

again, which with patience and economy could be very well done; and then Rex decided that he would telegraph next day to his country agent to meet him at his lawyer's in London, where the condition of the estate might be carefully examined, and remedial measures arranged.

"I want to settle the business in this way, Anthony," said Rex, "because I cannot go to Darksmeere just at present. Gascoigne told me he had promised you to go abroad at once, and that he would do so, but that he found that it was absolutely necessary he should go to the Upper Farm for a day or two, to collect his possessions there, and I cannot risk meeting him. The fascination he exercised over me was strangely powerful, and it has changed to the sort of dread I should have of the influence of an evil spirit if I knew that one were near to me in bodily shape."

"You are quite right not to put yourself in the way of temptation," said Anthony, warmly, "But what then do you propose to do? Shall you stay in town?"

"Brother," said Rex, looking at him with the color deepening in his young face, "I have but one wish, and that is to be with you for the present. I want you to protect me from myself, for I will tell you the truth; the craving which I have felt of late for indulgence in the fatal vice Gascoigne has taught me, is such that I sometimes feel as if it were a frenzy I have no power to resist. You know and understand, I am sure, what a deep reality to me is the pledge I have just taken. I believe that if I were to break it I should place my soul in deadly peril, and render my own life hopelessly wretched; yet I own to you I dread that the passion of longing for the excitement of play may sometimes become almost too strong for my powers of resistance, and I want you to be by my side to help me in these moments of madness. I think it will be only for a time that I shall feel the craving so strongly, and that it is only the effect of recent indulgence, which will wear off. Why, just think of it, Anthony, only this time last night I was in the midst of all that fierce excitement, that terrible pleasure, for pleasure it is," he added, with a gleam in his eyes which almost made Anthony tremble, "though it leads to destruction. Till the recollection of it all wears off, I cannot trust myself, and I shall be safest with you."

"Rex, I cannot tell you how much I admire your frankness and honesty of purpose, and I need hardly tell you how thankfully I will help you in your noble resolve. It will be great happiness to me to be near you; I have none other upon earth but you," he added, with a heavy sigh, believing, as he did, that when he had once again seen Mr. Vivian to tell him of his changed estate he should have to take his leave of Innocentia, and see her no more on earth."

"Then we will hold together for the present at least," said Rex, warmly; "but I would rather not stay in town. Where shall we go for the next week or two? have you any plan?"

"Yes, I have," said Anthony, "because I have a duty I must accomplish; but there is no reason why you should not accompany me where I wish to go. I must visit Mr. Vivian at Refugium again this week, and he has told me I might bring you to see him. I think, therefore, you had better come with me, and we can go elsewhere together when we have to leave that charming spot."

"Oh, I shall like that immensely!" exclaimed Rex. "I have a great desire to see the hermit of the nineteenth century and the lovely place you have described to me. Let us go at once."

"So soon as you have finished your business with the lawyers we can start. How long will it be before this is done?"

"Not more than two or three days," said Rex. And so it was settled.

(To be continued.)

ANCIENT AND MODERN EGYPT COMPARED.

The Bible calls Egypt "the land of bondage." This is as true now as it was in the times of Moses. Its ancient ruins and monumental inscriptions and the present condition of the people confirm it. Kingscraft and priestcraft, in possession of intelligence and power, used the people as beasts of burden and mechanical tools in the times of the Pharaohs and under the present Khedive.

Temple ruins and tombs meet the traveller day after day on the banks of the Nile. The mind is kept vacillating between admiration for the grandeur of the monuments and contempt for the absurdity of the idolatry to which they were dedicated. It seems inconceivable that a nation possessed of such skill and capable of such structures should have been given to the worship of beasts and reptiles. But St. Paul gives us the solution in the first chapter of his Epistle to the Romans. In the days of Herodotus it was easier to find a god on the Nile than a man. And in honor of these gods—half men, half beasts, or all beasts—the Egyptians erected their greatest work of art. They built as magnificent tombs and sarcophagi for their sacred bulls at Sakkarah as for their kings of Thebes. If the worship of bulls and rats, of crocodiles and beetles, could do so much, how much more should the worship of the true God be able and willing to do? But the noblest monuments of the Christian faith are constructed of better material than granite and marble. A single cathedral or university or orphan-house of Europe has done more good to the people than all the temples of Egypt, which were only intended for kings and priests, and closed by their outer wall to the multitude.

The gigantic proportions, the antiquity and location of the pyramids and temples constitute their chief attractions. The ruins of Karnak, Luxor, Thebes, Abu, Simbel, Denderah, Edfu, and Ghizeh defy our notions of sublimity and strength, and excite our amazement at the mechanical skill which could remove from the quarries of Syene and pile up such enormous masses of stone. Only command over unlimited time and unlimited labour could do it. The explanation is a sad comment on despotic power, which forced myriads of human beings, subjects and captives of war, like so many camels and donkeys, into the service of vanity and folly, without any reward but their scanty food and nameless obscur-

ity. Moreover, grand as is the design and admirable as is the execution, there is, after all, no real beauty and grace in the Egyptian works of architecture, sculpture, and painting, as compared with those of Greece. The gods and men are stiff, solid, monotonous, and disfigured by the admixture of animal heads. The Egyptian mind was kept in bondage by the dark powers of Nature. The Greek mind was emancipated and breathed the air of freedom and manhood.

