

Shall I follow up this narrative with any other appeal than the record makes? In the recital I have not mentioned the mother of this ruined boy—for the history as I found it did not allude to her, and I presume that she died in his infancy. This may be one reason for the excessive loveliness which Mr. Wilson, in his life of loneliness, felt for his only son. But mothers are more apt to indulge their children than fathers are, and therefore the lesson of this thrilling fact should come with force to their souls. It inculcates this great truth, that parental authority must be established early, and faithfully maintained so long as the child is under the paternal roof. AT ALL HAZARDS this point must be gained, and, once gained, it should never be lost. Not that I would inculcate a Roman austerity—there are means by which the victory over a child may be won, without teaching it to regard a parent as a tyrant—but I mean to say, the child must learn that the will of the parent is *supreme law*. It is a sad mistake of many, that children will not love those who restrain and thwart them. Children are reasonable beings, and ought to be treated as such. It is at the peril of his present and future and eternal happiness, that you allow your child for *once* to have his own way in opposition to your expressed will. I know it is not well to seek occasions for a controversy, but when you have given a command, every motive of hope and fear urges you to insist on its implicit obedience.

Where one child has had his affections alienated by severity, hundreds have been spoiled for this and the world to come by weak indulgence. All the teaching of inspiration, all the counsels of wisdom, all the lessons of experience combine to inculcate this great truth: "ungoverned children generally make lawless men." "Had you governed me when a boy," said John, "I should not have robbed you when I am a man."—*Rev. S. I. Prime.*

ARCHITECTURE OF THE HEAVENS.

[CONCLUDED.]

REFLECT for a moment upon the amazing extent to which we are enabled, with the aid of a telescope, to penetrate the depth of the stellar space, so as to pick up and examine a single star, 192 times further than the remotest which can be seen by the naked eye! or such, that light must occupy more than 12,000 years in coming to us! And does this fix the limit to creation? Can it be believed that at this distance, inconceivable as it is, we have reached a point beyond which there is *nothing*, and where the wearied energies of creative power could do no more?—Have your eyes beheld the last solitary orb, situated on the very verge of creation, and looking into the awful vacancy which stretches onward to absolute infinity beyond it? This we should hardly be persuaded to admit, much less to assert, even though our vision could go no further. But we are not left in doubt on this point. The spots of diffused nebulous light which are thickly scattered in many parts of the heavens have been examined. Some of them were revolvable into stars, with the use of the lower powers of telescope. Others, which the lower powers could not resolve, yielded to the higher. And thus, using powers which varied from 400 to over 6000, it was found that the higher the power the greater the number of those faintly shining spots which were resolved into distinct stars. It is computed that many of these nebulous clusters must contain at least *twenty thousand stars*, in a space not more than *one-tenth* of that covered by the moon's disc. Then, besides these resolvable clusters, there are very many others, which as yet remain irresolvable. After many efforts to determine the reach of his instrument, Herschel conclu-

ded that with its highest powers, "he could descry a cluster of 5000 individuals, were it situated *three hundred thousand times deeper in space than Sirius probably is.*" Light from such a cluster must have occupied at least *one million of years in coming to us!* Is this possible? Does it contradict any known law of the system? Does it conflict with any of the analogies which we are able to trace in the physical universe? Startling and incredible as this conclusion may at first appear, no astronomer would have the hardihood to pronounce it impossible. Nay, further; every sound mind would doubtless admit the separate probability of every step in the chain of evidence upon which it depends. It is clearly possible, then, that Herschel, on some clear evening when the starry firmament was rejoicing in its utmost splendor, may have caught glimpses of light which *ten thousand centuries* had only sufficed to transmit from its remote origin to your system? We say nothing of the bearing of this fact, such allowing it to be, upon the chronology of the creation. We regard it merely as illustrative of the *vastness* of the material universe. And in what commanding tone does it speak to us of the all-pervading presence and the ineffable glory of that Being, who, from his lofty throne, looks down upon his vast domain, this boundless range of worlds, and covers them all with the shadows of his wing!

How impressive are the teachings of science? And how evanescent are the days and years, and ages of man's chronology, compared with the prolonged annals of the skies! And how ennobling is the thought that the being of an hour, whose life is precarious as the tempest's breath, should be able thus by the aid of the science to surmount the heavens, wander among the stars, and note those vast cycles by which alone the ages of eternity are shadowed forth! Surely, the deep impress of immortality is upon the spirit of man!—*Athenaeum for July.*

A CHAPTER OF DEFINITIONS.

FOREIGN words, and words of a technical meaning, must often occur in missionary journals. A knowledge of these will add much to the distinctness and consequently to the interest of the information communicated. An occasional chapter of definitions may therefore be useful to the readers of the Dayspring.

