

# Messenger and Visitor.

THE CHRISTIAN MESSENGER,  
VOLUME LV.

PUBLISHED WEEKLY BY THE MARITIME BAPTIST PUBLISHING COMPANY.

THE CHRISTIAN VISITOR  
VOLUME XLIV.

Vol. VIII., No. 4.

SAINT JOHN, N. B., WEDNESDAY, JANUARY 27, 1892.

Printed by G. W. DAY, Northside King St.

## PASSING EVENTS.

**THE funeral of the late Duke of Clarence** took place on Wednesday, the 26th inst., amid customary solemnities, but with as much privacy as, under the circumstances, could well be commanded. After a brief service in the church at Sandringham, where the body of the Duke had been placed, the coffin was borne forth, and placed upon a gun carriage, and the procession was formed. The tenantry on the estate of the Prince of Wales and the members of his household acted as pall bearers. "Following directly behind the coffin came the Prince of Wales and Duke of Fife on foot. Then came the clergymen and after them the gamekeepers, marching six abreast. Following these came carriages with the Princess of Wales and other royal personages. The rear of the procession was brought up by peasants. The whole route from the church to Wolferton station of the Great Eastern railway was lined with spectators, who, as the procession passed, joined in the cheer. A guard of honor from the Norfolk Volunteers, with reversed arms, met the cortege at the station. The whole scene was one of great solemnity. The original intention had been that the funeral should be accompanied with a grand military and state procession, passing through London, but this plan was changed by command of the Prince of Wales, it is said, in order to avoid the dangerous exposure in the prevailing bad weather which a procession through London would entail on so many persons. The body of the Duke, accordingly, was not taken through London at all, the train passing directly from Sandringham to Windsor. The funeral cars passed the outskirts of London at 2 o'clock, the request for privacy made by the royal family being everywhere respected. While the train was conveying the body of the Duke to Windsor minute guns were fired from the warships and forts throughout Great Britain and Ireland with dull, constant booming. In addition to the firing of guns, bells from nearly every church in England were tolled during the whole time the body was on its way to Windsor. Thousands of persons went from London. A special train carried the leading members of the Government to Windsor. Deputations also were present from the House of Commons and the House of Lords. When the funeral train from Sandringham arrived at Windsor at 3.30, the Lord Chamberlain received the members of the royal family as they alighted. The coffin, wrapped in a silken Union Jack, and upon it a single splendid wreath, sent by the Queen, was taken on the shoulders of men belonging to the Duke's regiment—the 10th Hussars—and placed again on the gun carriage. A procession was again formed and marched slowly to St. George's chapel, where the last services were held. The coffin was placed upon a bier before the altar, and the coronet and other insignia placed upon it. In the Queen's gallery, above the altar on the right, were the Princess of Wales and her daughters, Princess Louise (Duchess of Fife), Princess Victoria Mary of Teck. The services were conducted by the Dean of Windsor, assisted by the Bishop of Rochester. The choir sang hymns selected by the Queen. After the benediction, Sir Albert Woods, garter king of arms (the Duke was a knight of the most noble order of the garter) in full insignia and habit of his rank, proclaimed a full list of the titles of the Duke. The Prince of Wales, followed by other royal personages, then proceeded by a private way from the chapel to the castle. The entire service was marked by solemn impressiveness. The body of the dead prince finds its final resting place in the Memorial Chapel at Windsor.

13, a statement was laid before it from the leading men of the objectionable society, solemnly pledging themselves to a reform in the secret rites of the society and the habits of its members. This pledge was accepted as genuine by the overseers and no further action in the matter was taken, except that the overseers suggested the appointment of an advisory committee of the faculty, with well-defined powers, to superintend the social clubs of the university. There are a variety of societies at Harvard, some good, some bad, and some, perhaps, indifferent. Apart from the societies, too, there are necessarily, among so great a number of students, all sorts of companionship available. The young man who is in quest of what is good and helpful in this respect, will easily find it, and the young man whose affiliations are with that which is base and degrading will also find what he seeks. For the youth whose habits are unformed and who is easily led toward good or evil, Harvard is not the safest or best place in the world.

