

## Choice Literature.

## Jovinian; or the Early Days of Papal Rome.

## CHAPTER XVI.—JOVINIAN AND HIS UNCLE.

Jovinian was treated with much kindness, and allowed all the liberty he desired, being permitted to visit Amulius and the few other friends he possessed. He still had doubts of his uncle's sincerity. He could not forget the schemes proposed by Cæsar, and Gaius might desire to take the step he proposed for the sole object of forwarding it.

Still, the temptations to join the religion professed by the emperor were great. It might pave the way to honour and wealth. Although many doubted that the emperor was really a Christian, the edicts he had issued showed that he was influenced by Christian counsellors. Among them were those for the abolition of the punishment by crucifixion, the encouragement of the emancipation of slaves, the prohibition of gladiatorial games, and the discouragement of infanticide.

Another edict ordered the use of prayers for the army, but that to which perhaps even the idolaters least objected was one for the observance of the Sabbath throughout all the cities and towns in the empire. The Christians, however, were greatly puzzled when they found it designated as "Dies solis," or Sunday, and it was supposed, not without justice, that the emperor selected this title in consequence of his lingering affection towards the worship of the sun, to which he had, in former times, been addicted. The other days in the week were, to please the idolaters, called after the names of the various gods, and especially dedicated to them. The second day was Luna's day, sacred to the moon; the next was Mercury's day; while Jupiter and Venus had also their days; so that the populace were still kept in remembrance of their ancient gods and goddesses, although they were professedly Christians.

Jovinian found it no easy task to instruct his uncle in the truths of Christianity. Gaius readily understood and remembered the facts mentioned in the Bible, but he appeared utterly unable to comprehend their spiritual meaning, although he listened to all his nephew said.

Jovinian was allowed to pursue his studies at home under such tutors as Amulius recommended.

Many months thus passed away faster than he could have supposed possible.

Gaius now treated his nephew with apparently perfect confidence, speaking unreservedly to him on matters of all sorts.

Jovinian thus heard much more of what was going on than he otherwise probably would have done. He found that both Gaius and Cæsar—although professedly Christians, as were some of the other pontiffs—visited the college frequently, and that they were evidently on most friendly terms with the idolaters, all being united by a common interest. Their great object was to maintain their college in its integrity.

"We may thus," observed Cæsar, one day, when visiting Gaius, "by keeping up our influence over the mass of the people, secure the election of the candidate of whom we approve to the office of bishop or any other dignities of the church. We may select some of our own brethren or any other person whom we deem suitable."

The plan was universally approved of. Its fruit was to be observed in after years when the bishops of Rome found themselves controlled by the college of cardinals, the successors of the pontiffs.

Jovinian was sick at heart at all he saw. His uncle Gaius, although he had obtained the rank of a presbyter, was too evidently no nearer the truth than he was before. Idolatry still prevailed in all directions. In few places of Christian worship was the truth faithfully preached. Even Amulius appeared to be going with the stream, or at all events to be making but slight efforts to stem it. "I, too, shall be carried away if I remain," said Jovinian to himself; "it is a sin to expose myself to temptation."

The bishop who had long been at the head of the Church died, and another was elected whose character was but little known, although Jovinian observed that Cæsar, Gaius, and other pontiffs were very active in his election. He had not long been seated in the episcopal chair when, he, too, died, and soon after news came that the emperor had expired. He had received the right of baptism on his death-bed, but it is evident that he was not of Christ when it became known that he expressed his belief that his brothers had poisoned him, and had charged his son Constantine, to put them and their offspring to death—a charge too faithfully fulfilled.