In the course of time, Egypt, from the most powerful of empires, became the basest of kingdoms. And from this condition it has scarcely risen yet. It is true a new era of reform began with Mohammed Ali, the Napoleon of Egypt. His nephew the present Khedive, has trod in his steps, and seems to have taken Napoleon III.—"nephew of the uncle"—for his model. He is undoubtedly a most intelligent ruler, and has all the varnish of modern French civilization; but he builds from the top downward, instead of building from the foundation upward, and the natural result is bankruptcy. His officials are corrupt. The administration of justice is so bad that he had to establish a mixed international court, to which every government that has to do with Egypt sends a representative. He constructs by forced labour railroads and canals, palace after palace for himself and his wives and concubines, sugar factories and plantations, and he grinds his people to the very dust by taxation. A more degraded, abject, and beggarly people than the modern Egyptians it would be difficult to find within the limits of the civilized world. "Backsheesh" is the first word they learn and the last they forget. You hear it everywhere, from morning till night, from old and young, as if it were "the chief end of man." It indicates the all-prevailing poverty and misery. Their villages look like shapeless heaps of ruins. Their houses in the country, and even in some quarters of Alexandria and Cairo, are miserable mud huts, not much better than Indian wigwams, without beds, without furniture. Men, women, and children are huddled together on the bare floor. They have but one garment or a few rags. The children are mostly naked. They live in the same inclosure and on terms of ultra democratic equality with their donkeys, buffalo, cows, goats, sheep, and chickens. Only the doves have a separate household, in the air above. Ophthalmia and blindness prevail to a fearful extent. Reading and writing are the prerogative of a few. The common people are so ignorant that they rarely know even their own age. Birth, marriage, and death are the only events in their monotonous animal existence.

And yet these Egyptians are not without noble qualities. They are a submissive, gentle, harmless, and by no means unintelligent race. They have bright dark eyes, white teeth, fine figures, and any amount of endurance. Many of these men are very handsome, and the women carry their water-jugs most gracefully on their heads. Even the Nubians, though darker than our Negroes, and far beneath them in knowledge, surpass them in physical appearance and seeming capacity for higher attainments. Like other Mohammedans, the Egyptians are temperate in meat and drink, and can live off bread, lentils, beans, and water. Mohammedanism is a great total abstinence society. Our Arab dragoman from Luxor and the captain on the Nile indignantly refused wine or beer, which some less scrupulous Christian passengers injudiciously offered them. I often thought how difficult it must be for these simple-minded and contented Orientals to be convinced of the superiority of the Christian religion and civilization, if judged by the luxuriant extravagance and intemperance of English and American travellers.

Is there any hope for such a people? Undoubtedly there is, in God's own good time and way. Great political changes must precede. It is not impossible that Egypt, the highway to British India, will before long be annexed to England. The most intelligent men in Egypt, not interested in the personal reign of the present Khedive, desire it, knowing that England has a strong and honest government, would throw a vast amount of capital into the country, and promote liberty, education, and industry among the people. An English protectorate over Egypt would be a part of the solution of the Eastern Question. It would prepare the way for a still higher solution—the triumph of the Cross over the Crescent.—Philip Schaff, D.D.

WHY THE WORLD HATES CHRISTIANS.

It is an utter delusion to suppose that there is any innate response to perfect moral purity, or any innate admiration of "the true, the pure, the just, the kind, the good, and the beautiful," in the heart of man. God gave man, 1,800 years ago, a perfect pattern of purity, truth, and love, in the person of our Lord while He was upon earth. And yet we are told He was "hated."

True Christians must never be surprised if they are "hated" like their Lord. "The disciple is not above his Master."—"Marvel not, my brethren, if the world hate you." (Matt. x. 24; 1 John iii. 13.) In fact the more like Christ they are, the more likely to be "hated." Moreover, they must not be cast down and make themselves miserable, under the idea that it is their inconsistencies the world hates, and that if they were more consistent and lovely in life the world would like them better. This is a complete mistake, and a common delusion of the devil. What the world hates about Christians is neither their doctrines, nor their faults, but their holy lives. Their lives are a constant testimony against the world, which makes the men of the world feel uncomfortable, and therefore the world hates them.

Let us note, that unpopularity among men is no proof that a Christian is wrong, either in faith or practice. The common notion of many, that it is a good sign of a person's character to be well-spoken of by everybody, is a great error. When we see how our Lord was regarded by the wicked and worldly of His day, we may well conclude that it is a very poor compliment to be told that we are liked by everybody. There can surely be very little "witness" about our lives if even the wicked like us. "Woe unto you when all men shall speak well of you." (Luke vi. 26.) That sentence is too much forgotten.

