

MESSENGER AND VISITOR.

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Editor,
J. H. SAUNDERS, - Business Manager.
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All correspondence intended for the paper to be addressed to the Editor. All communications in reference to advertising, business or subscriptions to be addressed to the Business Manager.

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Messenger and Visitor.

WEDNESDAY, NOV. 18, 1891.

ABOUT TEA-MEETINGS.

The opinion of the MESSENGER AND VISITOR has been asked as to whether tea-meetings, basket sociables and the like, held for the purpose of building meeting houses or advancing other Christian enterprises, are sinful.

We sincerely hope that those who have engaged in these things are not therefore necessarily chargeable with anything very sinful, otherwise a great many of our churches must have much to answer for, and it would be in order for our Convention to appoint a day of humiliation and confession in view of our manifold transgressions. If it is admitted that wholesome food and drink may be prepared, sold, purchased and consumed without sin—and we suppose this will not be questioned—it is difficult to see how any sinful element is introduced, if the cash resulting is devoted to the building of a meeting house or to any other religious work. But we think it should be said that, among things not sinful, there may be room for distinction and choice; as between what is wise and what is unwise, what is good and what is better, what is expedient and what is inexpedient. And it seems to us, too, that a Christian church, both for its own sake and for the sake of its example, should desire to make choice of the best.

The old-fashioned country tea-meeting has a somewhat sacred character to us, as being entwined with the memories of our boyhood, and we do not feel like bringing against it any railing accusation. As we regard it, it furnished a means of innocent and wholesome recreation, while it assisted at the same time in the erection of meeting houses and in other good works. The country tea-meeting of the past, held on some delightful afternoon of the late summer or early autumn, in a beautiful grove or the unfinished "meeting house," was quite an unique occasion. The old and young met together. There was feasting and mirth and pleasant social intercourse. The young people courted and the old folk revived acquaintanceships of the past. There was likely some speechifying, possibly a musical performance by an exceedingly amateur band—the wonder of the country round; and, if indulgence in the substantial means and delicacies under which the tables groaned threatened serious consequences to the feasters, good country-bred digestive organs, the exercise in the open air and the long drive home in the evening, removed all cause for apprehension. There may be such tea-meetings still in some parts of the country. We have not, however, recently had an opportunity to attend one after the pattern described, but we should some day chance to stumble upon one of the good old-fashioned kind, we should hope to be able to stop and assist, and whatever qualms we might have as a result, we feel quite certain they would not be qualms of conscience.

But the tea-meeting of recent days, as we have seen it in towns and villages, is apt to be a very different affair. It is held in a hall filled with bad air. There is a crowd of people present who have come to eat and to drink and who care for but little besides, not infrequently there is a sprinkling of a rough and, perhaps, half-drunken element, and sometimes, though we hope very seldom in Baptist tea-meetings, there are raffish, lotteries, ring cakes or other gambling devices. Then as to results, there are many overfed people whose tempers will be all the worse the next day for having attended the tea-meeting, a number of devoted women half dead with work, worry and excitement, some wounded feelings which it will take weeks, perhaps years, to heal, and some money for the cause, which, when all the expenses have been deducted, will not amount to a very large sum. But the church, if it takes the matter into serious consideration, must perceive that in its effort to obtain money to carry on the Lord's work, it has appealed to the lower rather than to the higher elements in human

nature. The educative influence of such a tea-meeting, so far as it has any, is to lead men to eat and drink and to be gluttonous, while at the same time the church has failed to appeal to any high principle or to develop the grace of benevolence in its own members.

In these facts will be found some of the reasons, at least, why many pastors and other thoughtful Christians are opposed to tea-meetings and other such methods as a means of raising funds necessary for carrying on Christian work. To secure money for this purpose is certainly important, but it is not less important that the means and methods employed to obtain money for the Lord's work shall be such as can claim His approval. Though such methods as we have been considering may be capable of defence as not essentially sinful, yet we believe there is in most cases a more excellent way, and this more excellent way, the church having perceived, is in duty bound to follow. But, as we have already intimated, there may be circumstances in which the holding of a tea-meeting is not only excusable, but entirely expedient. It remains, therefore, for every church to do what in its judgment is right and best in view of the peculiar circumstances of its own case.