The idolatrous population of Rome, when the tidings reached them, ignoring the fact of his having professed himself a Christian, resolved to regard the deceased emperor as one in the series of Cæsars. A picture of his apotheosis was exhibited. Festivals were instituted in his honour. He was enrolled, as had been his predecessors, whatever their character, among the gods of Olympus, and incense was offered before his statues. The true Christians in Rome mourned at what took place, but their influence was weak compared to that of the idolaters, supported as the latter were evidently by many who had professed to embrace the new faith. Jovinian resolved no longer to remain in Rome, but to join, as soon as possible, his friend Severus, who, with his wife and daughter, were anxiously, they wrote word, looking for his arrival. To Jovinian's surprise Gaius offered no objection. "Go and dwell with those of like mind with yourself; you are too honest for us Romans, and will never, I see, make a figure either in the Church or State. Men, to succeed here, must regard all creeds alike; supple courtiers, who are hampered by no ideas of honor or integrity, but know the importance of filling their coffers while the sun shines. You, Jovinian, will die a poor and unknown man if you remain in Rome, whereas, in some country district, should you enter the Church, you may rise to the dignity of a presbyter," and Gaius laughed ironically. "Farewell, my nephew; we have disputed occasionally, but remembering that you are the only child of my poor sister Livia I have always had the truest regard for you."

Jovinian, feeling that it was his duty,

was about once more to place the simple truths of the gospel before his uncle, and to entreat him to accept them.

"Cease, cease! my good nephew," exclaimed Gaius. "I settled that matter in my own mind long ago when I resolved on the course I am taking. I intend to enjoy the good things of this life while I can obtain them, and leave the affairs of the future to take care of themselves."

Farewell visits were paid to Amulius and others, who sent brotherly greetings to Severus; and Jovinian, bidding adieu, as he thought it probable, forever to Rome, set out on his journey northward.

## CHAPTER XVII.—THE JOURNEY—THE FIRST INTRODUCTION OF MONASTICISM INTO ITALY.

Jovinian had settled to proceed by land instead of going by sea to Genoa, as Severus had done. Amulius and several other persons in Rome wished to make him the bearer of letters to various Christian friends residing in different parts on the northern coast. As no public means of conveyance existed in those days, it was customary to send epistles either by the hand of special messengers or by those travellers proceeding in the desired direction. Jovinian would thus enjoy the benefits of finding a house to rest at, and a kind greeting at many of his stages. At some places he would, however, have to stop at a road-side inn, or at the hut of a peasant. His attendant, Lærgus, rode alongside him, leading a mule which carried his baggage, among which were books for his own use and others to be presented to Severus.

Neither Jovinian nor Lærgus carried arms. Any attempt to defend themselves against robbers would be useless, for should such make an attack on them, they would do so in overwhelming numbers, while bears and wolves were not likely to be met with in the regions through which they were to pass.

The road for the first part of the way was tolerably level, so that good progress was made. Etruria, with its ancient temples and shrines of the gods, and to the worship of whom the people still tenaciously clung, was traversed. Then, after crossing the Arnis—near the town of Pisa, where a day was spent with Christian friends—a more mountainous region was entered near Lucca. Now the road led along the sides of the lofty Apennines, towards Liguria. Jovinian had relieved his mind by delivering most of his letters, and as from a height he had ascended he beheld the Cottian Alps, their lofty peaks capped with snow, he anticipated a happy termination to his journey. But he had still many rugged mountain passes to traverse. The day was drawing to a close, and neither he nor Lærgus were certain where they would find shelter for the night. Rugged and precipitous rocks rose up on the right hand, while on the left yawned deep chasms, unfathomable to the eye. The stones, as they slipped beneath the horses' feet, went bounding down until the sound died away in the depths below. To proceed faster than they were going was impossible without the risk of falling over the precipices, but the path was descending; and at last a gorge was reached, the sides so lofty that it appeared as if the sun could never penetrate to the bottom.

"Surely no human beings can fix their habitations in such a spot as this, and we shall have to pass the night under the blue vault of heaven," observed Jovinian.

"We must push on, and find our way out of it before darkness sets in," answered Lærgus.

Just as he spoke some figures were seen descending from the heights above, leaping from rock to rock. They made their way towards the travellers.

"Who can they be?" asked Jovinian.

"I do not like their looks; if they are honest I shall be very much surprised," said Lærgus.

The two travellers did not attempt to alter their pace, seeing that they could not escape by flight. No shafts were aimed at them, and in a short time they found themselves surrounded by a party of armed men, with unkempt hair, long beards, and soil-stained garments, which showed the wild life they were accustomed to lead.

