The Provincial Wesleyan.

Published under the direction of the Wesleyan Methodist Conference of Eastern British America.

Volume XXV. HALIFAX, N. S., WEDNESDAY, AUGUST 13, 1873. Number 33

Religious Miscellany.

"TIRED, SO TIRED."

Tired, so tired!
Heart and soul and brain,
Utter the same sad plaint,
Feel the same dull, heavy pain;
Tired of the ceaseless struggle,
Of the everlasting strife,
Of the weary waiting and yearning
That the children of men call "life."
Tired of listening for voices
That never will come any more,
Waiting for the sound of footsteps,
That have passed to the other shore.
Weary of rejoicing and sorrowing,
Loving and hoping in vain,
Tired of endless striving,
For that which I never shall gain.
Weary of thinking, thinking.
O soul! wilt thou never cease?
Worn out, and tried, and weary,
Shalt thou never know peace
In heaven?
Ah! even that word,
Seems a meaningless one to-night,
Or it seemeth my tear-dimmed eyes
Could not bear heaven's glorious light;
That I'd weary of endless singing,
And my faltering, stammering tongue
Could not raise one "Hallelujah,"
Could not join the angels' song;
And amid the bliss of heaven,
The bright angelic throng,
I should be tired, weary,
And long to be alone.

Tired, so tired!
All earth takes up the sad refrain;
Tired, so tired!
Murmur the wind and rain.
Oh! for rest,
That heart, and brain, and will
Might cease their aching, thinking, working,
And be still.
Oblivion's sleep would be so sweet,
No more to know
Aught of life's yearnings, hopes or fear,
Its joys or woe.
A dreamless sleep, though ages past
Still to sleep on in perfect rest.
Eternal life. I know 'tis great,
But oh! to-night it seems a weight
My spirit cannot bear.
I cannot think of life without its strifes, its cares.
How can my soul live on,
And yet its suffering gone?
Eternal life! No, far more sweet
Is never ending, dreamless sleep,
And yet, O coward soul!
What dost thou say?
Would'st fling thy heritage,
Blood bought away?
Father, forgive; I know Thy word is true.
I do believe in heaven is perfect rest,
All sorrows cease;
Thy weary children there find perfect peace.
And yet, O God! forgive.
I know, but cannot feel,
Teach me to trust Thee more,
These wild thoughts still.

Tired, so tired!
Each thought comes with a throb of pain.
But another morn will come,
I shall be strong again;
This weakness, weariness will pass away.
God's word is sure, "Thy strength will be
Even as thy day."

To-morrow strength will come to meet life's toil;
Bravely bear sorrow's sting,
And immortality will seem
A glorious thing.

But not to-night. My tear-dimmed eyes,
Cannot pierce life's deep mysteries,
God's glorious purpose see;
Yet I do trust in Thee.
O God! thy suffering earth child keep;
Thou givest Thy beloved,
And I am weary, "sleep."

THE EXTENT TO WHICH FAITH IS LEGITIMATE IN PRAYER FOR THE SALVATION OF OTHERS.

From the Memoir of Elizabeth George.

By Rev. H. J. Piggott.

About this time, the subject of *faith* was much in Miss George's mind. In particular, the extent to which faith was legitimate in prayer for the salvation of others, occasioned her much thought and perplexity. She read in her Bible, "What things soever ye desire when ye pray, believe that ye receive them." Did this, or did it not, make it incumbent upon her, in interceding for the conversion of others, to believe absolutely the thing would be done? She came to the conclusion that it did; and that if she could only strongly and perseveringly maintain such faith, in every case, however seemingly impracticable, she should see the desire of her heart. In a letter to a friend, bearing date Nov. 26th, she asks: "In praying for the pardon or full salvation of a person, may I believe that the Lord will do the work *instantly*, or that He will do it some time. Mark xi. 24 means, 'Believe that ye do now receive.' I can believe thus for myself; but may I for another? Is Jesus bound to do the work, if I do my part aright, namely, *believe*?" Here she assumes it as certain that the thing will be done: the only question she considers as open respects the *time*.