SLAIN BY APPETITE.

A melancholy illustration of the tyrannous power of the drink habit and the miserable results of indulgence in strong drink is found in the case of Col. John F. Mines, LL. D., who died November 5, "of alcoholism," in a workhouse on Blackwell's Island, New York, to which he had been committed ten days before for drunkenness. Col. Mines was a man of extraordinary ability and culture. The New York Tribune speaks of him as a "man of fine talents and elegant accomplishments, a scholar of more than ordinary attainments, a writer for the press who found a ready market for the productions of his pen, and who for many years had contributed to the instruction and entertainment of a wide constituency of readers, an attractive personality, unusually agreeable in manners, and as brilliant in conversation as he was facile and graceful with the pen." And such a man dead in the workhouse, a victim to appetite and strong drink!

One thing that makes this incident especially noteworthy is the fact that Col. Mines believed that he had gained a permanent victory over his mortal enemy, against which, it seems, with ever failing will-power, he had long been fighting a losing battle. In the midst of his bitter humiliation and remorse, hope came to him. He had tried the Keeley treatment, of which it will be remembered some account was given in our columns two weeks since. He believed the demon was cast out, he rejoiced in a sense of liberty and restored power over his appetite. In the joy of his victory and with generous sympathy for others who were enduring the pains of slavery and remorse which he had known, he wrote the story of his experience, his humiliation, and his triumph; "not shrinking from disclosures concerning himself and his frailties, such as most men would draw back from almost with horror, apparently sacrificing his own personal pride and almost his self respect in order that the narrative might not lose any of its effect upon the minds of those whom he sought to benefit by the results of his own experience."

It was published as an article in the North American Review, and the bi-chloride of gold treatment which he believed had wrought for him permanent deliverance from the thralldom of strong drink he extolled as a means of salvation for other miserable victims of the drink habit.

"And then, while the readers of the Review were pondering the well-told story, and the newspapers all over the country were discussing the questions raised, and the victims of the drink habit were considering whether and when—not now, but after a little more indulgence—they would try the infallible remedy, suddenly the brilliant writer and scholar to whom for a few months the world had become full of light and hope, and life an opportunity for high endeavor and useful service, fell down drunk in the gutter; a melancholy spectacle. Ten days of it; of such agony of remorse and bitterness of self-reproach as no one can measure, and the poor man lay dead on a workhouse cot. It was all over; all the turning and twisting, the stumbling and rising, high purpose and weak will, froth of the night and dregs of the morning; for him all ended."

This incident should not, of course, be allowed any greater influence than that which legitimately belongs to it in the way of disproving Dr. Keeley's claims. If it is true, as declared, that there are scores or hundreds—who a short time since were victims of the appetite for drink, but have now regained their manhood and dominion over their appetite, they will stand as witnesses, whose testimony cannot be disputed, to the value of the Keeley treatment. Time of course will make more apparent what is the real value of the method.

But the life history of the man to whom attention has been called and his fate, must show that there is for the drinking man no absolute cure yet discovered. We may add that no such cure is likely to be discovered. The universe is not constructed in such a

way that a man may indulge unlawful appetites with impunity. Let men, therefore, take heed how they indulge any appetite to their hurt, thinking that by and by a few doses of bi-chloride of gold or some other "treatment" will make them all right again. The salvation of men from the power of appetite lies, principally, neither in legislative enactment nor in medical treatment. The abnormal appetites and propensities of human nature will be best dealt with, not by the Keeley method, but by the method of the Apostle Paul.

India Letter.

KIMEDY NEWS.

In a previous letter I referred to the fact that we were about opening a new station at Kimedy and had secured land there. As there is at present a special interest in the Kimedy work some more facts may be of interest to your readers.

