

The Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

NEW SERIES.
Vol. XXII., No. 10.

Halifax, Nova Scotia, Wednesday, March 7, 1877.

WHOLE SERIES.
Vol. XLI., No. 10.

Poetry.

For the Christian Messenger.
The Missing Group.

My heart has a group of loved ones,
To whom I have said farewell;
And I miss the joy of their presence,
Far more than words can tell.
Some of them still are living,
Although they are far away,
And some in the quiet church yard,
Peacefully rest to-day.

Some on the world's rough highways,
Are scattering Gospel seeds;
Alternately sowing and reaping,
Or trying to pluck the weeds.
Some have locks that are black and
shining;
Some have grey hairs here and there;
Some have eyes that are dark and
piercing,
While others are soft and clear.

Sometimes while others are talking,
I seem but to see the smile
On the face of some absent, dear one,
Who is in my thoughts the while,
I hear again loved voices,
And the songs they used to sing,
O'er my heart's deep, secret chambers
Their holy memories fling.

But oftener still in the evening,
When the weary day is done;
My heart gathers up its treasures,
And views them one by one.
And I think, till my thoughts o'ercome
me,
And I cry out in bitter pain,
O come back, for I am so weary,
O when will you come again?

But why should I grieve so sadly?
I shall meet on the other shore
Those whom I love, now living,
And those who have gone before.
They have each received the Saviour,
And chosen him for their Friend,
So I'll meet them all in Heaven,
When this toilsome life shall end.

But first ere a word I utter
To the friends of former days;
I will fall at the feet of the Saviour,
And offer my song of praise:
I'll thank him for all his mercy,
That redeemed my soul from sin,
That brought me safe to Heaven,
And bid me enter in.

And then I will turn to my loved ones,
And shaking each by the hand,
We'll talk of our joys together.
As we roam through the Heavenly
Land.
Then I'll tell them how I've missed them,
Since first they went away,
And then I'll stop and listen,
To hear what they have to say.

And 'twill seem as I view their faces,
As though they had never died;
But had only been carried over
To their home on the other side.
But sweet as will be that meeting,
'Twill be sweeter Christ's love to share;
In the midst of all those loved ones,
I should sorrow if He were not there.

Milton.

Religious.

A Centenarian.

On Saturday last passed away Lady Smith, of Lowestoft, who, had she lived about three months longer, would have completed her 104th year. In a case so remarkable as that of Lady Smith it is right to give the evidence of age in full. Here is an extract from the parish register:—"P. 393. Christenings in Lowestoft A. D. 1773. May 12, Pleasance, daughter of Robert and Pleasance Reeve. — [Signed] JOHN ARROW, Vicar." And in the family Bible is found the following entry made by the father:—"11th May, 1773.—The said Pleasance was delivered of a daughter about 1 1/2 in the afternoon, and [she] was baptized by the name of Pleasance." Many alleged examples of great old age have been disproved by showing that two sons or daughters have been baptized by the same name, and that the age of the younger has been counted as if he or she were the elder. It so happened that Lady Smith had a sister of the same name; but that sister was born and died more than four years before her, and no daughter was born after

her, so that in her case no such mistake could have arisen.

