

For the Christian Messenger.

A Centennial Birthday Party.

Dear Sir,—

The first day of September, 1880, will always be to me a memorable day. Having been invited, in company with my wife and sister-in-law, to spend the afternoon and take a social cup of tea with sister Taylor—widow of the late James Taylor of Berwick—we drove to the residence of her son, John Taylor, South Berwick; where we met a large company of their relatives and friends, and enjoyed a very interesting season. It was sister Taylor's one hundredth birthday. She was born at Bridgetown, Annapolis Co., N. S., the 1st of September, 1780,—has raised a family of twelve children, and is now the living representative of five generations. That is to say that she has lived to see her great great grand children. Although confined to her bed, from the effect of a fall, her general health is good, and her eyesight remarkable. It is also worthy of remark that her memory seems almost unimpaired; so that, very unlike many very aged persons, she can narrate quite recent events. Her visage, both physical, and spiritual, is pleasant to behold. And few have ever been better able to say "I have been young, and now am old; yet I have not seen the righteous forsaken, nor his seed begging bread."

The following lines were composed by her, a few weeks before she reached the hundred years, and will serve to give an idea of the strength of her faculties:

"One hundred years have passed o'er my head,
The four last of which I've kept my bed.
This hundred years have passed away,
As swiftly as a summer's day.
Long nights and days I've lain in pain,
But I've no reason to complain.
This is done to let you see,
How good the Lord has been to me.
I pleased the Lord to place me where
I have received the best of care.
Night and day they have watched my bed,
May God reward them when I'm dead.
And now my days are almost gone,
I soon shall meet the happy throng.
There I shall walk that happy road,
And then be ever near my God."

Sister Taylor has two brothers and one sister, each of whom is beyond 80 years of age. The eldest brother, Benjamin Foster who is in his 99th year, was present at the party, and seemed to be remarkably smart for a person of his age. Hoping that God may grant that our sister's last days may be filled with great peace and consolation,

I remain,
Respectfully yours &c.,
J. C. BLEAKNEY.
Berwick, N. S., Sept. 9, 1880.

The Christian Messenger.

Halifax, N. S., Sept. 15, 1880.

DEATH OF J. B. MORROW, ESQ.

The sudden death of James B. Morrow, Esq., of this city, on Friday last, produced a most unusual sensation of sadness and sorrow among our citizens of all classes.

That one so much beloved and respected, in the midst of active life, and apparently in the enjoyment of perfect health, and in the strength and vigor of life, should, almost as in a moment, so little expected, be called away from the active duties of this world, seemed at first to be scarcely believed possible.

He left Halifax for Londonderry on Thursday evening, in company with Thomas E. Kenney, Esq., to attend to some business at the Mines. On the same train were Sir Leonard Tilley and Sir Alexander Campbell, who were to visit Londonderry on their way West. On Friday morning, while going through the rolling mill of the Steel Company of Canada with the party, Mr. Morrow complained of not feeling very well, and started to go to Mr. Kenney's store to lie down, but being unable to reach it was taken into the Steel Company's office, where he seemed to suffer great pain for about an hour. After that he vomited and appeared to be very much better, so much so that he sat up on the couch on which he was lying, asked for his necktie and fastened it on himself. After doing so he said he felt faint, laid his head down and died in a few minutes. Dr. J. W. McDonald had been summoned as soon as Mr. Morrow was taken into the office, and as he attributed the pain, which was across the chest and stomach, to indigestion in consequence of having drunk two or three glasses of milk at breakfast, an emetic was administered which seemed to give him relief for the

time, but it proved to be only temporary.

The remains were brought to the city in the evening and taken to his late residence, where a post mortem examination was held on Saturday. Heart disease was pronounced the cause of death. It subsequently appeared that he had been complaining of not being well for several days before.

Mr. Morrow has been for a number of years the head of the firm of the Cunard Company in Halifax, and had the Agencies of several other large commercial companies. He was also French Consul at this port. In addition to this he was an influential member of a number of benevolent societies in Halifax, and an active and useful member of the Methodist Church. He was very highly esteemed in the community by all religious denominations. A touching tribute was paid to him, and the regard in which he was held could be seen, all along Water Street, where the shops were partially closed on Saturday and Monday. He was, perhaps, as fine an illustration of a good man as given in Romans v. 7, as is often found; "Scarcely for a righteous man would one die: yet peradventure for a good man some would even dare to die."

Perhaps we could hardly offer a better tribute to his memory than copy from one of the city papers a brief report of an impressive address he gave on the last occasion of his conducting the religious service on Sunday afternoon, the 5th Inst., in the Hall of the Young Men's Christian Association, of which Society he was one of the most valued members, an ex-President, and at present one of the Vice-Presidents.