The Kimedy valley is one of the most beautiful I have ever seen. The town nestles at the foot of a very steep hill, and is in the midst of abundance of luxuriant vegetation. In front of the town stretches the valley, through which a small river flows, on either side of which are broad fields of green paddy. Beyond the paddy fields the valley is skirted by lovely hills, whose sides are always clothed in verdure and whose tops are capped with banks of fleecy clouds. About nine miles back of the town our "big hill" may be seen towering far above all these little hills around. Our hill is called "Devagiri" (mount of God), "Doodangar" or "Nova Scotia." The latter name, of course, is confined to the missionary circle. Probably you will hear more of Devagiri in the future, as it promises to become a favorite hot weather resort. Reference has previously been made to the fact that the Kimedy valley is unusually fertile. If that is so what a pity that the most beautiful place in our mission should be so undesirable as a place of residence. When our missionaries first came to this country they decided upon Kimedy as a place for a station. Rev. W. F. Armstrong went there, purchased land, and opened a station. Soon he fell sick and was so prostrated with fever that he decided to abandon the station. The land was sold, and the missionaries removed to Chioacole, where a station was opened instead. Ever since that time the prospects at Kimedy have looked dark; but during the fifteen years or so of further experience our missionaries have become convinced that a missionary family could live there without more serious risk to life and health than would be experienced in many other towns. As the time has gone on it has seemed more evident that when a man for the place was forthcoming the town should be again occupied as a mission station. True, the heat is a intense there during the hot weather, and the town is occasionally visited by cholera, while fever is prevalent. But these undesirable things are found in most towns in this country. We might perhaps rather say that Chioacole and Rimli are more than usually healthy, than to decide that Kimedy, Bobbili, etc., are extraordinarily unhealthy.

In less than a year we hope to have the station reopened and a family there. There are about 25,000 people in the town, and it is the residence of a very wealthy Rajah. He is at present intending to build a branch railway through the Kimedy valley to meet the main line (which runs between Madras and Calcutta, the northern end of which is now being constructed). Hereafter our part of the country has been with out a railway, but the East Coast Railroad there will be a continuous line road is now being built, and when completed from Madras to Calcutta. The road will come within eight or ten miles of Rimli, will pass through Vizianagram, pass Chioacole about seven miles distant, and will pass through Tekkali (one of our outstations 35 miles north-east of Chioacole). The branch line from Kimedy will join the main line between here and Tekkali. We may hope to have these railways in operation in two or three years, and then our travelling will not be so serious a business as it now is. But something further about the Kimedy Rajah. He has a magnificent palace almost as large in appearance as Acadia College. It contains a grand audience room of marble, which would be considered a fine hall even in America. The palace is not so extensive as that of the Maha Rajah of Vizianagram, but is more handsome and much more carefully kept. The Rajah is a mere boy, who spends his time chiefly in driving his numerous horses, shooting, etc. His estate is managed by an European who was formerly his English tutor.

A BRIGHT DAY FOR KIMEDY.

The Lord's work in Kimedy is looking especially bright now. I have already told you how God opened the way for us in the matter of getting land. We were wondering whether it was God who was blocking up our way or whether it was the devil. If the former, then we must abandon the idea of occupying the place and conclude that God did not want us there. If the latter, then we must persevere and believe that somehow the Lord would open the way. At the moment that we had almost lost hope

He did marvelously grant our request. First one and then another piece of land was obtained. The battle was won after getting the first piece, for the Hindus were quite willing to sell the land that bordered upon ours. Recently we purchased a grand chapel site, where we hope, ere long, to have a nice chapel built. For a year or two we shall content ourselves with a small temporary building which will serve the purpose. The securing of land was the "rift in the cloud" which indicates that better days are in store for Kimedy. God can do marvelous things, as we have reason to acknowledge, and can accomplish them by ways and means that we little dream of. Oh, for more faith!

Up to this time we have had in Kimedy a small band of Christians. A year ago one had to be excluded for very bad behavior. This year two or three of the others brought us much sorrow, and the Lord's cause much harm. These were the dark hours just before the dawn. The one excluded lost his wife last hot season and has met with a good many trials. As the result of it all he has, by the grace of God, become an entirely changed man. His "second conversion" (so to speak) has been a genuine work of grace and he has been restored to the church. The others whom I feared we would have to exclude, have also met with a wonderful change. They forsook their bad conduct, confessed their wickedness and were forgiven. At present they are devoutly following the Master and striving to undo some of the evil that they have done.