**DURING** the past few weeks, a bellicose spirit and tone toward Chili has prevailed in certain quarters in the United States. There has been great activity in the navy. Formidable warships are being rapidly built or equipped for service. There are, no doubt, elements in the American navy and army not averse to war for its own sake, and more or less eager for an opportunity to test new theories and modes of warfare. There is also a considerable class who would welcome war for the sake of personal gain. Whether rightly or wrongly, it is rumored that a militant spirit prevails at Washington. It was reported several days since that the correspondence between the United States and Chili, in reference to the Valparaiso affair, was about to be laid before Congress, accompanied with a special message from President Harrison. At this writing we have no information that this has been done; and until the correspondence and the President's message are made public, the attitude of the United States Government toward Chili is more or less a matter of speculation. There can be no doubt, however, that the feeling and the sober thought of the American people is strongly averse to war with Chili, except as a necessary vindication of the national honor and as a last resort. That point can scarcely yet have been reached. There is no reason to think that the Chilean government desires war. It is not at all likely that it would refuse arbitration, even if it will not propose that method of settlement. In his last annual message President Harrison urged the Senate to ratify the treaty adopted by the Pan-American Conference, by which arbitration is recognized as the method by which international differences should be settled, and he has declared that the general ratification of the treaty by the republics of America would constitute one of the happiest and most hopeful incidents in the history of the western hemisphere. We may expect, therefore, that President Harrison will at least propose arbitration to Chili, before asking Congress to declare war.

## Is Scriptural for Women to take a Public Part in the Social Exercises of the Church?

I have been advocating in my own churches woman's privilege and duty in this matter for some time past, and now feel that it is necessary for me to appear in the public print to sustain my position; as I fear a great evil is being promulgated. In many of our churches it is a great evil that the "women keep silence." And my own experience in every case has been, that when the "women kept silence" there was spiritual death. I have taken part in several large revivals; but I never saw even the shadow of a revival while the women kept silent, and do not think there ever was one in these Provinces. However, I hope we have not run down so far from what our Lord would have us be, as to have accepted the jesuitical heresy, "The end justifies the means." If the word of God condemns the practice so general in our churches then we ought to stop it at any cost; even although there be no revivals in our churches for all time to come.

But does Paul condemn women speaking and praying in the churches? that is the question to decide. I presume it is unanimously acknowledged, that in the new dispensation there is no difference among Christians—Jew and Gentile, bond and free, male and female, are all made one in Christ; and in the beginning the one hundred and

twenty were made up of both men and women, who were endowed with power to speak with tongues. So in the house of Cornelius, "while Peter yet spake these words the Holy Ghost fell upon all them which heard the word." "For they heard them speak with tongues."

I would suppose that if the Holy Spirit influenced women on these occasions to tell of the wonderful things God had done for them "and magnify God," that he would hardly, a little later, pronounce the same proclamation of truth improper and altogether wrong. The four daughters of Philip could prophesy, and the apostle could enjoy their hospitality; and yet we read nothing that would lead us to believe that he disapproved of them prophesying. It is safe to say the general tenor of scripture favors women enjoying equal privileges with men in the church of Christ. The apostle, however, is made to contradict the whole volume of inspiration, and himself also, to sustain the peculiar views of certain parties, who do not seem to want to hear the sisters speak. I am fully persuaded that the apostle must be his own best interpreter. In 2 Cor. 12: 5, the apostle mentions a practice then in the church, and finally establishes it by explaining minutely just how the women shall array themselves when they prophesy and pray; and then again, in ver. 13, appeals to the church to know if what he has stated does not meet with their approbation. Now, in chap. 14: 34, the apostle is made to contradict all he has already stated, and women are relegated into barbarism and bondage. "Let the women keep silence." Surely Paul in the same letter would not first tell these Christian women to prophesy and pray, and then tell them not to say a word. Whatever he meant, I am convinced he did not intend to take away a heaven-sent privilege from those who, by the grace of our Lord Jesus Christ, were placed as members of the great spiritual body, in which all distinctions are lost. Sympathy with our sisters, I presume, is quite lost, when that sympathy would take from them a privilege of giving a reason of the hope they have within them.

