

ed him perhaps too utterly. The image of his dying mother appeared to rise up before him, with her wan, sad face and terrified eyes, and her voice seemed to wail through the room, "Save my Rex, oh, save him?" and without pausing to consider if the step were a prudent one or not, Anthony resolved that, be the result what it might, he would not leave Rex another hour in Mr. Gascoigne's house. He would go there, midnight though it was, and confront this man, and if he found that he was indeed acting the part of tempter to his young brother, he would not scruple to reproach him openly, and let him see that Frank Erlesleigh's son had a protector who was prepared to give his life, if need be, to save him. In any case he would compel Rex to come home with him; and, turning to Brown, who was anxiously watching the varying expression of his face as these thoughts chased each other through his mind, he asked him to have a horse saddled, and brought round immediately.

"What, now, sir?" said the butler, in great astonishment.

"But it is the dead of night, and pitch-dark."

"It does not signify; I am going to Mr. Gascoigne's. Be so good as to rouse the grooms, Brown, and let there be no delay."

The old servant said no more, but went out. He understood Anthony's motive easily enough, and rather admired his spirit and energy, but he thought that he was making a mistake in going at that extraordinary hour to the strange man's house, and he shook his head portentously as he groped his way to the stables, muttering that "no good would come of it."

Anthony's orders were obeyed, however, and at about one o'clock in a dark October night he rode down the avenue, the groom running alongside of him to open the gate, as the lodge-keeper was certain to be fast asleep, and so took his way through the silence and gloom to the Upper Farm, which was some three miles distant from Darkinere.

Both he and his horse knew the road well, but the night was starless, and they could not advance very rapidly, so that Anthony had ample time to reflect on the possible results of his visit to a man with whom he was scarcely acquainted, at such an unheard-of hour.

Whether or not Dudley Gascoigne and Richard Dacre were one and the same, it was more than likely that he would resent Anthony's intrusion at such a time; and it was but too probable that Rex would be thoroughly indignant, for a young man of his age is usually specially susceptible of anything that looks like an attempt to assume authority over him, even from a brother so dear to him as Anthony certainly was. Still, Anthony would not turn back; he felt that he could not leave Rex in Gascoigne's house.

(To be continued.)

THE EDUCATION OF AFTER LIFE.

Spend, if possible, one hour each day in reading some good and great book. The number of such books is not too many to overwhelm you. Every one who reflects on the former years of his education can lay his finger on half-a-dozen, perhaps even fewer, which have made a lasting impress upon his mind. Treasure up these. It is not only the benefits which you yourself derive from them—it is the impression which they leave upon you of the lasting power of that which is spiritual and immaterial. How many in all classes of life may say of their own experience that which was said in speaking of his library, by one who was my own earliest literary delight, Robert Southey:

"My days among the dead are past;
Around me I behold,
Where'er these casual eyes are cast,
The mighty minds of old;
My never-failing friends are they,
With whom I converse day by day.

"My thoughts are with the dead; with them
I live in long-past years,
Their virtues love, their faults condemn,
Partake their hopes and fears,
And from their lessons seek and find
Instruction with an humble mind."

But it is not only by books, whether of literature or science, that the self-education of after-life is assisted. When Joan of Arc was examined before her ecclesiastical judges, and was taunted with the reproach that such marvellous things as she professed to have seen, and heard, and done, were not found written in any book which they had studied, she answered in a spirit akin, and in some respects superior, to the well-known lines in which Hamlet replies to Horatio. She replied, "My Lord God has a book in which are written many things which even the most learned clerk and scholar has never come across." Then there is the yet deeper education to be derived by those who have senses exercised to discern between true and false, between good and evil, from the great flux and reflux of human affairs, with which the peculiarity of our times causes all to become more or less conversant. One of the experiences which the education of life bring with it, is an increasing sense of the difference between what is hollow and what is real, what is artificial and what is honest, what is permanent and what is transitory. "There are," says Goethe, in a proverb pointed out to me long ago by Lord Houghton as a summary of human wisdom, "many echoes in the world, but few voices." It is the business of the education of after-life to make us more and more alive to this distinction.—*Dan Stanley.*

FIFTY YEARS OF MISSIONS.

Japan was sealed from the Gospel fifty-one years ago; Dr. Morrison was allowed to enter China, but as a servant of the East India Company, and there was no missionary besides; Judson and his wife were prisoners in Burmah, where there were only eighteen native Christians. In India, even Heber was compelled to decline baptizing a native convert, lest he might "excite the jealousy of those whom it was desirable to conciliate." From India to Syria there was not a missionary of the Cross; Turkey was without a missionary, and

the sultan had issued an anathema against all Christian books; two or three missionaries were along the West coast of Africa, and two or three more in the South; Madagascar had scarcely been entered; the Church Missionary Society was rejoicing over its first convert in New Zealand; and only the first fruits were being slowly gathered in the South Seas. Outside of Guiana and the West Indies, there were not 6,000 Christians in the whole heathen world.