The baptism of the Apothecary and his wife a year ago added greatly to our strength. They are deeply concerned about the welfare of Zion, and are working hard to advance the cause of Christ. By their godly lives as well as their earnest words, they exert a splendid influence in the town. Some six weeks ago I baptized a young man living within six miles of Kimedy. About a fortnight ago I again visited the town and had the privilege of baptizing again. Three candidates were received, and baptized (in the river, about half a mile away). It was at sunset, and the scene was an impressive one. But some of our joy was soon turned into sorrow, for upon our return from the baptism a crowd of high caste people carried off one of the converts. We recovered him again in the morning, but found him no longer willing to follow the Lord. Evidently he did not count the cost, and probably was deceiving himself, the threats and crying of his relatives was more of an ordeal than he could stand. Of course, we had to exclude him. The other two who were baptized are doing well. There are several others who are professing conversion, and say they want to be baptized shortly. Whether they are really in earnest remains to be seen.

THE KIMEDY BAPTIST CHURCH.

As there are now some sixteen of our Christians residing in Kimedy, it has been thought best to organize a church at once. There are many reasons why a church should be organized there without further delay. When the Hindus ask the Christians where their church is they have to reply: "Some of us belong to a church nine miles away, others nineteen, and most of us are members of the Chioacole church, 42 miles away." This is rather unsatisfactory. The new church will be, we trust, a centre to which the surrounding people will be drawn. The church will also bind together the little band of Christians in the town, and will make it possible for them to observe the Lord's Supper—a privilege which they have been denied. A council has been called to meet Oct. 7, for the purpose of organizing the church. At that time our quarterly meeting will also be held in Kimedy, so we are expecting a good time. God grant that we may have some baptisms as well. Will you not all pray for Kimedy? While there is so much truth that is promising and bright in the outlook, it is nevertheless one of our most difficult fields. The missionary who goes there will probably need to learn two languages, as half the town are Oriyas. Soon a corps of Oriya workers must be set to work there and a twofold work must be carried on. In a few years there will doubtless be a community of Oriya Christians as well as Telugus. In the different parts of the town services in the two languages will be carried on at the same hour. Sunday-schools, day schools, etc. etc. for both Oriyas and Telugus, must be provided. But though the work will be difficult and for some time to come rather discouraging, we feel that the prospects are bright, and we have every reason to go forward. It may be that Bro. Bars and wife will be sent to station. But let whoever goes be supported by our prayers and our faith.

In closing let me give you some further good news. Four in Chioacole recently applied for baptism. One was baptized on Saturday last. The other three will wait for a few weeks. Praise the Lord for His goodness.

WALTER B. HIGGINS.

Chioacole, Oct. 4.

The Messenger and Visitor will be sent to New Subscribers from now till Jan. 1, 1893, for \$1.50.

Letter from the West.

Just now the eyes and hearts of many of the leading men and women in the Baptist denomination are turned toward the West. It is probably no bit of news to our wide-awake brethren of the Maritime Provinces that in Chicago is being founded a university particularly for the young men and women of our own denomination.

The history dates not back to the early and hard struggles of a devoted people, as does that of Acadia, but is a growth of a few years.

All this is known, how that the Board of the American Baptist Society, at its annual meeting in May, 1889, resolved to take immediate steps toward the founding of a well-equipped college in the city of Chicago; how that John D. Rockefeller came forward and placed at the disposal of the Board the handsome sum of \$1,600,000, in order that the scheme might be carried out; that in this great wealth centre might be established institutions of learning suited to the demands of the advancing age, and likewise to the necessities of our rapidly increasing denomination.

Baptists have watched the progress of this movement with eager eyes; for we are of those who realize the importance of higher education, knowing that knowledge brings power, and truth raises us nearer to God.

At the present crisis in the history of western life this proud advance must be recognized as a special and direct providence of the all-wise Father.

Such a work could not have been begun without money. He who moves the hearts of men gave Mr. Rockefeller the purpose and also the ability to carry that purpose into effect. Such a work could not have been entered upon without truly great men to organize the schools, and direct the plans for building. Such men God has raised up to meet the demands of the hour.