These sentiments go a little further than either revelation or reason will warrant. It is true that there have been multitudes of instances in which intercessory prayer has been crowned with success. There are few earnest Christians who could not tell of friends and neighbors, on whose behalf they had long wrestled with God, and who, though for a while stubbornly resistant to all spiritual influences, at length relented, yielded, and joined them as fellow-wayfarers in the path to heaven. And these numerous instances of success supply the basis for a strong *probability* that in each like case prayer shall have a like prevalence. Yet it is not to be forgotten that the strong cries and tears of pious and pitying friends have sometimes *not* availed to storm the obstinate ungodliness of the sinner. One thing only is certain, that our prayers shall secure to those for whom we pray large accessions of spiritual power. For the sake of our intercessions, God will show towards them a more pitying forbearance; will surround them with outward circumstances more conducive to piety; and will ply them with more powerful and long-continued spiritual influences. This assurance our *faith* may grasp strongly; and beyond this there is, for the encouragement of our *hope*, the high probability that these influences will sooner or later, heave down resistance. But to affirm that certainly in every case, provided only that prayer be importunate, and faith unshrinking, resistance shall be overborne, would be to make an assertion inconsistent with fact, reason and Scripture. With *fact*; for Paul mourned vainly over undecided Agrippas and disorderly walkers; and there was a Judas among the friends of the Son of Man. With *reason*; for for such a sentiment is irreconcilable with human free agency, making one man's faith and earnestness absolutely determine another's salvation. With *Scripture*; for, in the case of the nearest relationships, the Apostle puts it as a matter of hope only, not of certainty, that the patient devotion of the believer shall subdue the resistance of the unbeliever. "For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?"

Miss George, then was in error in endeavoring to believe, as if it were absolute assurance, that each soul she prayed for would ultimately be saved. The "all things whatsoever" of the promise are limited by necessary qualifications, which she overlooked. That the Spirit of God would powerfully influence the subjects of her intercessions, it was at once her right and duty to believe; that those influences would sooner or later prevail, presented itself indeed as a strong probability, but no more,—a stimulus to hope, not a guarantee to faith. Had she thought correctly on this subject, she would have been saved much of the depression and self-reproach which occasionally she fell into, when her prayers and efforts met with apparent ill-success.

The following remarks on the subject of ministerial power, occurring in Mr. Arthur's "Tongue of Fire," appear pertinent to the subject in question:—"When we speak of ministerial power, we are never to be understood as implying that any amount of power in the minister will *necessarily* subdue his hearers. What may be fully relied upon as the result of power dwelling in the minister, is, that he will make every hearer feel that a spiritual power is grappling with him, and bringing him either to yield to the voice that warns him, or set up a conscious resistance. 'Almost thou persuadest me,' is the language of one who can scarcely prevent himself from yielding to the force that is impelling him towards Christ. Felix trembled, and said, 'Go thy way for this time; when I have a convenient season, I will call for thee.' Here is a man consciously under the impulse of a power which is urging him to a result that he dreads; and, to escape its influence, he adopts the ordinary plan of 'putting off for a while.' But the very awakening of this conscious resistance, the setting up of this struggle in the breasts of men, is in itself a proof of power; and he who can do this, although he will have his Agrippas and Felixes over whom to mourn, will undoubtedly have numbers of others over whom to rejoice."

TO YOUNG MEN SEEKING SUCCESS.

Robt. Allyn, D. D.

"Are you sure you have ground your scythe so that it is sharp?" The question was put to a farmer's boy, in old Connecticut, who was learning to grind his scythe, one June morning, preparatory to mowing. The reply was, "Yes." But as soon as the boy comprehended the import of the tone in the voice of the father, he hesitated and said, "I reckon so, and if I haven't ground it very well, I can make it by whetting."

"Here, let me see," and suiting the action to the word he examined very carefully, and ordered the scythe to be "ground to an edge."

"Now, Robert," continued he, "remember, no man ever lost time in work by grinding his tools well; nor on a journey by feeding and currying his horse carefully," and a couple of years later he would have added, "nor lost an opportunity in business by praying before he began."

I had never heard this sentiment before to remember it, and as I carefully ground that scythe in the gray light of the coming sun, I pondered the meaning of it as carefully as I performed the work. Often afterward I heard both the father and mother utter the same words, till I came to know they had formed these into one of their maxims, and had set them up in their memories as admonitions for themselves and others in the conduct of life.