What changes have been wrought for the last fifty years! In China, to-day, there are thirty Christian Churches at work, and the number of Christians is increasing sixfold every ten years. Japan welcomes every Christian teacher, and proclaims the Sabbath as the weekly festival. For every convert there was in Burmah there are now a thousand; there are 350 churches, and nine-tenths of the work is done by native missionaries. There are 2,500 missionary stations in India, and near 2,000 of them manned by native laborers, while Christians are increasing by more than a hundred thousand in ten years. There are self-supporting Christian congregations in Persia, and on the Black Sea; there are 5,000 communicants gathered into the mission Churches of Syria. Gambia, Sierra Leone and Liberia have large Christian communities, aggressive upon the neighboring heathen with the aggression of the Gospel. There are 40,000 communicants in the churches of South Africa, and 45,000 children in the schools. Moffatt waited for years for a single conversion; and he left behind him populations that cultivate the habits of civilized life, and read the Bible in their own tongue. There are 70,000 gathered into the Churches of Madagascar; Polynesia is almost entirely Christian. There are not less than two millions connected with the Christian settlements in heathen lands, where 2,300 missionaries labor—and all this has been accomplished within fifty years!

SOME KINDS OF SPECTACLES.

How many people wear spectacles! not visible to their neighbors or friends, perhaps not made of glass or costly pebbles, not rimmed with gold or steel or shell—but spectacles for all that, affecting every impression received by the wearer.

To be sure, these spectacles are not always helps. Very often they are hindrances. In many cases they distort, enlarge, contract the objects presented to them. Yet singularly enough their wearers can seldom, if ever, be brought to recognize their own lack of clear vision. They distrust the testimony of others. They discredit the plainest facts, if those facts would prove them wrong. They shake their heads with serene obstinacy and say: "You can't deceive us! We know better," and all argument becomes hopeless.

Some of these spectacles magnify terribly. Seen through this kind, a small fault becomes a glaring impropriety; a few hasty unconsidered words develop into a downright insult; a trifling inattention grows into a serious neglect; or worst of all, a thoughtless criticism of a friend enlarges into a cruel slander.

Other spectacles again, diminish everything within their range of vision. The wearers of these never see great and noble deeds in their full proportions. Large aims and thoughts must narrow down to suit their limited field. As for the small kindnesses, the petty sacrifices of every-day life, these escape them altogether, dwarfed into an unmeaning littleness, and thus unworthy of note.

Still other spectacles of this sort are constructed on the model of those bits of smoked glass with which we watch a solar eclipse. Like them they impart a dull, dim, depressing hue to all around. The blue sky, the golden sunshine, the brilliant coloring of flowers, are all blended in one monotonous tint. Nor is this peculiarity confined (as in the case of the smoked glass) to natural objects. Bright smiles, healthful bloom, worldly prosperity, faithful love, promising genius—all these, and many more, lose their charm and brilliancy when looked at through these dismal spectacles. Unhappy enough must be he who wears them, but alas! tenfold more wretched is the fate of the unfortunates who must dwell here below with the wearer.

Let us be quite sure, dear friends, that we make not even an occasional use of any of these hateful spectacles. Rather may we seek, and seeking find, a pair of those clear, true, enviable glasses, fashioned by the hand of Love, which shall show us the good that dwells in every one and everything about us. Such a pair of spectacles will help us to bear all things, believe all things, hope all things. They will aid us to find the silver lining to the darkest cloud that overshadows us. They will serve us in discovering something to do, something to learn, something to love in all our lives, and when we look up to heaven they will not fail us. Love, springing from faith, shall strengthen and enlarge our vision evermore.

SYRIAN SCENERY AND CLIMATE.

Within its four corners nature has collected the luxuries of every clime, and all possible combinations of panoramic beauty. True, indeed, desolation has wrought strange havoc in the greater part of Palestine. This was distinctly foretold. But yet, even in its ruin, enough remains of its pristine glory to display both what it was and what it is to be again. No other country, I believe, of the same size can show the like variety. For instance, from Alpine snows on the summit of Hermon, 10,000 feet high, within a distance of some seventy miles, the traveller descends through every gradation of climate to a region truly sub-tropical, in that deepest spot on earth, the south of the Jordan valley. To those who know the land of Israel well, I have but to mention, in further confirmation of this, the wondrous Dead Sea; the lovely Gennesareth; the park-like woods of Gilead and Bashan; the pastures of Moab; the wide plains, such as Sharon, Esdraelon, and Acca hemmed in by purple mountain walls; the central limestone range, with an average height of over 2,000 feet, the largest portion of the country, diversified as all limestone hills are by bold gorges, large caves, deep valleys, and fantastic summits; and, less beautiful indeed in themselves, but ever forming a striking contrast to the rest, barren stretches of russet brown desert.—*"Palestine Revisited."* By the Rev. James Neil, formerly of Christ Church, Jerusalem.