Dr. Harper, who, though young in years, has already won a reputation as a scholar, being considered to-day an authority in all circles of liberal education, has been appointed the president of the university. He has as his assistants an executive body—men of rare ability.

The time approaches for some tangible evidence of this great work, and "How prosper the scheme?" is the question in the minds of all true Baptists. In a word this question may be answered, "All's well." As many of your readers know, Dr. Harper has been for some weeks among the leading educational institutions abroad, looking into the workings of the universities of Cambridge, Oxford, Berlin, Kiel, Paris, Glasgow and Edinburgh, and talking with many of their most learned men. He has now returned, and has already begun, with his usual vigor, to attack the vast amount of business accumulated during his absence.

On being questioned last Saturday as to the result of his mission to Europe, the president said:

"My mission in Europe has been almost wholly in the interest of our new university, and although I am not prepared to say just what my visit has accomplished, I can assure you that the way is being opened for bringing all the talent and experience possible to bear on our undertaking. I have talked with many men at the heads of great departments of the colleges and schools abroad, and the new ideas that I have brought back are legion; of course I have not been able to close contracts with men in Europe, whom we might desire to bring over here, for you know the contract-labor law strikes the higher levels of labor with the same force that it does the lower. At the same time, some men may find their way to this country before the World's Fair who will be prepared to connect themselves with the university. By February 1st, I think, the faculty of forty or fifty will be announced, and it will include the very best men that money can procure. Of course we mean to have an American university, an American faculty, but the mere fact that a man is from abroad will not exclude him, providing he represents the highest learning in his branch."

These words express the true spirit of the man, and his broad views are quite in keeping with the principles on which the university rests.

The work on the building is to be begun in two weeks. Dr. Harper said, further:

"Hitherto I have been in Chicago only a day or so at a time, but now all my time will be devoted to pushing things along. The women's dormitory is to be paid for by women entirely, and only yesterday I received \$1,000 from one woman to be devoted to that purpose."

Plans for some of the buildings are already in the hands of the contractors, so things begin to take on a realistic appearance.

In his usual unostentatious way, President Harper is opposed to any formal opening or ceremonial laying of corner stones, and prefers that the first session should begin as if they had been going on for a number of years.

The buildings are to be particularly fine in architecture and will fall within the late Gothic school; they will be four stories high, besides gable roofs, and will be made, probably, of granite. The situation is one most desirable, being near the famous Jackson and Washington Parks. This lot is two thousand feet long and three hundred and sixty-two feet wide. It was purchased at a cost of \$365,000, one half of which was

the gift of Marshall Field, of Chicago. The work of building and organizing, it is expected, will be completed by Oct. 1st, 1892, when the first session will begin.

Thus is being realized the hope and aim of those who thus seek to carry on the Master's work. Let us pray that this same religious spirit, moving now the hearts of the founders, may ever characterize this university in all its ways; that it may be a true light, directing the lives of this and coming generations in the way of eternal peace.

Those of our ministerial students in the provinces who have thought of coming west for their theological training will be pleased to know that the seminary now at Morgan Park is to become a school of the university, and will open next year with the other schools of the institution. There is an attendance of 173 at the seminary this year. About half of this number are employed as pastors of churches in this and neighboring states. While this is not, to the minds of many, an evidence of high scholarship, it means much to the average ministerial student, who has to rely largely on his own resources for securing his education.

In the seminary we found a very active missionary spirit. All are heartily co-operating in this greatest of modern movements. The students of the seminary have appointed one of the graduating class to be their missionary to some part of the foreign field. He is to be supported wholly by the students.

In reporting the work being done in the Maritime Provinces along this line, we were thankful that such a "favorable report could be made. We tell of Acadia as having her graduates on the foreign field, and of others on the way; also of the large volunteer band and the fond hope centered therein. Acadia is missionary in a sense, but so much more could be done in the schools there, that would tell greatly on the churches throughout the provinces. Soon we hope that, as a university, Acadia shall be represented on the foreign field, having missionaries supported by her students. It can be done if the heart is not lacking. Let us pray and work for this noble end.