Bungalow.—A building or place of shelter, open on one or more of its sides, and so slightly constructed as scarcely to merit the appellation of a house.

Dragoman.—The men employed as secretaries and interpreters to foreign ministers and consuls in Turkey, Asia and Africa, are designated by this term. It is applied sometimes to a higher class of servants and messengers.

Emir.—This is a title of dignity and of office among the Turks. The word literally signifies a *prince*. It is sometimes applied to the pashas and to the highest officers in the government. As used in missionary journals it mostly designates the governor of a province or city.

Fakeer.—A Mohammedan devotee, a religious mendicant.

Firman.—A royal order, or a passport.

Ghaut.—A pass through a mountain, but generally an extensive chain of hills. On the Ganges, a landing place or stairs, which lead down to the river.

Lac.—One hundred thousand, a lack of rupees, 100,000 rupees.

Khan.—This is the name of an officer in Persia; it nearly answers to the term governor. There are khans of provinces, counties and cities. It also designates a building used as a public inn, sometimes inhabited by a keeper, and sometimes not.

Junple.—Forests of trees and shrubs. In Bengal the word is also applied to tracts of long grass, which grows to an extraordinary height in uncultivated parts of the country.

Kishik.—Title of a Mohammedan priest.

Pagoda.—A Hindoo temple; also in the Madras presidency a gold coin, worth about one dollar and eighty-five cents.

Pandit.—A learned Brahmin; an interpreter of Hindoo law; the missionaries designate by this name those whom they employ to teach them the native languages.

Sahib.—A respectful appellation in Hindoostan, literally *lord*, or *master*.

Shastras.—Sacred books, or any book of instruction, particularly such as contain revealed ordinances.

Sheikh.—Among the Druses it designates the head of a family or clan, a sort of feudal chief. The name is sometimes applied to the head man of a village, and more loosely like the title of esquire.

Tank.—An artificial pond or lake, or excavation, for holding water, built round with stone, with steps leading down into it. They vary from a few feet to a mile in length.

Tabu.—This means prohibition. It was a term of the ancient idolatry in the Sandwich Islands. The plate or thing tabued, could not be approached or touched.

Vartabed.—An Armenian monk in priest's orders.

The vartabed constitute the monastic priesthood, are always connected with convents.—*Dayspring.*

THE TRAVELLER.

DISCOVERY OF THE SOURCE OF THE NILE.

AT a quarter after one o'clock they passed the river Gometti, the boundary of the plain: they were now ascending a very steep and rugged mountain, the worst pass they had met on the whole journey. They had no other path but a road made by the sheep or the goats, which had no appearance of having been frequented by men; for it was broken, full of holes, and in other places obstructed with large stones that seemed to have been there since the creation. Besides this the whole was covered with thick wood, which often occupied the very edge of the precipices on which they stood, and they were everywhere stopped and entangled by that execrable thorn the kantuffa, and several other thorns and brambles nearly as inconvenient. Bruce ascended, however, with great alacrity, as he conceived he was surmounting the last difficulty of the many thousands he had been doomed to struggle with.

At three-quarters after one they arrived at the top of the mountain, from whence they had a distinct view of all the remaining territory of Sacala, the mountain of Geesh, and the Church of St. Michael Geesh. 'Immediately below us,' says Bruce, 'appeared the Nile itself, strangely diminished in size, and now only a brook that had scarcely water to turn a mill. I could not satiate myself with the sight, revolving in my mind all those classical prophecies that had given the Nile up to perpetual obscurity and concealment.' Bruce was roused from this reverie by an alarm that Woldo the guide was missing. The servants could not agree when they saw him last. Strates the Greek with another of the party were in the wood shooting, but they soon appeared without Woldo. They said that they had seen some enormous shaggy apes or baboons without tails, several of which were walking upright, and they, therefore, concluded, either these creatures had torn Woldo to pieces, or he was lagging behind for some purpose of treachery; however, while they were thus talking, Woldo was seen approaching, pretending to be very ill, and declaring he could go no farther. Bruce was at this moment occupied in sketching a yellow rose tree, several of which species were hanging over the river.

'The Nile,' he says, 'here is not four yards over, and not above four inches deep where we crossed; it was indeed become a very trifling brook, but ran swiftly over the bottom of small stones, with hard black rock appearing amongst them: it is at this place very easy to pass, and very limpid, but a little lower, full of inconsiderable falls; the ground rises gently from the river to the southward, full of small hills and eminences, which you ascend and descend almost imperceptibly. The day had been very hot for some hours, and my party were sitting in the shade of a grove of magnificent cedars, intermixed with some very large and beautiful cusso-trees, all in