Mr. Morrow presided, and after giving out a hymn and offering prayer, read and explained in a most impressive manner, the one hundred and sixteenth Psalm: "A good many years ago" he said "I remember there was a panoramic show in Halifax, and views on the Mississippi were seen. You could start from New Orleans and go to St. Louis, or from St. Louis to New Orleans. As the canvass rolled before us, the scenes on each side of the river were shown—the steamers passing and re-passing each other. I have thought that this chapter in David's life, like the river rolling before us, and here and there through it we see the stopping places. He begins: "I loved the Lord because He hath heard my voice and my supplications. Because He hath inclined His ear unto me, therefore will I call upon Him as long as I live." If we could read the original, we would find that it meant something more than simply "I love the Lord." The idea is the same as in Psalm xiv; "My heart is inditing a good matter," or, as the margin has it, "Boileth or bubbleth up."

HIS HEART WAS FULL OF GRATITUDE to God, so that it seemed to run over. In the third verse, he tells us some of his past experiences: "The sorrows of death compassed me, and the pains of hell gat hold upon me; I found trouble and sorrow." Who of us have not experienced this? Trouble and sorrow takes hold upon us all. What did David do? "Then called I upon the name of the Lord;" and he gives us his prayer: "Oh Lord, I beseech Thee deliver my soul." He does not tell us in what way the Lord answered him, but we know from the succeeding verses that he was answered, for he says "Gracious is the Lord and merciful. The Lord preserveth the simple;" or the little ones. "I was brought low and he helped me." "Return unto thy rest O my soul;" rest thyself in God as a babe lies trustingly in its mother's arms. "For the Lord hath dealt bountifully with thee." "I believed, therefore have I spoken, I was greatly afflicted. I said in my haste all men are liars." Then the Psalmist bursts forth again into thanksgiving. "What shall I render to the Lord for all his benefits towards me?"—for all his benefits. This may be taken in two ways.

TROUBLES MAY BE CALLED BENEFITS.

Affliction is for our good. David says, "Before I was afflicted I went astray, but now I have kept Thy word," and we know "Whom the Lord loves he chastens." Many can thank God for affliction. I think I can say in my own case, in fact I am sure that had it not been for trouble at a certain stage of my life it might have been very different with me now. I should not probably have been here. David thanked the Lord for his afflictions—they worked for his good. I remember some time ago I was in Sackville, N. B., and was talking to an infidel, or rather he was talking to me, for he did the principal part of the talking. He was speaking of the great Saxby storm and the amount of damage it did, and he could not see how it worked for good. But although it certainly did do much harm, it carried away a great deal of debris and other matter, and did the land much good, so that the following year there was a wonderful crop. Therefore it all worked for good. So with God's dealings, and David could say, "What shall I render unto the Lord for all his benefits to me?" And I wish you to notice that

IT IS A PERSONAL MATTER

"to me" not to somebody else. If Christ had died for everybody else in the world but me, then I might have no reason for thankfulness, or it would be a peculiar kind of thankfulness. But he did die for me, and "What shall I render to the Lord for all his benefits to me?" In connection with this Mr. M. read a Psalm and a verse in James:—"Every good gift and every perfect gift is from above, and cometh down from the Father of lights." Then what have we that we can give God since he has given us all we have. David says, "I will take the cup of salvation and call upon the name of the Lord." The reference here is to a custom in the East: When families met together a cup of wine was handed round and drank by each in turn, in token of thanksgiving. We must render thanks to God. We must give him ourselves, saying, "Lord I give thee myself."

Just as I am, without one plea
But that thy blood was shed for me,
And that thou bid'st me come to thee.
O Lamb of God, I come.

Mr. Morrow's address was delivered with great earnestness, and produced a marked impression on the audience, not one of whom for a moment entertained the idea that that was the last address he was to deliver in that building—the Association, to the building up of which he had devoted such a large portion of his time and thought.

A funeral service was held in the Brunswick Street Church on Monday afternoon, in which four ministers took part, Revs. Messrs. Brecken, Huestis, Dunn, and Dr. McGregor. There were probably three or four thousand persons in the funeral procession, and all along the streets where it passed to the cemetery were throngs of persons evidently deeply interested in the departed.

REV. DR. MCGREGOR preached on Sunday last in Granville Street Church, and made some highly appropriate and touching allusions to the life and sudden death of the late James B. Morrow.

