

believe that the image of God, in which man was first created, could still be traced in him; but I have seen in you this day the divine power of a noble self-devotion, which springs from no earthly source, and shows to what heights of spiritual greatness our race may rise. Now, hear me—you know that I have tried to keep my Innocentia as like to the pure angels as a mortal child may be; and in thinking, with dread and anguish, of the dire necessity which lies before me of bringing her one day in contact with the evil world, that which formed the essence of my pain was the fear that love might bind her to some man unworthy of her, some false and selfish spirit that would drag her down into the low moral atmosphere in which it had always seemed to me my fellow-creatures dwell. The one longing I have had for her—the one prayer I have ever made for her—has always been, that some man, true and generous, and pure, if any such existed, might be sent across her path, so that when I went down into my grave I might confide her to him, and feel that in his care she would remain my white-souled stainless child till she met me in the realm where evil cannot enter. Anthony, I have often despaired of ever finding such a guardian for my matchless pearl, and have felt that my life were cheaply given if it could have won for her so rare a boon; and now it seems as if the very fulness of my heart's desire has been granted to me, for the strange circumstances in which you and your brother have been placed have enabled you to manifest a nobleness of heart and soul which few men are called on to display, and I tell you, Anthony, if I could search the wide world over, I could nowhere find a man who so entirely fulfils all my aspirations for the husband of my child as you do now at this hour. You—who have learned to love her with the truest, most generous affection, and who yet, by an unexampled self-devotion, have been prepared to give her up, when your own high sense of duty seemed to demand the sacrifice—but you shall not give her up, Anthony Beresford. Yes," he continued, as the young man started, and looked at him with wondering eyes, "you, and none other, shall be the protector, the life-long friend of my darling child. What to me is all the gold the world contains but vilest dross, compared to the priceless gift of such a heart as yours to be her shield against all the evils of life? You are not poverty-stricken—you are not homeless—you have all that I possess; and I am wealth beyond what you have dreamt my fortune might be. You have Innocentia, and all that is hers; and this night shall seal the compact which secures her to you and makes you my own beloved son."

Anthony rose from his seat, literally trembling, and with his face pale as death. He held out his hands imploringly to Mr. Vivian: "Oh do not tempt me!" he said. "You are trying me beyond my strength! Yet should I not be base and mean to accept what you offer? Think what it is you are proposing—that the husband of your child—a beggar then in every sense of the word—should be a dependent on your bounty, beholden to you for his very subsistence, and without a home to offer your darling, save the roof that has sheltered her as your daughter. Would you not despise me, as I should despise myself, if I took advantage of your generous impulse on my behalf, and bound Innocentia to so obscure a fate, when all the wealth and honours the world possesses might surely be hers if once her peerless beauty and exquisite sweetness were known beyond these walls?"

"Yes, and what would all that avail for her happiness or safety, compared to the love and devotion of such a man as you have proved yourself to be? Anthony, for the sake of my child, brought up under such exceptional circumstances, that an exceptional fate is necessary for her very life, which would wither and perish in an unholy atmosphere, I summon you to cast aside the senseless pride that is standing between her and you, and will surely destroy the happiness of both if you do not find courage to rise above it. You need not be a dependent either for yourself or for your wife. I am engaged in weighty matters of business, for which I must soon have purchased assistance at a heavy cost, and I can therefore give you work to do which will more than repay any benefit you may gain; and as to Innocentia whom, as your wife, you would have wished to support on your own means, if you will permit me the inestimable privilege of living still under the same roof with her, I will pay you for it, at any price you please to name. Stay, I will use a more powerful argument than these."

Vivian rose from his seat.

(To be continued.)

JOHN KEPLER.

BY HENRY C. KUART.

John Kepler was a conspicuous illustration of the joys and the martyrdom of knowledge. His name and that of Sir Isaac Newton may be coupled as the two stars of greatest brightness in the firmament of astronomical fame. But there has hardly ever lived a man whose earthly lot would be less envied by a worldly mind. Compared with the precision of Kepler's magnificent generalization, the theories of Copernicus were merely happy guesses, or, at best, prophetic dream. Contrasted with Kepler's deep insight into universal law, the work of Galileo was that of a mere showman amongst the stars. But further than this there was in him, what is not always associated with brilliant genius, an elevation of moral nature which commands our reverence, and a modest manliness that wins our love. His very faults and inconsistencies invite sympathy by the child-like simplicity with which they were sometimes acknowledged. His role as astrologer gives a shock to modern minds trained to feel the severe truth of astronomy. But his frank defence of his engagement in a work that he despised, at any rate prompts some sympathetic efforts to realize the immense difference in matters of this kind between the sixteenth, or even the seventeenth, century and the nineteenth. His life was not long, extending only to fifty-six years; and it was like a melancholy autumn day, across which dreams of summer flash only to sink into the shadows of approaching winter. From the time that he acted as makeshift pot-boy in his father's little beer-shop that never paid its way, until he

died worn out with hopeless dunning at imperial doors for debts that were never discharged, his whole career seemed to outlookers a succession of disappointments, bereavements, and betrayals. And yet such was his exultation in the work of unveiling the secrets of the stars that he declared he would rather have the place of the poor astronomer than that of the Elector of Saxony.