Since I have been a teacher of youth—for the whole of a generation, indeed for a half of the years allotted to man—I have had frequent occasions to recall and to profit by the maxim of my father; and many of my pupils will probably smile to hear me quote it now, for they too will recollect my mannerisms in connection with the lectures to which it formed the text. Never mind all this.

I simply want to speak to a larger audience than any my numerous school rooms have ever contained—to the young women within the Church, and to those outside the Church too, who are aspiring to be noble and to do brave deeds in their lives. I desire to say in the spirit of the maxim: Do not enter upon the life work without a careful preparation. This is different from exhorting you to go through college. Very far from it. Some of the least prepared, most deficient, utterly helpless creatures I ever saw were college graduates of both sexes. Instead of a college education—as we call it—always fitting a person for the duty of his station, it many times, through the fault of college officers or college students, tends to the exact opposite, and, by fostering reliance on books and on teachers, by encouraging deception and mendicity, by prompting to hurry over and half-do the prescribed tasks, it may destroy rather than strengthen character. I know a young man of good morals, saving in this one thing, who traveled so rapidly over his college course as never to read a lesson more than once, and often he read less than half of a book, yet who, by a shrewdness in anticipating the answer to his teacher's question, and by an unenviable ready use of words, was able to maintain, at least, a medium reputation for scholarship and to graduate with credit; yet he was so completely spoiled by the process that he has been a total failure in all he has been persuaded to undertake. He found half-learning would carry him along in college; why not half-doing, and even less, carry him along in the world? I know other young men who in college acquired habits of luxury and even lust, which have destroyed all prospects of success in any calling. I know a young woman educated in one of the best colleges, who has become too refined for the kitchen, too sentimental for religious duty, too aristocratic to be a mother, and too intellectual (?) to be a housekeeper. She is a "visitor," as one might say, by profession, and is almost as much dreaded as certain nameless other pests in households.

These are not legitimate results of college training. In fact they simply illustrate the want of it; for training may be as easily neglected in colleges as in families. And students may just as certainly escape an education at college as they can escape discipline in the great school of life. So while it is said that collegiate education is not necessarily a complete preparation for life's duties, let it be affirmed that it is oftener improved than any other training. This is not the place nor the time to argue this point and maintain it by facts and reasons. The purpose now is to emphasize the necessity for preparation in every work of life.

2. Look at some analogies. Where does a crop or a tree best grow; in a soil unplowed, unpulverized, undrained, or in one thorough loosened, manured, drained moistened and cared for? Which piece of timber serves best the wheelwright's or joiners's, or cabinet maker's uses; that which has been well seasoned and fit to be polished, or that which is green and rough? Which horse is the best roadster or racer; that which had been well fed and groomed and practiced by work, or the starved and neglected and unused and perhaps the pampered one? Which man is the best gymnast; he who has taken time to swing the dumbells and pull the weights and use the turning-pole, or he who studies book a little, and then works with aimless violence.

In life it is mind which gives success, but not mere mind undisciplined and uninformed. Many a giant in body is easily overcome by Lilliputian quickness. The agility of David and the trained accuracy of his arm in the use of the simple sling, were more than a match for the huge bulk and glittering armor and fiery spear of Goliath. It is accurate thinking which wins anywhere if accompanied by trained and prompt energy. But accuracy is by no means an innate characteristic of our race. What an awkward creature is the little child when it takes anything in its untrained hand! How it overreaches and underreaches! In fact how it fails to see truly, and it learns to do how slowly and imperfectly! How long does it take a carpenter's apprentice to learn to hit a nail on the head, or make a straight edge! Why? Because all need preparation, and this is a fruit of long and patient practice.