BRITISH AND FOREIGN ITEMS.

THE late Pope Pius IX. created during his long Pontificate 120 Cardinals, and lived to see more than half of them buried.

MRS. SARAH SMILEY, who has been widely known in the United States as a woman preacher, has sailed for Europe, where she proposes to spend some time in her special work.

VICTOR HUGO, the noted French writer, who never minces words when he speaks of public matters, declares that the dissolution of the Papacy will be the obituary item from Rome at an early day.

BARON BUNDE, who has been some time the ambassador from France at the Vatican, is understood to be such a partisan of the Jesuits that the Government of France has determined upon his recall.

A FAMINE is desolating the provinces of Arequipa, Cuzco and Puno, in Peru. For several months not a drop of rain has fallen there, and the crops are entirely destroyed. The rivers and wells are dried up.

THE new Pope, Leo XIII., has for his chosen motto the words, *Lumen ex Celo* ("Light from Heaven"), and it is devoutly hoped that he may early have such a light; as thus he might see his way out from the darkness of Romanism.

REV. CHARLES H. SPURGEON, the noted minister of London, has been forced to go abroad by the state of his health, and it is now at Mentone, in the south of France, where he is to remain at least six weeks in entire rest of body and mind.

BRAZIL also furnishes a harrowing story of famine. Thirty-two thousand people have fled from their homes in one of the northern provinces in a starving condition, and thousands from neighboring provinces have also emigrated in search of food.

THE late Brigham Young's accounts are being examined, when it is already found that there is a deficit of more than \$2,000,000—and few or no available assets—showing that if a man's moral character is bad in one thing, it may also be in others.

A RESOLUTION was recently introduced in the Glasgow Free Presbytery in favor of appointing a committee "to consider what steps should be taken, in concert with other Evangelical bodies, under the Divine blessing, to maintain our Protestant rights and liberties, and to promote the conversion of the Roman Catholic priests and people to the true faith of the Gospel of Christ."

THE Young Men's Hebrew Association is the title of a body of young Jews in the city of New York, before whom, on their invitation, the Rev. Dr. John Hall recently delivered a very able and acceptable lecture on "The Hebrew Scriptures and the Sciences." The "Jewish Messenger," calls it "a novel and gratifying spectacle," and most certainly it was for a Christian minister thus to lecture before a Jewish audience.

GAVAZZI celebrated at Rome, recently, the fiftieth anniversary of his entrance to the pulpit as a preacher. From the first he has been a preacher of prominence, first in the Romish Church and later in the Protestant Church. There was a great concourse of people, as usual, to hear him; for the chapel of the Free Italian Church, in the new college opposite the Ponte San Angelo, is said to be really too small to accommodate the crowds that seek admission.

THE Apostolic Succession is no longer to be monopolized in England by the Anglican Church. The "Free Churchmen," having indulged for some time in a sort of pseudo-Episcopacy, have now captured a real bishop in the person of Dr. Gregg, of the Reformed Episcopal Church, and are deriving from him unquestionable orders. This is said to be exciting the alarm of the convocation of Anglican bishops, who recently discussed the matter in executive session for a whole day.

THE new Pope has entered upon his reign very quietly. From the dispatches of the week, which are meagre and sometimes contradictory, we learn that "our" Cardinal presented his homage to Leo XIII., and assured him that he had no reason to regret his late arrival, as the Conclave had made so excellent a choice. It was reported that, at the urgent request of the Ultramontanes, Cardinal Simeoni had been appointed secretary of state. A later dispatch denied it, and the latest says that when Simeoni was about to resume his office as pontifical secretary of state the Catholic powers and some cardinals protested against his restoration, because of his reactionary tendencies. He thereupon resigned, and Cardinal Franchi was appointed in his place. In regard to the Pope's relations with the Government of Italy, it is stated that he is to reside mostly at Castel Gandolfo, a village fourteen miles south-east of Rome, in order to be away from the government. The Council of State has decided that the papal guaranties are of a constitutional character and cannot be modified by the government. The Pope has intimated his desire that pilgrims abstain from any special allusion to politics in addresses to him. It was intended to make the papal coronation, which took place on Sunday last, in the Sistine Chapel, a public ceremony; but the government notified the Vatican that it could take no measures to prevent a possible disturbance at the coronation, as the Pope did not recognize the King of Italy. The Vatican became indignant, and decided that the coronation should be strictly private. The government, however, denies that this was the reason which governed the course of the Vatican. The ceremonies of coronation lasted four hours and were attended by cardinals, prelates, and diplomatists, accredited to the Vatican, and a few other persons were present. The Pope was afterward carried to his apartments blessing the spectators on the way. A few houses were illuminated. Crowds broke some of the windows of these houses, but were dispersed by the soldiers. It is said the Pope will dismiss the Pontifical Gendarmes and the Swiss Guards. France will recall Baron Baudé, its ambassador to the Vatican, because he is a partisan of the Jesuits.