It may be interesting to add a few particulars respecting Lady Smith. She was born two years before the outbreak of the American War, 16 years before the fall of the Bastille. At the age of 23 she was married to Sir James Edward Smith, who was then a young physician of limited means, but had the courage to purchase on his own responsibility the collections and library of Linnaeus, and thus became the founder and first President of the Linnæan Society. Sir James found in his wife a helpmate who took the deepest interest in his pursuits, and their house at Norwich became the centre of the literary and scientific society which then distinguished that ancient city. He died in 1828, so that Lady Smith, after 32 years of wedlock, lived in widowhood for nearly half a century; for 28 of those years she resided in the house built by her father in the High-street of Lowestoft. She had a constitution without a blemish; she hardly knew what illness was till within the last two or three years, she had preserved almost all her teeth, and her eyesight was good enough to enable her to read reports of speeches in *The Times*. Her hearing remained almost unimpaired to the very end. To the time when her eyesight began to fail, her handwriting was of that clear and beautiful kind which in these days is seldom seen. Even when her eyes grew dim she continued to write letters to those she loved, and though the lines disclosed the difficulty she had in carrying her pen evenly along the paper, the thoughts and language showed no decay of vigour in her mind. It is only a fortnight since such a letter was received. Mr. Roscoe, writing to his wife in 1864, said:—"I shall only say that he who could see and hear Mrs. Smith without being enchanted has a heart not worth a farthing. At that time she was extremely handsome, as may be seen from a picture of her as a gipsy, painted by Opie, soon after her marriage. She preserved many traces of this beauty, and at the age of 100 her undimmed eyes and fresh colour never failed to call forth the admiration of those who saw her. But what still more caused admiration was the unabated freshness and youthfulness of her sympathies and affections. In all that was passing she took the keenest interest; she delighted in conversing with friends of the highest mental qualities, such as Miss Sarah Taylor (afterwards Mrs. Austin), Professor Smyth, Professor Sedgwick, Dr. Whewell, and the present Dean of Westminster; and the frequent visits she received from such of those eminent men as were within her reach showed how much they, too, delighted in her conversation. Her memory was most tenacious. Not many days ago she was talking of the custom, which still remains at Lowestoft, of sounding the curfew, and she then repeated a great part of Gray's "Elegy." A kind friend who was in the habit of calling to converse with her on religious subjects, happened inadvertently to speak of the hymn, "When all Thy mercies, O my God," as Cowper's. "Excuse me, Sir," she interposed with her old-fashioned courtesy, "it is Addison's, not Cowper's;" and she went on to repeat the words of the hymn. Her opinions in political and ecclesiastical matters remained, as they were from the beginning, what are called "Liberal," but she never allowed party spirit to influence the charity of her judgment. To the last she continued to take interest in all the topics of the day—political, literary, and religious. A letter written from Holkham is preserved, written in the first fervour of the French Revolution, in which she gives a lively account of the news transmitted daily to the Whig magnates assembled in Mr. Coke's great house; and it is but the other day that unable any longer to read for herself, she was eagerly listening to the speeches and articles about the "Eastern Question." Almost the last things she

heard with her old freshness and interest were the Dean of Westminster's address to the children on Innocent's Day and the account given in *The Times* of the 26th of January of the unveiling of Burns' statue. It is needless to add more. For those who knew her not enough has been said. Those who knew need not be reminded of the memory, the intelligence, the sympathy with all that was beautiful in poetry and in nature, the graceful courtesy of manner, the openness of heart, the freedom from prejudice and narrowness of mind, the expansive benevolence and the true Christian charity which all remained unblighted by the snows of more than a century of years.—*London Times*, Feb. 5.

Collegiate Success.