2. Look now at examples in the several callings of life. What is it which enables one farmer to grow rich while another remains poor? The first discriminates accurately the quantities of his fields or animals, and adapts manures and culture, food and attention to each according to its necessities. He economizes or lavishes at the proper point and prevents waste every where. The other works without plan and ceases to work without system. In short the one thinks the other does not. This one prepares himself and his business, the other does neither. Two builders with equal industry and frugality, and yet the one will be a millionaire and the other a chronic bankrupt. Why? The margin of profits in the case of the first shall be chiefly found in the fact that he studies to cut his lumber and arrange his workmen so that there is small waste of material and little loss of time. He prepares everything in his own mind first and brings the scattered thought to a focus. The margin of loss in the other case is in the waste thrown from the shop door and in the straggling order of his gangs of men. Whence came gains which made the Lawrences the merchant princes of Boston? Not from doubtful speculations, but from careful calculations of differences between buying at a shilling, paid within a month and selling at a shilling in hand, and watching lest the fingers should slip the wrong way in measuring. How did Peabody provide the millions to commence and sustain his astonishing charities? Certainly not by embezzling the funds deposited in his bank, nor by grasping at usurous interests, but by shrewdly taking advantage of bonds and stocks, which, if bought to-day, would appreciate to-day, would appreciate to-morrow the hundredth part of one per cent. How does the skillful lawyer gain his client's cause? Not often by flights of eloquence in imitation of Domosthenes or Patrick Henry, but by diligently weighing facts and rightly making inferences therefrom, and then by matching every fact and inference by the exact word. He thus compels the judge and jury to see the minutest distinctions and by this carries their judgement and win's the verdict. So of the orator on the platform or in the pulpit. It is not altogether the ideas—whether new or old—which he brings forward, but the order in which pains-taking study arranges them, the armor of logic which he provides for them, and the enthusiasm of rhetoric with which he imbues and clothes them, as he finds word's to be body and wings for his thought.

What does all this demand? Is it not preparation, and that of the vastest and most specific sort? How is a young man or a young woman to succeed without this?

3. Observe the nature of this preparation. Why it is only making ready in two directions or possibly in three. It provides material to use in the conduct of life; it sharpens or fits the implements by which that material is to be shaped and worked into the structure of success; and it hardens and trains, disciplines and adapts, the nature to the part it is to accomplish in working with the proper implements upon the material collected. But preparation in all these cases is not only a matter and work of study but largely of time also. No one can spring at once to success. The tree grows fit for its purposes how slowly, and if you attempt to use it too soon it is a loss. It you send a minister, unfurnished in mind, untrained in the habits of study, undeveloped and unstable in character, how is he to know his whole duty and how to perform it? As well expect the annual rush of the marsh to take the place of the oak in the keel of the ship, and guide the precious fruits of the Indies safe over the tropic seas. If young men and young women would be successful, that is, if they would be fit to secure the ends of their own existence, and to aid in promoting the interests of others, they must be willing to take time for so noble a work.

POWER OF PATIENCE.

"The patient in spirit is better than the proud in proud in spirit."—Eccles. 7 : 8.

The lion was caught in the toils of the hunter. The more he tugged, the more his feet got entangled; when a little mouse heard his roaring, and said if his majesty would not hurt him he thought he could release him. At first the king of beasts took no notice of such a contemptible ally; but at last, like other proud spirits in trouble, he allowed his tiny friend to do as he pleased. So, one by one, the mouse nibbled through the cords, till he had set free first one foot and then another, and then all four, and with a growl of hearty gratitude, the king of the forest acknowledged that the patient spirit, is sometimes stronger than the proud in spirit. And it is beautiful to see how, when some sturdy nature is involved in perplexity, and by its violence and vociferation is only wasting its strength without forwarding its escape; there will come in some timely sympathizer, mild and gentle, and will suggest the simple extrication, or by soothing vehemence down into its tranquility, will set him on the way to effect his self deliverance. Even so, all through the range of philanthropy, patience is power. It is not the water spout, but the nightly dew which freshens vegetation. They are not the flashes of lightning which mature our harvests, but the daily sunbeams, and that quiet electricity which thrills in atoms and which flushes in every ripening ear. Niagara in all its thunder fetches no fertility; but the Nile, coming without observation, with noiseless fatness overflows, and from under the retiring flood Egypt looks up again a garden of golden corn. The world is the better for its moral cataracts, and its spiritual thunderbolt; but the influences which do the world's great work—which freshen and fertilize it, and which are maturing its harvests for the garner of glory, are not the proud and potent spirits, but the patient and the persevering, they are not the noisy and startling phenomena, but the steady and silent operations. They are the Sunday-Schools which line upon line repeat the Gospel lesson and keep alive in our youthful millions some fear of God. They are good and loving mothers who begin with cradle hymns, and who try to make the sweet story of Jesus as dear and as memorable as their own kind voices. They are the weekly Sabbaths, which sottly overflow the land and which when they ebb again leave everywhere the freshness and the fertilizing elements conveyed in their heaven descending tide.