**"Persecuted and wronged" indeed, yes when we strip them of their Christian liberties and compel them to stand idly by while the right races round them—between darkness and light. Oh! sisters, let me comfort you by removing this interdiction imposed by men and not God. For I know your hearts are filled with love for the great blessings bestowed upon you by the Lord Jesus; and we bless God that you are free to tell the dying what a Saviour you have found—men as well as women. This whole matter may be summed up as follows:**

- (1) In Jesus Christ all distinctions are lost—"All one in Christ."
- (2) The Old and New Testaments both speak of women being inspired and speaking in mixed assemblies; we can safely conclude that the Holy Spirit would never inspire any one to do wrong.
- (3) 2 Cor. 12: 5 places women in the church of Corinth, prophesying and praying, and the apostle, instead of forbidding it, approves of by telling them how to dress while they perform this duty.
- (4) Inspiration can never contradict itself, so there is
- (5) 2 Cor. 14: 34, has no reference to praying or prophesying, but to theological discussion. The apostle speaks of the women asking their husbands at home about things they could not understand. There is nothing in regard to prayer or exhortation that it is necessary for the women to ask. F. D. D.

## Two Tales; and Other Matters from Viziagramam.

**A SERPENTINE TALE.**  
In common with a good many home people, I suppose, I used before coming to India to discount at a heavy percentage the missionaries' snake stories. I have had an experience recently that has knocked some of such incredulity out of my composition. Last week two of the preachers went with me on our usual evening visit to an adjoining village, and having an unusually interesting group of listeners delayed till after sundown. It was bright moonlight, however, and we took the shortest cut across the fields. I was marching ahead along the narrow footpath when I suddenly discovered a huge cobra, fully six feet long, just ahead, and making straight for us. I executed a waxy cry and a flank movement that would have done credit to a more agile man, and when my attention was sufficiently distracted from my own feelings to take notice of other matters, I became aware of the fact that Benjamin, my most ardent preacher, who had

been immediately behind me, was going like a wild mountain rose up the side of a tank, ten or fifteen yards away—his big boots making a terrific clatter over the dry hedges—and *swearing in English*. When our excitement was somewhat abated I thought we were very foolish to be so scared at a brute that was evidently attending to his own business, and ordered the men back with me to reconnoitre. We had not retraced our steps far, however, when we met the reptile with head erect and hood extended, and as soon as he caught sight of us he made another rapid start in our direction. This time there was no mistaking the situation, and not being quickly armed for an encounter we quickly decided to have the fight out some other day, and struck out for home at a gallop that would have given a tiger a sharp, stern chase.

In view of the fact that philologists are unable to give a satisfactory reason why the dark races and parrots invariably pick up the picturesque portions of the English language with greatest fluency, and also that Benjamin in his youth had been to England, I dismissed his case, leaving him under a suspended sentence.

## THE TIME OF A WARM NIGHT.

While the *rose season* was on we at this station refrained from expressing ourselves in print on this burning question. Perhaps we may be pardoned now for bringing it into this sketch. It was the night of June 24, and Bro. Sanford had come in from Binli to join me to Chicacole to attend our half-yearly conference. We travelled by jirricksha, drawn by five coolies, who were changed at stages of about eight miles apart. When we started out from the mission house the mercury registered 98°, in the coolest place on the premises, and we reached Chicacole at 5 o'clock next morning, at which time the temperature at that place was 96°, and the mercury stood at and above that figure for a week afterwards. Those thirteen hours of unabated discomfort, preceded as they were by two weeks of suffocation and succeeded by one week of torture, will ever occupy a warm place in my memory.

## SOME OTHER MATTERS.

We have been doing a little cruising on the field. At Chipuruggilly, our northern station, we spent seven days; lived in tent, and preached in nineteen villages beside the town, in every corner of which we proclaimed the gospel; walked 45 miles in all, and found many encouraging signs. The head-men of two of the villages seemed to be really believing in Christ, and told when we came again they would be baptized. I have no doubt they spoke sincerely, but they have many obstacles to overcome, and we can only pray and hope. Our preacher, D. Samuel, who has been at this station since last February, has been doing faithful work. At Bimingsha, our southern station, we put in five days, during which time we preached twenty times in fifteen villages, and walked 35 miles. These two stations will be connected with Viziagramam by railway when the line, now in rapid process of construction, is completed. The more thoroughly I become acquainted with the lay of this field, the more I am led to admire the wisdom of its founders, the London Mission Society men. The compound is situated just outside the municipal and cantonment limits—just beyond the reach of the tax-collector and the sights and smells of heathen society. With the exception of a ground-rent of eighteen rupees per year to the Maharajah, we have to pay nothing for all our municipal privileges; and yet we are near enough to town to do our work there easily, and are surrounded by a complete circle of native villages, from a quarter of a mile to three miles distant. There are twenty such villages, and up to date we have preached in all, once, in a few many times. Our outstations are all strategic points and within easy reaching distance of the centre. But the opportunities are too many for one man to ever dream of grasping. The L. M. Society had two men stationed here for seven years, and they were both hard-working men. The need for a young lady is at present very pressing. The Bible woman whom we have already working in the town, to be supported the coming year by some devoted ladies in Berwick, is second to no other in this mission in ability and training, and our school will not secure the best results until in charge of a young lady. We look forward to the time when, the immediate distress on the Chicacole field being in a measure relieved, we shall be able to welcome another lady to this station. We can give them home-room at little extra expense. The coming of the noble band