N. S. EASTERN ASSOCIATION at its recent session on adopting its Circular Letter, published on the first page of our present issue, passed the following resolution:—

"The Circular Letter was read by the writer Rev. D. A. Steele, after which following motion was carried: That the Circular Letter just read be adopted by this body and published in the Minutes and *Christian Messenger*—and that the pastors of the Churches or deacons be requested to read the same before their respective Churches, as soon as possible after it is printed."

This resolution will commend itself to the brethren, as we doubt not the letter itself will; wherever it is read. We believe it will do good.

We are sorry to learn that Rev. S. B. Kempton was quite ill last week.

Rev. S. W. DeBlois is returned from his brief rest, but is not fully recovered.

Rev. E. M. Saunders is away from home for a few weeks' vacation.

Rev. E. J. Grant preached in Dartmouth last Sabbath and is now gone to fill an appointment at Upper Aylesford.

Rev. Dr. Tupper's health is improving. He writes, "I am mending, but very slowly. The will of the Lord be done."

The Sermon Trade is a regular business in England. Advertisements appear in the *Church Times* and the *Rock of Sermons*, "suited to the season—harvest sermons, &c., &c." Clergymen being pressed for time and therefore unable to complete their sermons, can be supplied, on receipt of "twelve stamps, 100 for 40 shillings, or 60 for the year." Sometimes it is said they are "Original Manuscripts." This of course gives them an extra value. One of these advertisements adds: "By a beneficed Parish Priest." "More than 500 of the clergy have given voluntary testimony to the great superiority of this publication, and the great boon it is to them in their large, over-crowded parishes."

Where clergymen have so much to do besides the work of their parishes this must be a very great convenience!

The *Star* has the following remarks on the new regulation—or rather we believe new enforcement of an old regulation respecting the "Cap and Gown," at Acadia College.

"So now the college regalia has been done; professors and students appear quite majestic and dignified, with the cap and gown. We consider the change to be a good one, and hope that the wearers thereof (we mean the students) will be morally assisted by this increase of dignity to abstain from any of the 'ways that are dark,' which they might otherwise be inclined to indulge in."

We think our contemporary does scant justice to the students by his last clause, but being a "Star" perhaps knows all about such matters.

THE ACADIA OBSERVATORY.—We are glad to learn that a new building is being erected on College Hill at Wolfville, about 50 rods to the rear of the College, in which to place the Telescope given by the class of 71. The building is described in the *Star* as follows:—

"It is octagonal in shape. The foundation and the cross sections are of solid masonry, about 5 feet, laid in mortar and cement. It will be constructed in such a manner that any jarring in the frame will not affect the floor. The building will be 15 feet 7 in. in diameter, 48 feet in circumference and 10 feet in height, with a double dome, through the lower part of which there will be openings to admit the tube of the telescope, and so arranged that a view of the whole horizon can be obtained. The roof will be canvassed, the walls sheathed and pannelled outside, and sheathed diagonally inside. A neat fret work finish will be around the dome, and its roof will be painted in stripes."

The Bursaries advertized in another column are a fine contribution to the facilities offered to students in Dalhousie College. All honor to the benevolent Donor. May the example be followed by wealthy men in all the other denominations. It is unfortunate that there is not a better understanding between the City authorities and the Governors.

The editor of the *Witness* draws a contrast between the city of Kingston on its treatment of Queens College and the city of Halifax and its treatment of Dalhousie College, and says:

"Here we know how to starve it, how to keep it on the 'ragged edge,' if not in the very depths of despair. That the only College we have in Halifax has not been worried to death is not due to the city authorities. They have done what they could—they are doing what they can, to cripple and destroy the College."

Like the ownership of the Grand Parade on which Dalhousie stands, and the necessity there is for its being defined who are its proprietors, it would we think be greatly to the advantage of the College if its denominational standing were clearly determined. Probably if this were done and the Castine Fund divided between the existing Colleges, they would all be placed on a more satisfactory basis and each more free to receive the donation of its friends, as in the case of the Munro Bursaries.

FOREIGN MISSIONS.

Letter from India.