Patience is power. In a thirsty land one farmer digs a pit, and as no water fills it he opens another, and as that also continues like the well in Dothan, dry, he commences a third in a spot more promising, and a fourth, and many more, till he has tried all his territory without success, and then, chafed and chagrined, he abandons all effort in despair. His neighbor chooses a spot and begins. No water flows, but he is not discouraged. The spade and the mattock he exchanges for the drill and auger; and after hammering through the flinty rocks for days and weeks, at last the long sought fountain gushes, and at this threshhold he secures a perennial spring, which neither feels the Summer's draught nor dreads the Winter's cold. And so, on behalf of some right object one man is anxious to enlist the feeling of humanity; and he brings his project before one influential mind after another, and he is mortified to find how drily it is received by this celebrated philanthropist, and how many difficulties are started by another—till he is ready to declare that benevolence is all a sham and every patriot a hypocrite. But strong in faith and patience, another takes the artesian auger. He knows that deep under our hard humanity there are tender feelings and kind sympathies. Or if it be the church on which he seeks to operate, he knows that under all its callousness and formalism there circulates a conscience—there flows a fresh current of principle and love fed from the crystal river, and he is resolved to reach it. He takes the artesian auger. "One thing I do." Preserving his temper amid all rebuffs, and preserving amidst all impediments, he keeps urging this one object—and at last the vein is struck—the fountain flows. Charles sees the Bible Society organised, and Carey is sent to India. Raikes set his Sabbath school agoing, and Naismith the City Mission. Sadler sees infant emancipation become a popular movement, and Agnew finds the church at last aroused to the claims of the Sabbath day.—*Rev. James Hamilton, D.D.*

THE HELMSMAN.

A calculation has been made that in England and Scotland alone, there are preached every Sunday no fewer than 76,000 sermons, which makes a total for the year of four millions. What an immense number does this seem! And how much of it appears to be labour in vain? We can perceive no greater change in the world produced by this preaching. Some souls are indeed continually being brought through this divinely appointed agency to repentance of sin and faith in Christ, and are thus made heirs of of everlasting life; but comparatively few sermons are directly followed by this happy result. Are the rest then useless? No! Not a single effort of this kind can be thrown away.

Take notice of a pilot who is steering a vessel into port. He has his hands constantly on the wheel, and from time to time he turns it rapidly, especially when the waves are rough, and the wind is high and contrary, so that the ship is obliged to beat her way into port; then you will see him continually at work, turning his helm first in one direction, then in another.

An ignorant person might suppose that the vessel must be ever changing her course; but observation would teach him that instead of causing this effect, the movements of the helmsman are for keeping her steady in a straight course. If the pilot held the rudder stationary the ship would soon swerve from the right direction, lose all her headway, and be in danger of capsizing and sinking in the deep. The preacher is like the helmsman. He is ever admonishing, now on one subject, now on another. The world keeps on much as before; but without the ministrations of the pulpit, it would soon lose the progress it has made, and instead of reaching the port of heaven, sink in the abyss of everlasting ruin.

General Miscellany.

SIR SAMUEL BAKER.

SOME ACCOUNT OF WHAT THE ENGLISH EXPLORER HAS ACCOMPLISHED.

A despatch from Khartoum, by the way of Alexandria, dated July 6, appears in the London Daily *Telegraph* of July 8. It is as follows:—