"Who are you, and where are you going?" asked the leader of the robbers—for such it was very evident they were. He drew a dagger as he spoke, and held it ready to strike Jovinian.

"We are simple travellers, carrying but few articles which you would deem of value—our necessary garments and some books," answered Jovinian. "And what about your money?" asked the robber, laughing; "that is of more consequence to us than the articles you mention; however, we will not stop here. You must spend a night with us. You cannot reach any human abode before dark, and we will take the opportunity of looking into these matters."

Jovinian and Lærgus could only comply, and, attended by the robbers, they proceeded in the direction in which they were before going. They were soon out of the gorge, and entered a region even more wild and barren than the one they had left.

Black rocks lay scattered about, amid which a rapid stream hissed and roared along through a narrow bed. Further off, on the other side of a broad valley, rose precipitous cliffs, rent by the convulsions of Nature, which had formed dark gorges between them. In some places the mouths of gloomy caverns could be distinguished in the sides of the cliffs—fit abodes for wild beasts, or lawless men such as those into whose power the travellers had fallen. Towards one of these caves the robbers were conducting their captives, when suddenly from behind a rock a person stirred forth, whom Jovinian, from his strange appearance, took to be a madman or some being possessed of an evil spirit, driven from the haunts of men. His dress, of coarse texture, stained with dirt, hung in rags and tatters about him, exposing a hair garment, worn next his skin. His person was emaciated in the extreme, his hair out close, his head and neck sprinkled with ashes. He waved about him a staff, which he carried in his hand.

"What are ye about, ye men of violence?" he exclaimed pointing his staff at the robbers. "Begone! fly! or be prepared for the vengeance of one who knows how to protect the innocent!"

The robbers, drew back, trembling with

fear, and as the recluses—for such he was—continued waving his staff, they took fairly to flight, and left Jovinian and Lærgus to pursue their way with their mules and baggage.

Jovinian, as he now observed the strange being to whom he was so much indebted, was reminded of those heathen hermits of whom he had read as long existing in the far East, who, by self-imposed tortures, abstinence from the society of their kind, and long prayers, hope to merit a blissful immortality among the shadows of the blessed. Wishing to thank the recluses for the services just rendered, he rode towards him.

"You are, I judge by your appearance and bearing, Christians, and as such are welcome to rest during the coming night in my abode, for you can reach no other shelter before nightfall," said the recluse without listening to Jovinian's thanks. "Or, should you be moved by the holy life led by me and my companions, you shall be at liberty to take up your residence with us."

To the last part of his invitation Jovinian thought it wise to make no reply, but gladly accepted the shelter offered him.

"Follow me, then," said the recluse; and, making use of his staff to support his steps, he strode on over the rough ground before the travellers towards one of the gorges which opened out at some distance before them mounting the steep sides of the hill at a pace with which the horses could hardly keep up. He stopped before a wooden porch built of logs, at the entrance of a cavern.

"Your steeds will find grass at the bottom of the gorge, and water at a rill which trickles out of the mountain-side, here no one will molest them, even those bold outlaws dare not approach my abode," said the recluse, as he signed to Jovinian and Lærgus to dismount. Fortunately the travellers had brought provisions, or they would have fared but ill on the lentils and water which constituted the food of the recluse. Bringin' water from a neighboring rill in a large owl, the host insisted on washing the travellers' feet—although not until they saw it would cause offence longer to refuse did they permit him to perform this act of humiliation.

Jovinian and Lærgus made their beds by the aid of their saddles and horse-cloths in the outer porch, and were glad that they were not invited to enter the interior of the cavern. It appeared dirty in the extreme.

At daybreak next morning their host roused up his guests, and invited them to join him in prayer. So extravagant were the expressions he uttered, that Jovinian could with difficulty retain his due composure.

His host afterwards entreated Jovinian to remain a few days, that he might learn more of the mode of life and practices of himself and his associates.

"Before I can join you I must consult the holy volume which is my rule of faith, and ascertain whether your practices are in accordance with its precepts," answered Jovinian. "I have not so learned Christ, and I cannot believe that He who spent His ministry on earth in going about doing good among human beings, would have His followers spend their lives where they can be of no use to any one."

