

father gets when he has to go a day without any cigars; and besides, he could not write his sermons without them. I am sure, if he could write as well and do as much good without using tobacco, he would not spend so much for it. When I want to buy a little candy, or a bit of spruce gum, father tells me I had better practice the grace of self-denial and save my money for the missionary box. Besides, he says such stuff is not good for me; it will spoil my teeth and ruin my health. Now I am quite certain that father would not spend so much money—more than I ever spent in my whole life, for candy, gum, clothes, and everything else—if he did not believe tobacco was a real benefit to himself and to others. Why, mother, do you know anything about the price of cigars in these times? Cousin Edward Wilkins, who smokes a great many, says you can't get a decent cigar for less than fifteen cents; and the best cost forty and fifty cents apiece. I heard Deacon Tompkins say his cigars cost him six hundred dollars a year for he uses nothing but the very best, and they are all imported. He told father so the other day, when they were smoking in the study after dinner, and I was trying to get my arithmetic lesson. Now mother, do you think my father and the deacon and a whole host of ministers and elders, and temperance lecturers, and lots of good Christian people spend so much money to keep themselves in bad habits?—Why, just the sum that Deacon Tompkins alone spends for cigars, would support a missionary in the West for a whole year, and would be a better salary than many Western missionaries now get. Really, mother, I can't believe that using tobacco is wrong, as long as so many good Christians use it. I don't care so much about chewing. I would rather have some nice clean spruce gum, like they have down in Dickson's store; I would like to smoke as my father does; and please, mother, give me a little money to get some cigars.

"My son, you may talk the matter over to your father. Ask him if he thinks it will improve your habits and your manners to learn to smoke; if he approves, you may ask him for a cigar."

—N. Y. Republican.

For the Christian Messenger.

DEAR EDITOR,—

Although not able to inform C. D. R. where to obtain Mr. Gladstone's "Rock of Ages" in Greek, a little light on its history may not be uninteresting.

A friend one day while conversing with Mr. G. said to him: "How do you manage to sit out the long dreary debates night after night?" He was Prime Minister at the time. "Well, you see," he replied, "I have not so much time for religious exercises as I would like," and then taking some manuscript out of his pocket, he added, "Last night I employed my time in doing that," handing a Greek version of "Rock of Ages" to his friend.

Probably a copy, or information how to obtain it, might be obtained by writing to Mr. G. and as Bro. Rand has succeeded in getting above Mr. G. in Latin composition, it would be a gratification if some other brother would get ahead of him in Greek also. So that whatever barbarous notions our friends across the ferry may have of Nova Scotians, it might make them look around when they see that some over here can make better Latin and Greek poetry than their classical and scholarly Gladstone.

The Christian Messenger.

Halifax, N. S., February 5, 1879.

BAPTIST MISSION TO CENTRAL AFRICA.

The English Baptist Mission to Congo sent out to Africa last year, consisted of two brethren, Mr. Comber and Mr. Greenfell. The latter has returned to Victoria to establish himself in business at that station. The committee have consequently terminated their connexion with him. But Mr. Comber has returned to London for the purpose of reporting in person the results of his researches, and to give the committee all needed information respecting future operations. He (Mr. C.) desires to start again in April next, with at least two like-minded colleagues, to commence permanent work with the people. Mr. Comber writes to the Committee a full statement of what he found in that "dark continent." He had expected to make San Salvador, the capital of the Congo country, the

base of his operations, but finding that the Portuguese were holding great influence there, and the Roman Catholic priests had proposed to make that their headquarters, thought it better to make further explorations. He proceeded to the Makuta country, Mr. C. had already seen travellers from there who had been engaged trading in ivory and rubber. The king of Makuta gave him permission to come and pay him a visit. He had never seen but one white man before. He speaks of the capital of Makuta as "the neatest and prettiest town he had seen in Africa": well wooded, and the trees kept trim; its streets and squares well kept, and apparently frequently swept; with "regular groves and fences of a tree bearing a pretty purple and white flower." Never before had European entered this town of Tungwa, the capital of Tabuka, Grandy having halted on the hill above nearer than which he was not permitted to go. The inhabitants were curious, but not impertinent, and the people, particularly the children, were intelligent looking. King Sola received the explorers with great state and greater noise, his band-discouraging deafening music. He expected to find his visitors traders, and was incredulous when told that they "only wanted to teach black men what was good."

