

tion to use the stoves set apart for heating the church, and he gravely adds :

"In the northern parts of Europe stoves are commonly used in churches: they are now introduced into many churches in England, and I have known them used in some American colonies, whose latitude is much to the southward of Nova Scotia. Prudence and utility seem to have suggested the expedient to counteract the inclemency of winter."

To men of the present day this reasoning will certainly appear sound enough, and so it did to our ancestors—but how to carry it out was a fresh problem. The stoves were put in and were found to work admirably, so far as heating the church was concerned, but they had no pipes to convey the smoke! However, this was overcome in time by the natural method of procuring the necessary pipe and then their troubles were over. They were so proud of their stoves that they *painted them*.

The American Revolution brought a large increase to the population of Halifax and the church progressed with corresponding power. Additional pews were added to the church and in 1780 a rectory was purchased, being a house on Argyle street overlooking the church. In 1780 need for enlarging the church was felt and the building was repaired, the grounds enclosed, new pews added to the gallery and the aisle pews made one foot wider.

In 1785 the Rev. Dr. Breynton felt the need of rest and visited the old country, from which he was unable to return. The congregation waited for him till towards the end of 1788, when they felt obliged to ask him to procure for them in England some clergyman to succeed him as rector. And thus ended St. Paul's connection with this great and good man—"the man," Dr. Hill eloquently says, "who had been for so long a period the chief ecclesiastical ruler in the community, and the colleague of all in authority; who had been the associate and companion of Lawrence, Belcher, Wilmot, Franklin, Lord William Campbell, Hammond and Parr; who had witnessed the magnificent fleets that rode at anchor in the peerless harbor, awaiting the order to attack the stronghold of Louisburg; who had conversed with Lords Howe and London ere they set sail with Admiral Holborne to meet the sad disaster which compelled their return to England; who in the succeeding summer, welcomed to these shores the distinguished general, Lord Amherst; the honored sailor, Admiral Boscawen; the skilful, gentle, yet dauntless soldier, the young and loyal Wolfe, and who had passed through all the trying scenes of the infant colony.

(To be continued.)

As threshing separates the wheat from the chaff, so does affliction purify virtue.—*Burton*.

How patiently God waits to teach us! How long He waits for us to learn the lesson.—*Ruskin*.

AN AFRICAN MARTYR.

By PROF. LEWELLIN, TORONTO, ONT.

Only in the heat and the blinding glare,
Wearied and worn with his giant's toil,
Stretched on the sand by the lion's lair,
Sleeps he for aye on the blood-drench'd soil.

Little he reck'd of the dangers past,
Dauntless he swept thro' the savage horde,
Fighting for life till he won at last
A diadem bound with a golden cord.

Redly the sun o'er the sandy waste
Slowly had sunk in the burnish'd deep,
Shadows so weird the sunset trac'd
And crimson'd the place of his earthly sleep.

Never again shall that brave heart leap,
Silent and still is that pulse for aye;
The shades of Death o'er those blue eyes creep,
Blue as the vault of some southern sky.

Sleep on, true heart, thy task is done,
Never again shall the savage foe
Thirst for thy blood when the lurid sun
Is dying the sand with its burning glow.

Far from the wintry North he came,
The savage to meet in his domain,
To fight 'neath the Cross in His holy Name,
Till love of God in their hearts should reign.

Oftimes he thought of the distant land,
The loved ones sleeping beneath the sod,
As he follow'd with faith the high command—
The issue he left to the will of his God.

Upward his Spirit the Angels bore
To havens of Rest and tranquil Peace,
To live with the Saints on that golden shore,
Where struggles and trials alike shall cease.

If it is true that Mohammedanism is again reviving and rapidly spreading over the Oriental world, threatening to dislodge every other form of religious faith, it is no cause of alarm and no ground for discouragement. As a missionary religion, resorting to the sword for the propagation of its doctrines, its success is not surprising; and it may providentially open the way for Christianity by the destruction of idolatry, which is its chief negative work. Though the most stubborn of all foreign religions and the most difficult to subdue, it may be instrumentally effecting a preparation for the better religion that is not in our calculations. Just as the Mohammedan power in Europe is crumbling to pieces, and when no Mohammedan people, province or empire is rising into significant strength, it is not the time to imagine that as a religion Islamism will check Christianity or drive it from the field. The Mussulman himself believes that his religion is doomed, and his present activity may be but the temporary brightness of the light that is about ready to expire.—*Methodist Review*.

THE demand for the Arabic Bible is so great that although the printing presses at Beirut are working day and night, pace cannot be kept with the orders.