Such was the commencement in Italy of the anchorite or monkish system, which had long existed in the East, and which soon spread over the western part of Christendom.

Jovinian returned to the hut; and, desiring Lærgus to saddle the horses without delay, bade farewell to their host.

"You will come back and join us," said the anchorite, not at all aware of the impression made on Jovinian's mind.

"Not until I find that the system you are pursuing is according to God's way, and that I can thereby promote His honour and glory," was the answer.

"Alas, alas!" exclaimed the anchorite, as Jovinian and his attendant rode off; "you will never gain heaven if you thus refuse our way of seeking it."

Jovinian made no reply; arguments were useless with one who appeared little better than a madman.

(To be concluded.)

## The Facts About Egypt.

Dr. Joseph P. Thompson gives in the *Bibliotheca Sacra* a resume of what he regards as actually settled facts in Egyptian history, as follows:

"1. The hieroglyphics are of a mixed character, partly pictorial, partly phonetic; the pictorial signs being divided into special and general, the phonetic into alphabetic and syllabic. The scheme of interpretation based upon this discovery of Champollion le Jeune, in 1823, is confirmed beyond question by the bilingual 'Tablet of Canopus,' discovered in 1866. The mode of decipherment being thus conclusively established, the interpretation of hieroglyphic records and inscriptions is simply a matter of patience and detail. 'So great has been the progress made that the purport of all texts, and the entire translation of most, is no longer an object of insurmountable difficulty.'

"2. Menes is an historical person, the first known king of Egypt; that is, he appears not only in traditions and legends, but upon the monuments in dry chronological tables, heading the list of kings. Hence, it is evident that the Egyptians regarded him as a real person, distinctly dividing the historical from the mythological, the human from the divine. These stone records give Menes a more certain place in history than can be claimed for Arthur of Britain.

"3. The great Pyramid dates from the Fourth Dynasty, as is proved by the names found in its inner chambers, and is an imperishable monument of the strength and grandeur of Egypt in that remote antiquity, and within so short a period, say three or four hundred years, after the consolidation of the kingdom by Menes.

"4. The dynasties of Manetho were for the most part consecutive. And, though it is still an open question whether some dynasties were not contemporaneous, all Egyptologists agree in recognizing them as representing strata of time. The two lists of the First Pharaohs, found in the temple of Abydos; the list found at Sakkarah; and a fourth, in a private tomb at Thebes, show conclusively that Manetho's lists must

have been compiled from records and monuments which, in his time, were recorded as chronological lists of consecutive dynasties. True or false, this was the notion the Egyptians had of their own royal succession. The question of time—that is, of the duration of these dynasties—in the absence of conclusive dates, is quite distinct from the fact of chronological order, though the order of succession furnishes a proximate rule for the computation of time.

"More weighty even than these monumental lists in evidence of consecutive dynasties is the fact that memorials of kings whose capital was in Upper Egypt have been found in Lower Egypt, and vice versa.

"5. Lower Egypt was invaded and conquered by roving tribes from the east—the Hyksos, or Shepherds of Manetho—who for centuries maintained their dominion in the Delta and broke the continuity of the Egyptian empire. These shepherd kings were at last expelled by Aahmes, or Amasis I., and with them a promiscuous host, 'a mixed multitude,' contemptuously described as the 'plagues' or 'lepers.'

"The Eighteenth Dynasty, which began with Aahmes, lifted Egypt to the height of splendor at home and a power abroad. Under Thothmes III., the conquests of Egypt extended to Nineveh and Babylon in the east, to Nubia in the south, and to the islands of the Mediterranean in the north and west. The glory of Thothmes was subsequently rivalled by that of Ramses II. of the Nineteenth Dynasty, the Sesostris of the Greeks.

"There are important synchronisms with Syria and Persia in the later period of the Egyptian empire, which serve as guides to the chronology of the Egyptian kings.

"Every point stated in the above specifications is distinctly supported by the monuments and records of Egypt, and it will at once be seen that these furnish a good backbone of chronology and a tolerably well articulated skeleton of history. But when we attempt to construct the body with form, organs, integuments, life, the real difficulty begins.