Not only the foreign land, so called, but the vast, growing West, presents today the appearance of the field ripened to the harvest, and there is room for many devoted workers in this part of the Master's vineyard. Seed sown now will, in not many years, yield a harvest of a hundred fold.

The Baptist cause in these parts, all things considered, is advancing rapidly. The progress here should be a cause of sincere rejoicing on the part of our brethren in Nova Scotia; for, although between this part of America and our beloved province there lies a national boundary, we believe with the missionary Paul that "God has made of one blood all nations of men for to dwell on the face of the earth," and we recognize that the kingdom of God on earth knows no national boundaries.

Will, then, the hearts of God's people in our own convention go up in prayer to God, that the new university in the West may be divinely directed and blessed, and that more men may find their way to this part of the Lord's garden who will break up the fallow ground in the name of Christ?

E. ALLISON READ.

Morgan Park, Oct. 30.

Collections for Grande Migne Mission.

It will be remembered that the Convention passed a vote requesting the churches to take a collection for the Grande Migne Mission the first Sunday in December.

The president of the society, A. A. Ayer, Esq., Montreal, is now sending an "Open Letter" to all the churches, setting forth the character and needs of this great work. It will be seen that a large amount is needed before the last of February, '92. The collections of our churches for this object have been encouraging in the two last years. We hope that there will be a more generous response during the present year. If any of the churches cannot take the offering at the time mentioned we hope they will do so as soon after as possible. All these collections are to be sent to Dr. Day, Upper Sheffield, and will be placed to the credit of the churches in his report.

A. COBURN.

Hebron, N. S., Nov. 13.

YOUR CHRISTMAS CAROL FREE.—In accordance with a custom of several years' standing, Harper & Bros., New York, offer to Sunday-schools a Christmas carol, in quantities of from 10 to 500 copies, as may be required. They furnish them free, and any Sunday-school officer may secure them if he makes an early request, and gives the name of his school, and the number of copies required. The words of this new carol are by Mrs. Margaret E. Sangster, and the music by Richard Henry Warren, organist of St. Bartholomew's church, New York city.

The "Odd Fellows' Grand March" and the "Air Ship Waltz" are two of the latest compositions of Isaac Doles, 24 West Michigan St., Indianapolis. They comprise five pages each, sheet music size, besides illustrated title pages, not difficult in execution but beautiful in composition. Mr. Doles will mail them on any address on receipt of 10 cents each.

Home

BOARD

The regular meeting of the Board was held on

and were received from Wallace and Young four missionary missionaries. The encouraging showing done, and that are appearing. So as added by baptism being opened up.

on St. Francis field, Co., N. B., \$200 August 1st; Rev. C. 2. To the Florence Car. Co., N. B., August 1st, '91; pastor. 3. To the field, P. E. I., \$ November 1st; Rev. C. 4. To the Lower Co., N. S., \$100 for from November 1st; pastor. 5. To the Road field, P. E. I., from August 1st; Rev. C. 6. To the N. S., November 1st; R. As regular application to hand from some been heard from, in the hands of C.

From the above Board is understood the work for the present future will be in churches and all important department to it that there carry it through. Hebron, N. S.,

The St. Mar

Our work at St. an important or institution depend a few hundred ago it was announced its liabilities. N. was stated that \$ on condition the were subscribed, from reliable bo, and elsewhere their conference to take \$1,500 \$3,000 remaining, our own denomina

Dr. Hopper's efforts, and much been forced to Boston. In his collecting has been and myse to be raised, and very hard to get us. The credit of December to period has almost \$900 lacking. This other subscription is not sufficient. The Seminary is still obtained! Brethren the institution is trembling in

Fredericton, N

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The numerous nary will be in going on smel look for the ye Miss Graves l duties with her enthusiasm, and students their work. Mi widely and favor the province, of instructors Owing to the ill the popular t German, Miss studied in Pari of that depar taught by Mi studied for four competent inst ure of this ye the teaching of of interest is t the pupils at numbering 55.

The total r rolled is 81, t nary building being pushed fo seminary, and are greatly ch increased acco class-rooms.

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