I hasten to communicate to you facts of the highest importance and interest in connection with the expeditions of Sir Samuel Baker, who has reached this place from the Lake regions and the far south. On Sunday, the 29th of June, the English pasha arrived at Khartoum, accompanied by lady Baker, his nephew Lieutenant Baker, and seven English engineers, besides his personal attendants. They had travelled hither from Gondokora, using one of the steamers which had been taken up country for the navigation of the lakes, and occupying a period of thirty-two days for the journey. Baker has accomplished even more than was expected of him. He has penetrated as far southward as Mosindi, which is a point near the head villages of the Chiefs Kabriki and Kamrasi. On reaching this place the pasha found that the ivory and slave traders had spread all kinds of evil rumours about the expeditions, inflaming the native tribes against it. Kabriki had been informed by them that Baker Pasha was coming at the head of an Egyptain army to take forcible possession of his country, and annex it to Egypt, with the view of exacting heavy taxes and tributes, and and carrying away the people. It was accordly agreed, between the traders and the negro chiefs to murder Baker if possible, and by every means to prevent the progress of the Egyptain soldiers. Shortly after the arrival of the Pasha with a portion of his troops at Mosindi, Kabriki, following an African custom, sent ten jars of pombe—a beverage resembling beer—to the strangers. This liquor was heavily charged with poison, and all those solders who partook of it were suddenly seized with frightful symptoms, and soon fell to the earth insensible and apparently lifeless. By administering strong antidotes the poison was neutralized in every case, and no lives were lost. Baker then despatched some of his officers as messengers to demand why the poisoned beer had been sent into his camp; but as soon as they entered the negro village Kabriki ordered them to be killed, and they were all immediately murdered in cold blood. War was then proclaimed, the chief beating his great drums and ordering a levy of 10,000 warriors. A large body of these attacked the Pasha, who had only a hundred odd Egyptain troops with him. These men were all greatly fatigued with a long journey into the interior, and some of them were suffering from the poisoned drink. Baker was, therefore, compelled to beat a hasty retreat before the swarms of enemies assailing him, and be retired after burning his camp and heavy baggage. During seven days of great danger and great hardship the backward march of the Egyptians was sorely harrassed, and as many as thirty men were left dead on the route. At the end of this perilous week the English Pasha came to the Province of Rewinka, a chief hostile to Kabriki, and welcome assistance was then obtained. The pursuit had been already abandoned; but, with a view to punish Habriki, it was arranged that Rewinka should supply 2,000 armed men, and that these, with thirty picked Egyptain soldiers, should return toward Mosindi and do their best to take and kill the treacherous negro. Baker promised that if this expedition were successful Rewinka should be appointed governor of his own and Kobriki's district in the name of Viceroy of Egypt. With the remainder of his force the Pasha then returned northward down the Fatiko; but on reaching a place called Lazarita (?) he and his men were unexpectedly fired upon from the houses of slave traders there. Thirty of Baker's treached themselves until assistance could be obtained, and then issued from their entrenchments, to attack the traders, who held a strong position in dense thickets of reeds. The attack was very successful, the reed-beds were taken by storm, and 140 of the slaver's party were slain, many prisioners being also captured, while the remainder fled inland. The captives, in explanation of the attack made upon Sir Samuel's command, said that the orders of their masters and of the chiefs friendly to them were to kill "the Nazarene"—meaning Baker—where ever and whenever they could. They all confirmed this declaration, which was drawn up from their own mouths, signed and sealed by each, and then, forwarded to the Government of Soudan, at Khartoum, as a documentary proof of the malignancy of these slave-hunting merchants. This chastisement cleared the whole country about Gondekoro and down to-wards Rewinka's territory. After a period of repose, which was imperatively needed, Baker commenced systematically to organize the districts which were in his possession. He made Fatiko the chief town of the new territory, and appointed superintendents at the other stations. Before long the natives settled down wonderfully well under the new Government, and appeared exceedingly satisfied with the safety and quiet which it afforded. The light tribute exacted, of a basket of bread and a bundle of grass per month for each hut, was paid with alacrity and regularity, and when Sir Samuel went finally northward, having established the reinforcements sent him along the annexed region, the negroes at Fatiko gave him the most vociferous farewells, calling him "father" and "master," and looking upon him as their future protection. The term of the contract signed by Sir Samuel Baker and by the English engineers with the Khedive had now expired, and, having made all arrangements, the Pasha embarked at Gondokoro in one of the steamboats brought up the country by the expedition. Another vessel of the same model has been successfully carried as far as Gondokoro, and as soon as camel transport can be obtained it may be taken to the lakes, and set afloat there. The third of the three iron vessels sent up in pieces with the same object, lies yet at Khartoum, the difficulties of transport having proved extremely great. Next to Fatiko, the chief station of the new territory, will be Gondokoro. Baker has marked out eight more spots as principal posts, and these will constitute a chain leading from Nubia to the Albert Nyanza. One thousand additional troops have been ordered down to complete the garrison of these stations.