He was born in December, 1571, more than a hundred years after Copernicus. But it would be a mistake to suppose that the Copernican theory had at this time been generally accepted, even by astronomers. The truth is, that Copernicus had done very little towards placing the true theory of the heavens on a sound basis. He maintained, indeed, that it was a vulgar error to think of the sun as going round the earth, and that the real truth was the reverse of this. But he was not original in this speculation, for it had been suggested long before his day; and he did nothing to demonstrate it, except to argue that the movements of the planets and the apparent path of the sun were less confusing on this idea than on the old one of concentric spheres. But, in reality, his arguments were hopelessly crippled by the imperfection of his knowledge. He placed the sun in the mathematical centre of the universe; and he set at a distance from this centre the sidereal sphere in which the stars held fixed and unvarying positions. Then between this sidereal sphere and the sun he supposed the planets, including the earth, to move in circular orbits, of which the sun was at the exact centre. Now, on such a theory as this the apparent movements of the sun and planets are almost as difficult to explain as on the Ptolemaic system. In fact, there was little to choose between them; and therefore there is no wonder that the ideas of Copernicus made few proselytes. The world was yet waiting for the real secret which should set the divine plan of the heavens, not in the misty and uncertain light of dreams and conjectures, but in the daylight of everlasting fact.

This secret Kepler was born to reveal. But no one who knew his miserable childhood could have supposed it possible. His father was what is called in the Scotch dialect a "ne'er-do-weel." Some previous ancestor at a remote distance had been ennobled; but as rain dissolves the starch from fine linen, so a discouraging drizzle of constant misfortune soaked all thoughts of nobility out of the Keplers, until John found it necessary to look up his claims in order to win a wife. The grandfather had been burgomaster of Weil, in Wurtemberg; but John's father went downhill till he found himself struggling to make all ends meet at a miserable beer-house in the village of Ermeningen. The struggle was in vain. He went to the Turkish war, and was no more heard of. The mother must have been of a sterner and stronger nature. The superstitious horror of witchcraft probably often selected as its victims women whose superiority to their neighbours gave them, to vulgar eyes, a stamp of singularity. If so, it is noteworthy that Kepler's aunt, with whom he lived a good deal in his childhood, was condemned and burnt as a sorceress, and that his mother was, many years afterwards, in imminent danger of a similar fate.

At the age of six years Kepler had a severe attack of smallpox, which threatened his life and permanently weakened his sight. When the beer-house at Ermeningen was set up he was taken from school to save the wages of a pot-boy. He does not seem to have been regarded by his family as an interesting child. At thirteen he had another attack of serious illness, and, it is said, was neglected even by his mother. But his only sister, some years older than himself and married to a Protestant clergyman, had pity on him, and under her care he recovered. He remained in her house; and the opinion of his brother-in-law as to his capacities was shown by sending him, as soon as he had gained a little strength, to work as a ploughboy. But his frame was too weak for this kind of labour; and it was probably in despair of any other resource, and under the attractions of grand-ducal charity, that he was sent at the age of eighteen or nineteen as a theological student to Tübingen. He received, of course, some preparatory instruction, but even then he felt himself at a great disadvantage, and for some months could scarcely master his aversion to the severe mental effort required. The first stimulus that roused him seems to have been theological controversy; but the part he took was displeasing to the Protestant ecclesiastical authorities, and all his prospects were blighted. It appeared likely that he would have to quit the university, if not in actual disgrace, at least with the shame and bitterness of failure. But the fame of Michael Mästlin, professor of mathematics and astronomy, attracted him to take a course of lectures in the latter subject, and the result was the opening, not only of a new career for Kepler, but of a new and ever-expanding horizon to astronomical science.

Mästlin was one of the very few who had at that time adopted the Copernican system, and he soon initiated his new pupil into its significance. Kepler adopted it with all the ardour of youth, and showed such appreciation as much endeared him to his instructor. It was probably owing to the renowned master's recommendation that he obtained at the age of twenty-two years the chair of mathematics at Grätz in Styria. If the young man could have exercised any choice in the matter, it must be acknowledged that it was a very imprudent thing on his part to accept such an engagement. Styria was a Catholic province, and he was regarded even by the authorities of a Protestant university as dangerously liberal in his opinions. He was an ardent astronomer, eagerly devoted to the young science just then preening its wings for its flight into infinity, and shaking itself from the dust and fluff of the astrological nest in which it had been hatched. But in Styria the only notion of astronomy was that it was a convenient method for informing farmers beforehand whether turnips or barley would be the better crop, and whether any new phase in the Eastern Question would lessen the hands available for labour. However, as a matter of fact, the young professor had no choice. He had his bread to earn, and he knew no other way of earning it.

(To be continued.)

BRITISH AND FOREIGN ITEMS.