The place seems to be all that is desirable in situation and surroundings as a centre of missionary work. But King Sola would not consent to any settlement. He feared his own people and his neighbours. If drought, famine, pestilence, or death occurred, they would be regarded as the probable consequences of the settlement of the white man; and the King pleaded that any calamity in the neighbouring tribes would be ascribed to the white man, in which case war would be made on him. He was firm in his refusal to allow a settlement; politely but peremptorily told them to take their departure; sent them back by the way they had come; and was doubtless glad to be rid of the dreaded white man. The eighty miles between San Salvador and Tungwa were retraced, and the explorers were compelled to reconsider the question whether San Salvador is not, after all, the best available centre of missionary operations in the Congo country and the regions round about. This appears to be the conclusion which Mr. Comber has come to. The King of the Congo country seems to be very wishful for the settlement of "our missionaries," holds out the hope that there would be no interference from priests, as it was unlikely that any of them would settle again at San Salvador, and his exceedingly friendly. This King Totola is an important potentate in those parts. His neighbour, the King of Makuta stands in awe of them. One of the natives of San Salvador is described as "a fine, honest, simple-minded, but determined fellow, who was always faithful." More is not often said of a Christian servant. Our English brethren have done much for the people of Africa and their descendants in the West Indies. They will doubtless cherish this mission and make it a subject of prayer and effort till they see the desert rejoice and blossom as the rose.

English merchants are looking to Africa as a great field for commerce. There is some talk of a railroad being built into the interior by which manufactures may be conveyed where millions have abundance of raw material which they will be glad to exchange for our merchandise.

REGISTRATION OF BIRTHS, MARRIAGES AND DEATHS.

Before Nova Scotia became part of the Dominion of Canada, we had in this Province an efficient system of Registration of Births, Marriages and Deaths; so that every birth, marriage, and death might be recorded in the Register of the county in which it took place, and at any future time such record might be referred to as evidence of the fact. Evidence of this character, it is well known, besides its statistical value to the country, is often of the utmost importance to individuals and families, and the want of it frequently entails very serious injury and loss.

The British North America Act, by which Confederation was effected, recognized Statistics as one of the departments of government to be taken charge of by the Dominion, and the Statistics Office in Halifax therefore became a Dominion charge, to be sustained in the efficient state in which it was found at Confederation. It was due to Nova Scotia that it should be so sustained, notwithstanding that neither

of the other provinces had undertaken such service on behalf of their people. This was due to us, as much as the light-house service, or the railway service or any other existing department of governmental duty. This right was recognized and the service continued for nine or ten years after Confederation, but by the act of the late government was ignored and the work entirely suspended, much to the detriment of the province, and, doubtless, will eventually cause irreparable loss to many of the people.

In 1874 John Costley, Esq., the Secretary of Statistics was superseded by the appointment of the Rev. Hugh McMillan to the Secretaryship of the Statistics Office.

In 1875 objection was raised in the House of Commons to the appropriation for this service in Nova Scotia, under the plea that there was no such service sustained in either of the other provinces. The next year the grant, although but a small sum, was refused by the government, and in July, 1877, the office in Halifax was closed and the service suspended; so far as the central office was concerned. From that time to the present there has been no record of marriages, births or deaths. This, it will be seen, is a most disgraceful and disreputable state of things; and should not be allowed to continue for a month longer. Representations were made to the local government, and proposals made for a temporary arrangement, by which, at least, the marriage documents might be taken in charge and carefully preserved until some more permanent settlement of the question could be effected. But nothing was done. We believe there was some correspondence between the Local and Dominion Governments on the subject. The books of Registry were left in the care of the Local Government, but nothing further was effected. We have been invited to give publicity to the facts in this matter, but have deferred doing so in the hope that some effectual remedy would be applied and some redress of the injustice offered.

When this matter was before the House of Commons the refusal of the Government to continue the appropriation called forth remonstrance from Nova Scotia members.—Hon. Dr. Tupper in particular—and Hon. Mr. Jones, previous to his becoming a member of the government, characterized the refusal to sustain the Statistics Office as a breach of faith towards the province, as may be seen by the Hansard Reports of proceedings in Parliament, but this was all without effect. The only reason given for refusing to continue the grant was that the other provinces, having no such service rendered, it was difficult to provide separately for Nova Scotia, thus ignoring the fact that this province, having had the system in full operation at Confederation was entitled to have it continued. We know not whether the present Dominion government have it in contemplation to revive the service, but if they are disposed to do what is right, they will not only do so, but will be prepared to appropriate such additional sum for the purpose as may be necessary to bring up the work that has been cast aside for the past two years, and by that means make the records as perfect as possible. It is due to the people of the province, we think, that the local government should demand of the Dominion either a restoration of the office or the adoption of some other measure by which the work of Registration shall be done efficiently and promptly.

MISSIONARY CORRESPONDENCE.