of five missionaries this year justifies our faith in the enterprise and devotion of the brethren at home, and we know that our large expectations and hopes for the future, both on the mission fields and at home, shall be fully rewarded. Through united supplications before the throne, and united exertions in the face of the enemy, great things shall be accomplished in the next decade.

M. B. SHAW.  
Viziagramam, Nov. 17, 1891.

## On the Way to India. For Boys and Girls in Canada.

**Dear Girls and Boys,**—I am going to puzzle you this time if I can. From noon yesterday to noon to-day, our big boat pushed along through the water 300 miles. If we keep going as fast as that, to-morrow afternoon at three o'clock we shall get to an island, and at a certain time that island our ship will stop and empty some of her load. There we expect to have all day Saturday to stay ashore, and wander through the cinnamon groves, beneath the banyan trees, and along the curious streets, amongst the curious people.

It is now sixteen days since I mailed you a letter at the city of Valetta, on that other island, in that other sea. We have turned two big corners since, and have sailed about 4,000 miles. You have likely made up your minds how the ship was to get out of that sea to go on to India. See if I am right. After we had left Valetta and had sailed about east-south-east about 900 miles, we came to the mouth of the largest and deepest ditch I ever saw. You may reckon how deep the ditch would have to be when you know that the keel of our vessel is gliding along about 25 feet below the top of the water. This trench is over 80 miles long, and is wide enough for large steamships to pass. One ship ties up on one side to let the other one go by, just as one team would stop on a narrow road to let another pass. What is the name of this ditch? When was it made? Who was the head man in digging it? What other ditch has been trying to dig? How is it getting along? What good would it be if it were all finished?

On the west of the ditch that we came through lies one of the oldest and most interesting countries in the world. What is its name? What, through all the ages, has been its most precious physical feature? What man left his own country and came down with his wife into this country to get something to eat? What boy, seventeen years old, afterwards came out of the same land and came down into this same land? How did he happen to come? What relations of his came down afterwards? How did they happen to come? How did they get along down there? What nation went up out of this land into another land? How did they get out? It is a journey of only a few days to the land where they were going. How long did it take them? What kept them so long? What man came with his armies and conquered this country, over two thousand years ago, and founded a city which still bears his name?

On our right hand, at the mouth of this ditch, we stopped at a little city. We had to go down the side of the ship on a stair-way and go ashore in a small boat. We travelled along the dirty streets, went into some shops, bought some pith hats, some oranges, some post cards, etc. Boys of all sizes followed us around, each with a kind of basket on his arm, coaxing us to let him carry our purchases. At last we let one carry them for us and bargained to pay him threepence—six cents. When we got to the shore every man was jabbering at us to get us to go to the ship in his boat. I made a bargain with one young man, but two or three fellows got a hold of our boy with the basket and were lugging him off to make him put our basket in their boat so that we would have to go to the ship with them. The boy could not get away from them, but I lifted my umbrella in the air as if I were going to slay them all and sang out, "Let that boy go." So they let him go, and we went to the ship in the boat which we had chosen, emptied the oranges, hung up our hats and sent back the basket. What little city was that? At the south end of this ditch on our right was another city. There we stopped a minute in the middle of the night to let off three passengers and the pilot. On our left hand was a peninsula running down toward the south in the shape of a piece of pie. Washing its western shores was a little gulf about two hundred miles long, and washing its eastern shore was another gulf a little shorter, and each gulf has a name. We ploughed down the western gulf and out

into a long narrow sea—about twelve hundred miles long from north to south, and from one hundred to two hundred miles broad. It was very hot weather coming down this sea. We came out through a narrow place with high dark rocks on both sides. They call this a strait, and it has a name. Then we turned to the left, and going about east-south-east, we made a bee-line across over two thousand miles of waves and water for the city I spoke of in the beginning of this letter—

"Where every prospect pleases,  
And onlyman is vile."  
Yours as ever,  
L. D. MOISE.