THE Church of Scotland has finally decided to begin a mission in China. A missionary and some colporteurs are under appointment, but the station has not yet been chosen.

SEVERAL native Esquimaux are in Paris at the Garden of Acclimation. They attended the church of M. Bersier, and participated in the services, being Protestant Christians who had enjoyed the instruction of the missionaries in Greenland.

THE Livingstonia mission station in Central Africa is broken up and has to be removed, in consequence of the invasion of swarms of small flies whose bite is fatal to cattle and all domestic animals.

THE good people of England are encouraged at the prospect of a legal prohibition of Sabbath liquor-selling, as the bills for closing public-houses in England have passed to their second reading in Parliament.

THE Lutherans of Hungary have won an eminent and useful convert from Catholicism, in the person of Baron Anthony. He has given the Synod an estate worth two million florins. It is said new life will be infused into the Church by these gains.

STUDENTS of the Yale Theological Seminary, have appointed committees from the several classes to assist in the meetings which Messrs. Moody and Sankey are to hold in New Haven.

THE present chief of Kaffirland, South Africa, is a Methodist class-leader. His father, who is still living, has been a consistent Christian since 1825, and is spoken of as a "fine specimen of the Christian Kafir gentleman."

THE Liverpool Cocoa Room have proved a great success. The directors have been enabled to declare a dividend at the rate of ten per cent., and it has been decided to increase the existing number of houses, which is at present twenty-nine.

DR. SELAH MERRITT, of the American Palestine Exploration Society, has discovered, at the northern end of the Dead Sea, and underlying the mud huts of the Arabs, three buried cities, one below the other. The uppermost dated back to the Roman period; under that appeared ruins of a Hebrew character; and last of all, at a depth of thirty to forty feet, relics were unearthed of a still earlier epoch and more primitive architecture. It is thought that these may possibly be the remains of Sodom or Gomorrah.—*Irish Church Advocate*.

THE Roman Catholic Churches were not the only places where prayers were invoked on behalf of the new Pope on Sunday last. A similar request was made in the forenoon at the Church of St. John the Divine, Kennington. At the close of his sermon at the twelve o'clock service, the Rev. Mr. Athawes, one of the curates, after referring in eulogistic terms to the virtues and general character of the late Pope, asked for the prayers of the congregation on behalf of the newly-elected Pontiff, that he might inherit all the virtues of his distinguished predecessor who had just passed away.—*Times*.

REVISION OF THE AUTHORIZED VERSION.—The Revisers of the Authorized Version of the New Testament met Feb. 19th, in the ante-room to the Jerusalem Chamber, and sat for seven hours. There were present the Bishop of Gloucester and Bristol (who presided), the Bishop of Salisbury, the Deans of Rochester and Lichfield, the Master of the Temple, Archdeacons Lee and Palmer, Professors Lightfoot, Milligan, Newth, and Westcott, Drs. Angus, Hor. and Vance Smith, Prebendaries Humphrey and Scrivener—in all sixteen members, with Mr. Troutbeck, the Secretary. The company carried on their revision to the third chapter of the Second Epistle of St. Paul to Timothy.

THE well-informed German correspondent of the London *Guardian* writes: "German Old Catholics are resolving themselves into two parties, and that for the moment on a question which is to a great extent one of outward observance—the question of compulsory clerical celibacy. Judging from the doings and sayings of the two sections, it would seem that, whichever way the next Synod decides, a schism is inevitable. On the one side, at least half a dozen married priests will present themselves before the Synod, and ask if it is going by its decree to exclude them from ecclesiastical functions; and, on the other side, if the Synod permits married-priests to officiate, another half-dozen of professors and platters will resign their office and decline to take any further active part in the movement. It is curious that these divisions are somewhat national. Baden and Eastern Prussia are almost unanimous for the abolition, Bavaria hardly seems to care about the matter, although its affinity is for the South, while the knot of opponents is concentrated in the Rhine Province and Westphalia." The aggregate Old Catholic population of Europe is estimated at 150,000, with about 140 priests.

THE LATE POPE.—The heart of the pope has been deposited in the crypt of St. Peter's. The custom of placing it in the church at the Acqua Trevi has been dispensed with, on the ground that the usual ceremonial is impossible in the present condition of Rome. Pio Nono has left two wills. In the first, which is drawn up in his quality of pontiff, he leaves an annual sum of 3,500,000 francs to his successor, for the expenses of the holy see, and an annual allowance for the employes of the former pontifical administration. In the second document the testator, speaking as a private person, makes his nephews his heirs, and leaves 300,000 francs to be distributed among the poor of Rome. It is directed that his body, when removed from St. Peter's on the death of his successor, is to be buried in the Basilica of San Lorenzo. His tomb and monument are to cost only two thousand francs; the stone is to have a death's head instead of a coat of arms, and the inscription is to be, "Here lies Pius IX., Supreme Pontiff; born 13th of May, 1792, died 7th of February, 1878. Pray for him." This was written in his own hand. This disposition is considered singular, seeing that a magnificent tomb was prepared for him in his lifetime at Santa Maria Maggiore.