"The following are the principal dates, B.C., to which German Egyptologists have assigned the beginning of the Egyptian kingdom: Boock, 5702; Unger, 5618; Brugsch, 4455; Lauth, 4167; Lepsius, 3896; Bunsen, 3628—a difference of two thousand and seventy-nine years. And, be it remembered, in the first eighteen dynasties not one solitary date has been fixed with absolute certainty as a point for evolving the chronology of the period.

"It is a great advance toward historical certainty to have fixed with so much definiteness the names of the kings of Egypt and the order of their succession. What is yet wanting is the date of the accession of some of the leading Pharaohs of the olden time. This once made sure, it may be possible to frame a chronology of Egypt that shall elucidate or rectify the chronology of the Hebrews.

"It is another gain for historical truth that the dominion of the Hyksos in the eastern delta is established by contemporary monuments, and the era of their expulsion is celebrated in a hymn of triumph. But the origin of these invaders and the dates of their coming and going are still involved in mystery. These *Shasu* are not merely shepherds, but nomads, the crossers of the desert, the wanderers of the world, or pillagers, the tribes that migrated from place to place. The advanced guards of Asia carry Egypt by storm. The attempt to connect the Hebrews with these 'shepherds,' and the Exodus with their expulsion, has not proved successful. The discovery of the Hebrews under the name of *Aperiu* on the monuments is brought in question by the subsequent finding of *Aperiu* on monuments much earlier, and also much later than the reign of Ramses II., to which the Exodus is usually assigned. It is not unlikely, however, that in Egypt as in Babylon, some of the Hebrews chose to remain after the great body of the people had departed.

"Dr. Brugsch revives the theory of the Exodus but he propounded at the Congress of Orientalists in London. He brings nothing new in the way of argument or evidence; and as yet he has not won a single Egyptologist of note to a theory which demands so many conjectures in geography and such fanciful analogies in philology."

## Tact in Visitation.

While Dr. Guthrie's parish was carefully visited by the parochial agency apart from the minister, he was also himself diligent in visiting; and in no field of labor was his tact more apparent than in this work of visitation. He was quite equal to any emergency. For example, one day when visiting, he came to the door of an Irish peasant, who was determined that the doctor should not enter his house. "You cannot come in here," said he; "you're not needed nor wanted." "My friend," said the doctor, "I'm only visiting round my parish to become acquainted with my people, and have called on you—only as a pariahoner." "It don't matter," said Paddy, "y'r shan't come in here; and with that lifting the poker, he said, "If yer come in here I'll knock yer down." Most men would have retired, or tried to reason; the doctor did neither, but drawing himself up to his full height, and looking the Irishman fair in the face, he said, "Come now, that's too bad! would you strike a man unarmed? Had me the tongue, and then we will be on equal terms." The man looked at him for a little in great amazement, and then said, "Och sure, yer a quare man for a minister I come inside;" and, feeling rather ashamed of his conduct, he laid down the poker. The doctor entered and talked, as he could so well do, in a way both so entertaining and so instructive as to win the admiration of the man, so that when he arose to go, Paddy shook his hand warmly and said, "Be sure, sir, don't pass my door without giving me a call." It will not be wondered at that a man who could thus break down the opposition of an enemy, should have been respected and loved by many a warm heart, and have found few homes in his parish where his visits were unwelcome.

## Scientific and Useful.

The secret of preserving eggs is in excluding the air and sealing the pores of the shell. This may be done by dipping the eggs in melted tallow and afterward packing them in bran, layer upon layer, covering the uppermost well with bran. Or salt may be used instead of bran; or water saturated with lime and salt is also good. An English lady, an experienced poultry-breeder, has preserved eggs in this solution, keeping them for several years, without a single failure.

Use great care in picking apples from the trees, and when transferring them from the basket to the barrel handle them like eggs. Get the best granulated sugar barrels to keep them in, and when the barrels are full cover them with a thick paper, to keep them from the air. Then with a barrel-header press the heads in, and keep them out of the cellar as late as you can without having them freeze. Put them in the driest and coolest part of the cellar, and raise them from the ground three feet or more on skids; and do not open or disturb them until they are wanted for use. If exposed to the air, by opening the barrels to pick them over, some of the apples will rot and others will wither.