Thus much for the political portion of the tidings brought by the gallant Pasha. I have further a most important geographical discovery to communicate—one which cannot fail, I think, to astound many scientific men in England. It is declared, as an ascertained fact by the returning party, that Lakes Tanganyka and Albert Nyanza are proved to be one and the same water. The length of this magnificent inland sea, thus for the first time made known to mankind, is not less than 700 miles, and it is announced as positive that a vessel can be launched above Murchison's Falls, at the head of the Nyanza, and sail away to Ujiji, or lower through ten degrees of latitude!

Sir Samuel Baker, with his lady and suite, were all in excellent health when they arrived; and they leave us to-day by the Berber country for Souakin, to which port the Egyptian Government are despatching a special steamer, which will bring them up the Red Sea to Suez. No losses have occurred of late among the Europeans from sickness, except that of Mr. Higginbotham, the chief engineer. I send you this intelligence direct from the lips of the emancipator of Central Africa.

CHINESE WOMEN.

Mrs. Baldwin, a missionary to China, gives some interesting facts in regard to the women of that country. She says girls have no choice of husbands; the young girl is sold by her parents at the highest price they can obtain for her, until after they are married. If he chooses he can be divorced from her for talking too much; if he becomes poor or gets tried of her he sells her again. In the coldest weather the large-footed women are not allowed to wear stockings, and cannot dress in any other colour than black or blue. The manner in which they make their feet small is by binding the four toes under the foot, which they keep bound up for eleven years, when the foot becomes dead. I have walked through the streets when the women would brush against my dress so as to see my feet, so that they could tell to what class I belonged. I would say to them, "I will show you my feet, but do not pull my clothes, as it is rude." When I would expose my feet to them, they would exclaim: "Why, have you no real ladies in America?" And the only way that I could make them believe that we had, was by telling them that the women read books like the men, which utterly astounded them, as the real Chinese are brought up in the utmost ignorance, and they only marry in the rich families, because they know and do so little, and need so much waiting upon that it takes a rich husband to support them. If you ask a Chinese women how many children she has she will give you only the number of the boys. She has to be asked the second time how many girls she has, as they are thought so little of that in many cases they are killed as soon as born. A large-footed women told me once that her first child was a little girl, and she described to me how she loved the little one. "My husband went out," she said, "and brought in a tub of water. I begged him to spare its life, but he took the little one and put its head in the water, and held it there until it was dead. My second babe was a daughter, and it was served the same as the first; the third child was a boy; he lived until he was about four years old, then the gods got angry and killed him. Then my husband died; and if I eat anything that is nice, and if I wear good clothes, my relatives become angry, and treat me harshly." Even in our Christian churches in China the women are not allowed in the same room with the men, but are partitioned off in a lattice-wook room.

THE HARVEST PROSPECTS.

The fears that were at one time entertained in reference to the character of the coming harvest have been in a good measure dispelled by the late general and abundant rains. In some quarters these rains have been even excessive, resulting in a good deal of the grain being permanently lodged, and so far injured. This, however, has been by no means general but only in those localities where, from the character of the soil, or the partial early rainfall, the grain crops had been before exceptionally luxuriant. The hay will not be a full crop or any thing like it. Yet it is generally much better than was at one time anticipated, while the late moist weather has been exceedingly favourable to the green crops and to the second growth of grass. The character of the crops is of course a very important element in every country, but especially in one like Canada, where, as yet, the great mass of the people are engaged in agriculture or depending on it. It is, however, peculiarly important that there should be at least a full average crop throughout our Dominion this year; this we are glad to think is in a fair way of being realized. Our merchants have been importing too largely, and have accordingly put upon the market a greater amount of goods than the demands of the country justify.

In any case this is poor policy, and naturally issues in commercial difficulties, by something very like forced sales being attempted. These difficulties, however, are always indefinitely increased by a deficient crop limiting the purchasing power and inclination of the great mass of the people, and bringing home to the merchants practically and disastrously the folly and short-sightedness of pushing trade beyond what the legitimate wants of the country demand or will justify. We hope that the character of the harvest will be such that with care and a little effort, the threatened difficulty may be overcome; but merchants ought to be wise in time, and do things moderately, else a period will come—and that at no distant day—when even a bounteous harvest won't save them.—*Toronto Globe.*

THE APPROACHING ROYAL MARRIAGE.