Mrs. Churchill writes from India to Mrs. Selden under date, Bimlipatam, Dec. 1st, 1878:

After mentioning the illness of her little boy, she says:—

"It is more than a week since Mr. C. went to Bobbilly to erect our temporary house, and he is having a trying time there with the natives; to get any one to work for him, he has to give extra wages, and then they leave when they please and the work stops. He put up under a large banyan tree his first day there, but the Dewan sent him a tent in the evening, so he is living in that till he gets up a shed. He writes me the nights are very cold,—so cold that he cannot keep himself warm under a good blanket and a thick quilt doubled, and here a blanket is all that is necessary, and in the day time the sun seems fiercer than he has seen it in any place, but I presume he is out in it more than ever before since he came to India."

Mrs. C.'s "ayah"—nurse girl—we believe, being taken with fever, and the care of her two children devolving entirely upon herself, Mrs. Churchill says:—

So far this week I have only been able to go twice to see how my school was getting along under my Telooogo teacher. I like him very much, and I have no fear of his teaching them anything wrong, as he hopes to be baptized this month. He belongs to a very good caste, and is afraid the parents will not send their children any longer if I employ him after he is baptized. I have now twenty-six pupils, very interesting children, learning well and very fond of the school, and I shall be very sorry if it is broken up, but my joy in having the teacher come out and acknowledge Christ will compensate for the loss, if, indeed, they are kept at home. Coming home from Sunday School on Sunday morning, I met three persons carrying something which I at first thought was a log, but at last saw it was a dead man. A man and woman, the latter much shorter than the former were under the shoulders, and another man carrying the feet, taking him away to burn him; I suppose they were very poor and could not afford a bier. It would be a strange sight at home, and it is the first time I have seen a corpse so carried since I came to the East."

PROHIBITION.

A meeting of the Nova Scotia branch of the Dominion Temperance Alliance was held in Association Hall on Monday evening. The attendance was not large. Hon. Samuel Creelman in the chair.

After prayer by Rev. Mr. Avery, the chairman explained the object of the meeting, the discussion of the Canada Temperance Act, or when and how prohibition could be obtained.

The speakers were Mr. J. Parsons, Rev. E. M. Saunders, Rev. F. S. Huestis, W. H. Rogers, R. Motton, Mr. Christie and Mr. J. Grierson.

There was no difference on the question of prohibition being desirable, but on the constitutionality of the Canada Temperance Act there was great diversity of opinion. The meeting adjourned with the understanding that another meeting be called further to discuss the Canada Act.

The old poem on our first page, "Song of the Decanter," was sent to us by Rev. John Brown, with the suggestion that it might well appear in the form of a decanter. By a slight change in the old Latin proverb, "*In vino veritas*," there is truth in wine; or when the wine is in the truth comes out, we may say of our decanter, there is much of truth in it. Indeed it is all true; to which doubtless our readers will agree after reading it through.

Several changes have been made in the management of the Intercolonial Railroad. Mr. C. J. Bridges is superseded by Mr. D. Pottinger, for many years connected with the Intercolonial. Mr. Collingwood Schreiber has been appointed Chief Engineer in place of Mr. A. McNab. Mr. Geo. Taylor is to take charge of the Freight Department in place of Mr. Luttrell, who, we hear, is to be offered another position. Mr. George P. Black is to be appointed Travelling Agent. Mr. A. B. Bligh, of this city, is appointed to the office of Shipping Master of this port, made vacant by the death of Mr. Cummins.

There is now some probability of a railroad being built between Jaffa (the ancient Joppa) and Jerusalem. It is now a journey of ten hours on horseback, and all heavy goods have to be carried on camels or mules. It is said there are annually about ten thousand visitors to that famous city, and as the number increases the inconveniences of transit increase rather than diminish. A French company has obtained a firm, and are proposing an immediate location of the road and operations for its completion.

At a recent Exhibition at Bedford, England, in connection with the Grammar School of that town, there was one stand devoted to relics of John Bunyan. One of these was an ancient plate representing Bunyan conducting Divine service in the near neighbourhood of the old Mote Hall. There is another engraving of the house in Holborn that was occupied by Bunyan's friend, John Strudwick, where the allegorist halted for the last time, and died. These, and other contemporary pictures have been most assiduously collected by a well-known pastor of Bedford. Among the treasures recovered from oblivion, if not from destruction, by the present Bedford pastor, is the drinking vessel called a syllabub cup, which after having been used by Bunyan, was held and prized by many successive possessors until it found its way into the hands of a better keeper, who placed the relic before the eyes of England in the present exhibition.