An orchard of Northern Spy apples covers about four acres and is a hog and sheep pasture. It is well seeded in grass, yields a great deal of pasture, and is the first orchard that we have seen this year with anything like a crop of apples. Two years ago we saw it, and it was heavily loaded with apples. Last year Mr. H. said it bore a light crop; and this year about two-thirds of the trees, we should think, are fairly filled with good apples, some of them loaded. In addition to the droppings of the sheep and swine, a little manure is scattered over the surface annually. The branches show a full annual growth of wood and the foliage is dark and luxuriant. This orchard would seem to afford one evidence that plowing is not essential to the growth of wood or production of fruit.—*Rural Home*.

## OIL MARKS,

and marks where people have rested their heads, can be taken out of wall paper by mixing pipe clay with water to the consistency of cream, laying it on the spot, and letting it remain till the following day, when it may be easily removed with a pen-knife or brush.

## MEAT BOILED

for table use should be plunged at once into boiling water, as the heat contracts the outer surface and coagulates the albumen, thus preventing the escape of the juices. Prepared for stock or broth, it should be placed on the fire in cold water, as then the unconfined juices are free to pass into the liquor surrounding it.

## THE STOPPAGE OF THE EARTH'S MOTION.

Professor Tyndall says "that the shock which would be created were the motion of the earth to cease would be sufficient not only to set the whole earth on fire and melt it, but also to convert it into a whole mass of vapor. The heat would be equal to that derived from the combustion of fourteen globes of coal, each equal to the earth in magnitude. And if after the stoppage of its motion the earth should fall into the sun, as it assuredly would, the amount of heat generated by the blow of contact with the sun would be equal to that developed by the combustion of 5,600 worlds of solid carbon."

## BAKED APPLES.

This is a very healthful dish and may be made a very enticing one. Pare and core large, juicy apples, but do not break them in pieces; fill the centres with sugar, a little lemon juice, and a thin bit of the yellow part of the lemon rind; put a clove in each apple; lay them in a pan with a little water in the bottom; sprinkle sugar on the tops and bake. Baste them often, and when done set away to cool. Put them on ice if you can; the colder they are the better. Whip cream and spread over them thickly; send powdered sugar around with them. If you live in the city content yourself by serving the apples with rich milk and sugar, or a boiled custard may be poured over them.

## HOW TO TAKE CARE OF BROOMS.

It is a little matter, but the proper care of the broom is one of the small economies that pay not only in the saving of money, but more largely in comfort. A broom that stands, when not in use, upon the brush part, very soon squats into a one-sided shape, and is very apt to fall down and get under foot. A string or screw-eye in the handle, to hang the broom by, is often in the way of the hand when sweeping. So unsatisfactory are the usual ways of disposing of a broom, that the inventive Yankee has taken up the matter, and patented broom holders are offered for sale to housekeepers. But one need not wait for the vendor of the "Patent Broom-holder" to come along; just put two wooden pins into the wall about two inches apart, to admit the handle between, and allow the broom part to rest upon them, and you will not need to buy, as you have as good a broom-holder as can be invented.

## CURE FOR BURNS OR SCALDS.

First apply sweet oil freely, and then saturate it with whiting. In the absence of medicinal aid, to adapt the nature of the application to the kind and degree of the injury from the burn, the above will be found very useful, as it effectually excludes the air, and at the same time affords a soft covering—the chief point in the treatment of burns. It answers the same purpose in these respects as common white paint, which is sometimes employed, without the same risk of danger from absorption. Or the following method may be tried:—Let the clothes be taken off with great care and tenderness, and then apply spirits of turpentine or lay on a thick plaster of fresh yeast, renewing it as often as it becomes hot or dry; or dash the part with cold water in which some yeast has been stirred, or with vinegar, or with strong brine, or with the liquid which runs from potatoes, sliced thin and sprinkled with salt; or cut a large cucumber in slices, and lay it on the part. A good remedy for burns is a strong solution of Epsom salts in water. It not only relieves pain, but helps to heal the wounds.