The annuity of £25,000 to the Duke of Edinburgh (Prince Alfred) upon his approaching marriage with the Princess Marie Alexandrovna, only daughter of the Emperor of Russia, was voted in the House of Commons yesterday, there being 18 nays against 162 yeas. Mr. P. A. Taylor, member for Leicester, moved, and Mr. G. Anderson, one of the members for Glasgow, seconded an unsuccessful motion, to postpone the matter for a month, the mover in his speech protesting against the frequent application by the Crown for grants of annuities to Royal children, and stating that such applications placed the Queen in an unfavorable and unsatisfactory light before the public. He held that the Queen should be able to provide for her own family out of the Civil List and the immense private property he said she posessed. He also complained of alleged secrecy, in managing the Civil List. Mr. Gladstone, in reply, regretted the tone of the discussion and denied that the Government had maintained any secrecy in the management of Crown property. The Civil List was never intended to provide for the portioning of the Royal children. Parliament must either adopt the course at present proposed, and as pursued with regard to those of the Royal children already married, or provide for an increased Civil List. He upheld the proposition contained in the bill, as it gave to Parliament the control of the conduct of the Crown and Royal family.

The minority that voted against the provision is to small to posess much significance, and in these days when democracy has been making such rapid strides it may be pointed to as showing how comparatively slight progress it has made in England so far as influencing the Legislature is concerned. The action of the infidel Bradlaugh, in calling a meeting in Hyde Park on the Sabbath day to protest against the allowance to the Royal Duke, will tend to reconcile respectable people to the granting of it, and make them reflect that after all it is not too dear a price to pay for a mild and constitutional system of monarchy that allows the utmost freedom to all classes, and that its overthrow and substitution by rulers of the Bradlaugh-Odger stamp would be a calamity to be averted at any cost.

It is not supposed that the marriage will have much political significance. It will doubtless strengthen the dynasty, and on that account may be disliked by Republicans. It may also tend to abate hostile feelings and suspicions on the part of the people of Russia and England towards each other, but that it will change the policy of these nations is not probable. Russia will continue the prosecution of whatever designs she may have in the East, and England will continue to watch and take precautions against them, all in the politest manner possible.

Some notice has been taken of the fact of the Duke's intended not belonging to a Protestant Church, but no weight seems attached to this, the more especially that the Greek and Anglican churches as a whole have always been in friendly sympathy, and of late increasingly so; and as the Greek Church is a Christian body repudiating the Pope of Rome, it may in a sense be held as as much Protestant, so far as the British constitution is involved, as the Church of England itself. However, it is stated that, to avoid misunderstanding, any issue of the union are to be brought up as members of the Church of England.—*Montreal D. Witness.*

A few weeks ago Mr. Spurgeon made a remarkable statement at the annual meeting of the Pastor's College, with reference to an offer he had received from a speculative American who wished him to accept an engagement to lecture in the United States Though he was promised an enormous sum of money, he refused to entertain the proposal. We hear that Mr. Spurgeon has had another offer of the same kind from a gentleman at Detroit, a Mr. Brearly, to whom he has sent the following reply:—"I must decline your courteous offer, not because I doubt your good faith, or desire higher terms, but simply because I do nothing in the lecturing way for money. I am a preacher of the Gospel, and believe that the people among whom I minister ought to support me, and they have a right to my time, consequently I never add to my income by lecturing. I have an offer of 25,000 dollars for twenty-five lectures in your country, and for more on similar terms; but I cannot accept it, nor could I if the offer were multiplied a hundred times. My income is not such that I can despise money—my people could not remeunrate me in five years at the rate offered for twenty-five nights; but my work engrosses me, and I cannot leave it, especially to enrich myself. Moreover, I am no lecturer, and do not want to be. I honor those who can do it well, but I cannot, and am quite content not to do it; for I have enough of other work, and work more directly bearing on my life's aim."—*Christian World.*

Some have borne crosses painted upon their backs. It is to be feared that many among ourselves take up crosses which sit just as lightly—things of ornament, passports to respectability, a cheap substitute for a struggle we never made and a crown we never strove for.