BRITISH AND FOREIGN ITEMS.

Boston has 7,300 women who pay taxes on their property.

FOUR-FIFTHS of all the Baptists in the world are said to be in the United States.

THE Richmond "Religious Herald" states that the Virginia colored people built and paid for about fifty churches last year.

THE number of Protestant Episcopal places of worship in New York city, according to "Whittaker's Almanac," is seventy-eight.

RUSSIAN newspapers foreshadow a coming project of the Czar, no less than the establishment of constitutional government in that Empire.

A PETITION for a prohibitory liquor law signed by 30,000 women, representing twenty-three states, has been presented to United States Congress.

ANOTHER English nobleman, the Earl of Mulgrave, is conducting evangelical meetings. He has been labouring among the Essex fishermen.

REV. DR. STEPHEN H. TYNG, JR., of New York, retires from the ministry on the first of May. He has been pastor of his present society for thirty-three years.

THE Scotch papers complain of the Prince of Wales for disregarding the respect of their people for the Lord's day by needlessly timing his recent arrival at Hamilton Palace on Sabbath morning.

THE Presbyterians of England are taking measures to raise a central fund of \$1,250,000 to pay off existing church debts, and push on the work of church extension. They seek the aid of Presbyterians out of England.

THERE would seem to be need for improving the public school system of Kentucky, as the Louisville "Courier Journal," states that 40,000 white voters and 50,000 negro voters, or a third of the electors, cannot read.

THE late Rev. Dr. Binney, while president of the Burmah Theological Seminary, had about 300 Karen students under his teaching, for an average period of five years each. The good seed he then sowed in their impressible minds will yield three hundred fold.

PROFESSOR SMITH appeared before the Free Presbytery of Aberdeen about the middle of January, and asked that the time—ten days—given to him to prepare an answer to the charges against him be extended to three or four weeks. His request was granted.

THE New York Irish benevolent societies have shown an appreciation of their responsibilities by voting to abandon their parade on the coming St. Patrick's day, substituting for it a lecture, the proceeds of which shall be distributed among their needy countrymen. Now let the Irish societies over the country imitate the sensible example.

THE latest invention for turning lightning to practical account is in the arrest of runaway horses. An electro-magnet is placed under the coachman's seat, one wire being carried along the reins to the lit and another to the crupper through which a charge can be sent at once sufficient to shock any restive horse into fear if not submission.

THE Roman Catholic priests in Ireland are doing a good service in trying to break up the excesses and the revellings connected with the superstitious custom of wakes. They forbid the presence of any person except the immediate relatives of the deceased, and, what is of more consequence, the use of spirituous or intoxicating liquors.

THE details of the famine in northern China are most deplorable. The dearth extends over a district which includes at least 5,000 villages, and it is said that at least 500 die daily. In some instances the strong have killed the weak for the sake of their flesh, and people are even living on the corpses of their fellow-beings who have died of starvation.

AN incidental reference to the reflex benefit of Christian missions was made by the venerable Dr. Moffatt in a recent address in London, on being admitted to membership in the Turner's Company. He said that he well remembered the first dawn of a desire for dress among the natives of South Africa, and now \$1,250,000 worth of British manufactures annually pass through the Kuruman station.

A BROOKLYN fisherman recently, while searching for an anchor he had lost near the shore of Barren Island, brought up a large box covered with weeds and shell-fish which, when opened, was nearly half filled with blackened, honey-combed, and defaced Mexican and Spanish gold and silver pieces, amounting to \$4,800. It was doubtless a part of the cargo of a ship scuttled by mutineers off the Long Island coast in 1830, after they had murdered the captain and mate, for which two of them were hanged.

BAILLIE LEWIS, the excellent Scotch magistrate, in urging the moral and social advantages arising from the prohibition of drinking-houses in large cities, specifies the Newington and Grange districts of Edinburgh, covering an area of over 300 acres, on which no one can open a public house, where the death-rate is only 13 in 1,000, the lowest in the city. He also refers to other districts occupied by workmen who have built over 1,200 houses for themselves, and who will not allow drinking-shops in their neighborhood. The result is social peace and prosperity, and with little need of the police.

It is supposed by some that when the Pontiff dies the King of Italy will take possession of the Vatican, which belongs to the State as truly as the Quirinal, in which the King now resides. The palaces of the Pope were part of the secular or State possessions, and the government of Italy now assumes to be the proprietor of all that was regarded as the temporalities of the Pontiff. The vast treasures of statuary and paintings in the galleries of the Vatican belong to the State, and it is perhaps wise for the government to take possession of them when the transfer will cause the least disturbance.