FROM MISS HAMMOND, TO THE SECRETARY OF THE C. B., OF THE W. M. A. SOCIETIES:

CHICAGO, INDIA, }
July 29, 1880. }

My Dear Mrs. Selden,—

Our very hot weather is over for this year; it is still hot and so sultry! You have no idea how close it seems. This kind of weather affects me more than when very hot, my strength seems to be nothing, and I am tired out with a little. Yet it is not a little that has to be done here, I assure you. The girls' school is increasing, the boys, about as when I took it; I work in them rather more than three hours daily. That, with all the other things which require attention, and my studying, does not leave me much time for loneliness. The work seems to be moving much as usual. I do not do as much visiting as I would like, but often as evening comes on I am too completely tired to go out and make the effort to talk. If I am to remain at this station any length of time, if another family is not to be sent out soon, I think it would not be unwise to send a lady to this place. Two could do much more than one in every way, and there is so much to be done. There is work here, at Bimli, and at Bobbili, if we only had the money and those willing to give themselves to it. If I could say but one word to the Central Boards, it would be, husband your money in every wise way, and as soon as possible send out young ladies. It is the women who need the most lifting up and they can only be reached by going to their houses. I used to think in this way at Bimli, and I feel the same here. I would like to see the town divided between two or three ladies, each with her native helper, then begin the work of visiting every house. Hundreds of women would be reached, and our schools soon filled. There is nothing like the Gospel for these people. I hope when the rains are over, to go out on the field a little, there are one or two

localities I am anxious to see. I cannot do much in this line, but I love it and want to do all I can. Pray for me and the work here; especially for the teachers of this school. I am so anxious that they all should accept the truth.

Lovingly yours,
C. HAMMOND.

We have another highly interesting chapter in the history of Christian Missions, in connection with our Baptist brethren in England, in what is being done by them in Central Africa.

The same thing is being experienced in this mission as they were encouraged to look for when Carey told his brethren and associates to "Attempt great things for God, and expect great things from God."

The English Baptist *Missionary Herald* for August has a nicely executed Map of Equatorial Africa showing the whole width of the continent from the mouth of the Congo River to Zanzibar. It gives the route which Mr. Arthington has indicated that he desires the mission steamer to voyage over, when it has been found practicable to launch it upon the Congo River at Stanley Pool.

Mr. Arthington has paid the Treasurer of the Missionary Society the £4000 promised on behalf of the Congo Mission; £1000 of this sum to be spent on the steamer, and £3000 to be invested, and the interest to be devoted to its maintenance and repairs. When intimating to the Secretary his intention to send the money at once, Mr. Arthington wrote:—

"I have considered that the proposed steamer may cost much more than one thousand pounds, and that in that case the friends of the Society may like to contribute towards the needful outlay."

"Let us be simply courageous, acting ever in consistent faith, and according to our consciousness of what is right and for the best."

The Baptist Missionary Society in England have four missionaries employed in connection with this new Central African Mission. Messrs. Comber, Crudginton, Bentley and Hartland. One of these, Mr. Comber, a few months ago wrote:—

"My earnest prayer is that God will rise up some generous friend to provide the means for the purchase and maintenance of a small steam launch, to be placed upon the Congo when we have found a way to Stanley Pool, and I feel confident He will!"

The noble gift of Mr. Arthington cannot fail to be a great encouragement to them, and a striking proof that He whose work they are engaged in, is a prayer-hearing and a prayer-answering God.

Let it be known everywhere that this Congo Mission had its rise in prayer and faith, and has been baptized in wrestling public and private supplication ever since its commencement.

Let it also be known everywhere how wonderfully the prayer hearing and prayer answering God has fulfilled His promises, gladdened the hearts of His waiting children, and opened up the way for His missionary servants in the long neglected and down-trodden continent of Africa; for is it not written, "AND IT SHALL COME TO PASS THAT BEFORE THEY CALL, I WILL ANSWER, AND WHILE THEY ARE YET SPEAKING I WILL HEAR?"

A CONGO INCIDENT.

Mr. W. Bentley writes from Kyabi, on the road from San Salvador to Musuka, Congo:—

"I do not like to close this letter without mentioning an incident."

"As I am resting to-day—Sunday—at Kyabi, I sent my capata with a message to the chief that I should be glad to hold a service here, the same as we were accustomed to in Congo, to speak to him 'as palavras de Deus,' and of the love of Jesus Christ. The capata at first feared that it would be waste of time, and said that these people are not like Congo people; they had bad hearts, and bad customs. Of course I replied that it is those who are sick who need medicine. He smiled, and said it was true, and started off to the chief. I had not been honored with a visit from this individual; he was evidently going to let me pass without a visit and the individual present of a goat or pig. The capata returned, and said that the chief was just then engaged in some town business, but would come very shortly. In about ten minutes the king was close outside, so I sent out my box for him to sit upon, while I took my chair. After shaking hands—he seemed very nervous—he sat down, and after a few words—personal—at seeing him, &c., I commenced to talk to him through my capata. About forty natives sat around, and they listened quietly and attentively as the capata translated my words. The capata seemed quite interested in his strange work, and, I believe, gave a fair idea of my words—he attended our services at San Salvador, and had a fair understanding of what he was talking about. At the close, the king spoke a little to the