, the period of His passion, and endeavour to feel the force of the motives which have been adduced. Deliberate, or rather decide, for there is no time for hesitation; "now is the accepted time, now is the day of salvation; the language of the Redeemer is "today," and will you say "to-morrow." 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The Graves of the Emigrants.

They sleep not where their fathers sleep. In the village churchyard's bound, They rest not 'neath the ivied wall, That shades that holy ground.

Temperance.

The opponents of the Maine Law offer but two arguments. They say the law cannot be enforced, and the attempts to enforce it only enhances the evil it is intended to cure.

Prohibitory Law.

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The Maine Law and Politics.

Among the weak arguments urged against the agitation for a prohibitory law, one, which has been employed, it is much to be regretted, by some temperance men. It is to the effect—that such agitation is of a political character, and leads to political strife.

It is not contended that Alcoholic Beverages are necessities of life. They are at best luxuries. It does not follow, therefore, because the law has laid its prohibitory finger on a luxury, it has established a precedent for invading the necessities of life.

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Miscellaneous.

Let not the Sun go down upon your Wrath.

The sun is almost down. The shadows flicker higher, Up the old pines, whose torch-like tops Are flashing Day's last fire.

The Finest Ox in the World.

The Finest Ox in the World.—An ox, acknowledged by all who have seen him to be the most extraordinary one they have ever heard of, is about to be forwarded to the Smithfield Cattle Show.

Interesting Paragraphs.

A MAGICAL DIET ON THE GUITAR.—Bonnet, in his Histoire de la Musique, gives the following extraordinary account of a mathematician, mechanic, and musician, named Alix, who lived at Aix in Provence.

Street Preaching in New York.

The telegraph reports that Mr. Parsons, three or four other speakers, engaged in the work of "street preaching" in New York, yesterday afternoon.

Church Bells!!

CONSTANTLY on hand, and fresh supplies of bells for churches, and steamboat bells, and for all other purposes.

Church, Factory and Steamboat Bells.

CONSTANTLY on hand, and fresh supplies of bells for churches, and steamboat bells, and for all other purposes.

Du Barry's Revalenta Arabica Food.

THE distinguishing characteristic of DU BARRY'S REVALENTA ARABICA FOOD is its purity and its nutritive value.

The Nile—A most beautiful feature in the Nile voyage is the sight of birds, at tame as if domesticated, perching on your boat.

Temperance men—be not frightened at the bugbear which is cunningly held up before you.

Medicinal Codliver Oil.

THIS substance has completed his Fall and Winter supply of Medicinal Codliver Oil, and is now ready for sale.

ON SALE AT THE CITY BOOK STORES.

The Guardian Angels; or James Mason and his Vision.

AN APPEAL IN FAVOR OF TOTAL ABSTINENCE.

A Prohibitory Liquor Law.

By EUGENE MORTIMER, Esq.

CONTENTS: CHAPTER I.—A Battle and a Victory. II.—How it was won. III.—The Vision. IV.—The Guardian Angels. V.—A Singular Vision. VI.—Indications of a Great Future. VII.—The Surprise. VIII.—A Narrow Escape. IX.—A Narrow Position. X.—An Alarm. XI.—A Scene in a Cellar. XII.—The Upper Room. XIII.—A Powerful but Neglected Instrument. XIV.—A Problem Solved. XV.—The Solution. XVI.—Showing some Shy-heads are not deficient in brains. XVII.—Day Drowning. XVIII.—The Upper Room. XIX.—A Powerful but Neglected Instrument. XX.—A Problem Solved. XXI.—The Solution. XXII.—Showing some Shy-heads are not deficient in brains. XXIII.—Day Drowning. XXIV.—The Upper Room. XXV.—A Powerful but Neglected Instrument. XXVI.—A Problem Solved. XXVII.—The Solution.

Washing Powder.

MADE EASY AND PLEASANT BY THE USE OF BOSTON Chemical Washing Powder.

STAR LIFE ASSURANCE SOCIETY.

CHIEF OFFICE, No. 43, Broad Street, London. CAPITAL, £100,000.

Perry's Hungarian Balm.

For Restoring, Preserving, and Beautifying the Hair.

The Colonial Life Assurance Company.

HEAD OFFICE, 22, St. Andrew's Square, Edinburgh.

John Hesson & Co.

Have received and offer for sale: 250 Cases of Choice Tea, (No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100).

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TOILET PREPARATIONS.

ISAAC RABBITTS SUPERIOR TOILET SOAPS.

CYTHRIAN CREAM OF SOAP, PARANISTON SHAVING CREAM, PANARISTON SHAVING SOAPS, IN SOLID ROLES, PANARISTON SOAP FOR MEDICAL USES, AND SHAVING POWDER.

WESLEYAN BOOK ROOM.

WESLEYAN BOOK ROOM, 10, South Street, Boston. We have a large stock of books, and are prepared to order any book not in stock.

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