Mr. Donald McAlister, Scholar of St. John's College, the Senior Wrangler, is a son of Mr. Donald McAlister, Agent, of Liverpool. He is a native of Perth, at which place he was born on May 17, 1854. He was educated at Aberdeen and at the Liverpool Institute, and at the early age of 15 gained a first-class in the Junior Local Examinations conducted by the University of Oxford, and in 1870 was also among those who obtained a first-class in the Oxford Local Examinations for Senior Students. In 1871 he was awarded the Gold Medal of the Royal Geographical Society for proficiency in Physical Geography, the Silver National Medal of the Science and Art Department in Theoretical Mechanics, the Silver Medal for Magnetism and Electricity, and the Queen's Prize. He obtained the highest place in the Cambridge Senior Local Examinations, and was awarded the Albert Memorial Scholarship of £145. In 1872 he obtained the highest place in the Oxford Senior Local Examination, and was offered an Exhibition at Balliol College, Oxford, and also one at Worcester College, Oxford, both of which he declined. He carried off the Gold National Medal for acoustics, light, and heat, the Bronze National Medal in Physical Geography, the Queen's Prize, and the Holt Scholarship of the value of £130. In 1873 he obtained three Gold National Medals—[1] for mathematics, [2] for mechanism, [3] for magnetism and electricity, silver medal for acoustics, and the Queen's prize. At the Matriculation of the University of London he was placed first, was awarded an Exhibition of £60, and in October, 1873, obtained, on entrance at St. John's College, an Exhibition of £160. In 1874 he obtained a first-class on the first Examination for B. Sc. in the University of London, and first-class Honours in mathematics and natural philosophy. At St. John's College he was placed in the first-class at the annual college examinations, and was awarded Sir John Herschell's Prize for astronomy, besides being elected to a foundation scholarship, and receiving many prizes of money value. His private tutor was Mr. E. J. Routh, his College tutor the Rev. Dr. Parkinson.—*1b*.

An exceedingly painful domestic quarrel between a Free Church minister at Arbroath, the Rev. J. P. Lilley, and his wife is at present engaging the attention of the Court of Session at Edinburgh. Mr. Lilley has appealed to the legal authorities for the custody of his infant daughter, born since his wife left him, on account, as she alleges, of his persistent cruelty. One curious feature of the case is that the judges in the first place gave an order for the baptism of the child, and the ceremony was accordingly performed in the house of the town clerk of Arbroath, in the presence of both parents, the officiating minister giving the babe one name, in accordance with the demand of the father, while the mother in registering the child's birth had bestowed upon it another name. This seems to have afforded amusement to the people of the North, if we may judge by what their newspapers are saying about "the baptisement of the bairn," but the whole affair, occupying very many

columns of the Edinburgh prints, is one of the least edifying that can be imagined.

PRACTICAL REPENTANCE.—About a year ago there was a heavy robbery of the Adams Express Company near Akron, Ohio, and a telegraph operator named Brenzier was accused of the crime. He was tried and acquitted and afterwards left the place and settled in Chicago. During the recent revival there he fell under the influence of Moody's preaching, experienced religion, and confessed that he was guilty of the crime with which he had been charged. He immediately returned to Akron, surrendered himself, and as he could not be again put in jeopardy for the crime of which he had been acquitted, he was indicted for perjury for the false testimony which he had given in his own favour on the former trial, and was convicted and sentenced to three years' imprisonment in the penitentiary. It is not strange that under such circumstances the judge should have expressed himself with great feeling in pronouncing the sentence, nor that he should have declared the case without a parallel in all his experience.

The Queen, who is said to be going again to Germany in the spring, has conferred the Order of the Garter on her eldest grandson, Prince William of Prussia, who has completed his eighteenth year, and therefore attained his majority. The next 20th of June will be the fortieth anniversary of her Majesty's accession. In 1887, should the Queen's life be prolonged till then, there will be a grand jubilee. Even then the Queen will be by no means an old woman—only sixty-eight. Already, however, she has outlived all her first bishops, judges, and marquises. On April 7 Prince Leopold will be twenty-four years old. It was at that age that Prince Arthur was created Duke of Edinburgh at twenty-two; and it is thought probable that the youngest of the Queen's sons will during the present session receive a title and a seat in the House of Lords. There is some talk of an attempt to revive the glories—such as they were—of the Eglinton Tournament. The Prince of Wales is asserted to have already given the scheme his countenance, and the Princess is to play the part of Queen of Beauty.

Dr. W. M. Taylor, of New York, complains that sermons do not nearly so often as they should touch the inner history and experience of men, living as we are doing now, and the reason is because the preacher is too frequently a respectable recluse, knowing little or nothing of the battle which human souls are daily fighting in their homes, in the streets, or in their stores. No doubt to preach differently needs much of that quality which is elsewhere insisted on by Dr. Taylor as an indispensable requisite, and which was not present in a certain candidate who was once described in Scotland after this fashion:—"I tell you, man, he wants common sense. Now, if a man want wealth, he may get that; if he want learning, he may get that; if he want the grace of God, he may get that; but if he want common sense, he'll never get that."