S. S. Clan McPherson,  
Dec. 10, 1891.

## W. B. M. U.

**NOTICE FOR THE YEAR:**  
"Be not weary in well-doing."

**PRAYER TOPIC FOR FEBRUARY:**  
"For Mission Bands and their Leaders."

## List of our Indian Stations, Workers, etc.

- I.—BHIMPATAM.**  
Established 1875; population of town, 9,000; of field, 105,900.  
Out-station—Raiga (18 miles N.E.).  
1873. Rev. R. Sanford, Cornwallis, N. S.  
1873. Mrs. Sanford.  
1884. Miss A. C. Gray, New Annan, Col. Co., N. S.  
1891. Rev. L. D. Moise, Niataux, N. S.  
1891. Mrs. Moise, Berwick, N. S.  
Native preachers—Appiah (Uppiah), Tammiash (Tummiash), Colporteur—Paulus. Bible women—Pappama, Vericia.
- II.—CHIVACOLE.**  
Established 1878; population of town, 18,000; population of field, 1,050,000.  
Out-stations—Palconda (10,000), Akulampara (Ak-koo-la-tampara) (500), Kimey (15,000), Tekkall (7,000), Casaburga and Calingapattam.  
1882. Rev. I. C. Archibald, Upper Bewick, Col. Co., N. S.  
1878. Mrs. Archibald, Andover, N. B.  
1884. Miss H. Wright, Short Harbor, Hal. Co., N. S.  
1880. Rev. W. V. Higgins, Wolfville, N. S.  
1880. Mrs. Higgins, Wolfville, N. S.  
1891. Rev. H. Bann, U.S.  
1891. Mrs. Bann, Rochester, New York, U.S.  
Native preachers—Rev. Baghavan Behera, P. David, Subenidu (Suberi), Sukriah (Sookus), Bala Gurania (Bala-Gur), Chinnu David, Colporteurs—Jacob, Appana (Up), and Juggiah. Christian teachers—Davidatama and Nominah. Bible women—Herriannah, Miriam, Lisie, Cassie, Shreemoti, Ruth, and Sarah.
- III.—BIBLI.**  
Established 1879; population of town, 10,000; of field, 220,000.  
Out-stations—Pudla Yenkie and Kote-paud, in the Jeypore country.  
1873. Rev. Geo. Churchill, Hebron, Yar. Co., N. S.  
1873. Mrs. Churchill, Truro, N. S.  
1891. Miss McNeil, Cayndish, P. E. I.  
Native preachers—Rev. Sutaia Yadih, in Kotapaud, G. Nuriel, C. Bhuavama, and Jay Sing. Colporteur—Gungathara Behera. Bible women—Diamma and Nella.
- IV.—VIZIAGRAM.**  
Established 1889; population of town, 27,000; of field, 285,000.  
Out-stations—Gudjapattanagram, Chipuruggilly, Bhimsinghi, Uripetta (Ooripetta).  
1890. Rev. M. B. Shaw, Berwick, N. S.  
1890. Mrs. Shaw, Advocate Harbor, N. S.  
Native preachers—Chittiah, Samuel, Appalawmy (Uppala) and Reuben.  
Mission stations established—4  
Under course of establishment—2  
Kimey and Palconda,..... 2  
Out-stations at present,..... 13  
Missionaries on the field,..... 9  
" on the way,..... 5  
" at home,..... 3  
..... 17  
Native preachers,..... 16  
Christian teachers,..... 2  
Colporteurs,..... 5  
Bible women,..... 11  
Churches,..... 6  
Christians, associations, 1; quarterly meetings, 2. Regular conference of our own missionaries held twice a year. Population of all our fields, 1,700,000. Total number of male missionaries needed for their evangelization, 34. We have 7; urgently needed, 27.  
—Some one says: "Youth is not merely a lovely phase of the transient years; it is a pervading quality of character; a light in itself and an inspiration to all surrounding lives. The lovely heart freshness that we call youth is the natural flowering forth of spiritual being."  
—Union is not unity. And unity is not the creation of human wills. It does not spring up from the earth; it descends from heaven: It is Truth that generates unity.—*Cardinal Manning.*