Unfortunately, however, the cup has lost its nose or spout during its passage through two centuries, but how or when the accident occurred, does not transpire. More commonplace articles—not less interesting because they are better known—also enrich the exhibition, such as the dreamer's cabinet, jug, will, and church-book; but most, if not all of these have been drawn and engraved.

We are informed that news has been received of the arrival of Miss Hammond in India.

We have not learned this from the Foreign Missionary Board although we have reason to believe that the Board have received the information. Our readers would like to know as soon as convenient.

Notices.

CASH RECEIVED TOWARDS FUND FOR RE-BUILDING ACADIA COLLEGE.

Burpe Shaw, Falmouth, \$10 00
Pieron N. Shaw, " 5 00
S. S. Strong, Cornwallis, 4 00
Col. B. H. Parker, Nictaux, 10 00
A. D. W. BARRS, Treasurer.
Wolfville, Feb. 1st, 1879.

HALIFAX BAPTIST CHURCH DIRECTORY.

GRANVILLE STREET CHURCH.—Lord's Day Services at 11 A. M., and 7 P. M. Pastor, Rev. E. M. Saunders. Sabbath School in the New Vestry Spring Garden Road at 2.45 P. M. Prayer-meetings in the same place on Wednesday and Friday evenings at 7.30.

NORTH BAPTIST CHURCH, GOTTINGEN STREET.—Lord's Day Services at 11 A. M. and 7 P. M. Pastor, Rev. J. W. Manning. Sabbath School at 2.30 P. M. Prayer-meetings on Wednesday and Friday evenings at 7.30.

TABERNACLE, NORTH BRUNSWICK ST.—Lord's Day Services at 11 A. M. and 7 P. M. Pastor, Rev. J. F. Avery. Sabbath School at 2.30 P. M. Prayer-meetings on Tuesday and Friday evenings at 7.30.

DARTMOUTH BAPTIST CHURCH.—Lord's Day Services at 11 A. M. and 7 P. M. Pastor, Rev. John Clark. Sabbath School 9.30 A. M. Bible Class at 3 P. M. Prayer-meeting on Wednesday evening at 7.30.

Treasurers of Baptist Funds.

1. HOME MISSION BOARD—J. C. Anderson, Yarmouth.
2. FOREIGN MISSIONARY BOARD—Thos. P. Davies, St. John, N. B.
3. ACADIA COLLEGE AND HORTON COLLEGIATE ACADEMY—Andrew D. W. Barrs, M. D., Wolfville.
4. MINISTERIAL EDUCATION FUND—Jno. W. Barrs, Wolfville.
5. NOVA SCOTIA WOMEN'S MISSIONARY AID SOCIETY—Mrs. A. M. R. Selden, Halifax.
6. WESTERN ASSOCIATION INFIRM MINISTERS' FUND—Rev. Atwood Cohoon, Yarmouth.
7. CENTRAL ASSOCIATION INFIRM MINISTERS' FUND—Charles F. Eaton, Canard, Cornwallis.
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9. PRINCE EDWARD ISLAND ASSOCIATION INFIRM MINISTERS' FUND—James Des-Brasay, Charlottetown.

Letters Received.

A. S. Eisner, \$3. U. S. W. A. Pickels, \$2. S. Saunders, \$3.25. C. E. Spinney, \$2. T. Burhoe, \$2.25. J. Greenough, \$5. D. H. Eaton, \$2. Rev. J. A. McLean, \$2. W. A. Morse, \$2. M. Kinsman, \$4. Rev. Wm. E. Hall, \$2. J. Grinton, \$4. J. E. Ingraham, \$2. B. L. Douglas, Esq., \$2. M. E. Marshall, \$6. N. R. Morse, \$8. J. P. Dodge, \$2. J. Soley, \$6. J. C. King, \$5.

Local News.

At a meeting of the City Council on Thursday, a letter was read from Mr. B. G. Gray, Solicitor for Dr. Cogswell, informing the Council that that gentleman's offer to contribute \$4,000, bequeathed by the late Miss Cogswell towards the Grand Parade improvement, would remain open until March, 1879, when it would be withdrawn.

The George E. Corbett, is to take a second cargo of apples from Annapolis to Glasgow.

Messrs Reardon & Walker have just completed a very handsome colored glass window for Rev. T. Richey's Church, at Summerside, P. E. Island. It is composed of three panels, each bearing very handsomely colored scriptural pictures with suitable bordering and groundwork.

The steamer Black Watch, from Cardiff arrived on Friday afternoon, with 1100 tons of coal for H. M. Dockyard.

Mr. Ellershausen has sold his paper mills at Ellershausen to a company, chiefly Americans, but Mr. E. will hold a large share.