A NEW IDEA.—Dr. Keyser, pastor of the Baptist church in Wakefield, has hit upon a novel and unique plan of services for Thanksgiving-day. He requested the members of his church and congregation to give him, written on slips of paper, their own individual reasons they had for thanksgiving. These he compiled and arranged in classes of "Thanksgiving Notes" for the country, the sanctuary, the Bible, and personal mercies; for prosperity and adversity; for life, health and friends, with responsive readings and songs of praise, and made this the public service in which all the people should unite. No sermon was given. It proved a success, interesting and profitable to all.

FOREIGN MISSIONS.

The Gospel in the Zenanas of India.

Our brethren in England are making more systematic efforts than heretofore in their missionary work in behalf of the women of India, and in their endeavours to carry the gospel with its elevating influences into the homes from which the missionaries themselves are excluded. This Zenana work, carried on by ladies, is assuming the deepest interest. The meetings at home for promoting this work are not of so public a character as the ordinary missionary meetings.

The *Baptist* of the 16th ult. gives us a pleasing account of a meeting held in the Library of the Baptist Mission House in London assembled by invitation from the Ladies' Association for promoting Zenana work in India, and to meet Mrs. Sale the widow of a devoted missionary, who had lately returned from Jessore and Barisal seeking to promote the work by appealing to the Christian public for means to build homes for the missionaries.

"It is proposed to provide, either by purchase or erection—by the latter method of necessity in most cases—homes for the workers in Calcutta, Delhi, Benares, and other cities, and a circular issued by the committee, clearly set forth the need for such homes. There are now, we are told, fourteen European and twenty-seven native teachers in connection with the Baptist Zenana work in India. These forty-one missionaries visit about 400 Zenanas, and instruct between 800 and 900 native females. Meantime, these lady missionaries are lodged here and there, just as accommodation can be found for them, and that not always of the most suitable or convenient description. This state of things detracts in many ways from their comfort and usefulness. In Calcutta there are three lady visitors and fifteen native teachers and Bible-women employed in the Zenana work; in Delhi there are five lady visitors and five native teachers; and in Benares there are three lady visitors and one Bible-woman [while the committee hope they may soon be joined by others, for "the fields are white already to harvest,"] and in all these cities the difficulty of procuring suitable homes is felt. A sum of £4000 to £5000 will be needed to purchase or build suitable houses. Mrs. Sale is cheerfully devoting herself to the work of spreading information on this hopeful branch of missionary labour, as opportunity affords, specially at drawing-room meetings convened for the purpose.

In a brief introductory address, Dr. Underhill explained the peculiar features and difficulties of such mission work in India, often varying greatly according to the district, and said that Mrs. Sale's experience was confined to Bengal, with its forty millions of inhabitants, and that she had laboured with her late husband in various places there, amongst perhaps some seven or eight millions of people. On the suggestion of Lady Lush, the Rev. S. H. Booth engaged in prayer, and Mrs. Sale, who was most cordially received, at once commenced her address. She began by explaining the size of the native households, and showing the reason for this. As the son always brings the wife home to his parents, there would often be representatives in the same household of the third and fourth generation. Married say at seven, at ten the bride would go to the husband's house, and if he should die after her betrothal, she would be a widow for life, and what that meant in those homes, only those who had witnessed it could realise. In the first place, she would be looked upon by the mother as the cause of the death of the son and all the trouble that had come, and so would often be very bitterly persecuted, the complete slave of the mother, and might even desire death as in the past, if the law permitted the sacrifice. The details into which Mrs. Sale entered fully, confirmed this, and