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THE CHRISTIAN VISITOR
VOLUME XLV.

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—REV. DR. PARKER, of the City Temple, London, invited the young men of his congregation to write to him, telling him of their conditions of employment, their environments and the general circumstances of their lives. The answers received have been numerous and indicate a state of things described by Dr. Parker as "horrible, most horrible." The men are not only sweated in the matter of wages, but they are ill-fed, lodged in ill-ventilated rooms, enjoy scandalously inadequate rest and recreation, and generally speaking—well, lead the lives of dogs. And the worst of it is that the employers who do these unjust and infamous things are Christians, eminent Christians, well-known philanthropists, subscribers to charities, almshouses and good works of all kinds.

—THE *McMaster University Monthly* for May sustains its reputation for merit as a literary magazine. In it we find a choice poem by the late Rev. Samuel Eider, and the fourth article, "In the National Gallery, London," by Emeline A. Rand, wife of the chancellor. Mrs. Rand's "Notes of Pictures and Paintings," so far, have been carefully written and display fine taste and not a little skill in giving a historic review of this department of the fine arts. The successive schools of painters are examined by an impartial and skilful critic, and their merits and demerits, comparative and otherwise, are delineated in a style graphic and chaste, such as is fitted for a discussion of this ethereal subject. We notice, too, from time to time in this monthly some fine poetic gems by Dr. Rand.

—We trust that the earnest appeals which the treasurers of our denominational funds are making will not fail to meet with a prompt and generous response. The measure of material blessing which our people are enjoying this year may not be so great as that which some other years have witnessed. But if there are grateful hearts and willing hands, means will be found for replenishing the treasures of the Boards. Are there not many to whom the Lord has entrusted the means of doing more than they yet have done to advance His kingdom? If all the readers of the *Messenger and Visitor* will do what they can by way of passing in promptly their own individual contributions according as the Lord has blessed them, and by stirring up their churches to do what they can, there will be no lack of funds, and both churches and individuals will be blessed through the effort.

—REV. ROBERT McALL, whose name is widely known as the founder of the McAll mission in France, died in Paris, May 11th, at the age of 71. Since 1870 Mr. McAll had been engaged in evangelistic work in Paris—a work which has extended to other cities of France and has resulted in much good. For more than twenty years Mr. McAll had given himself to this work with rare devotion and unselfishness, accepting no money for his services and living modestly on a small private income. The money which he collected in Great Britain and America went to pay for the services of his assistants and other expenses of the mission. There is, if we are correctly informed, a disposition on the part of some who are laboring in the gospel in France to work now on other lines than those laid down by Mr. McAll, but the value of his work is fully recognised.

—It was supposed to have been definitely settled that the Columbian Fair was to be closed to the public on Sundays in accordance with the conditions on which the United States Congress made its grant of two and a half millions in aid of Chicago's great undertaking. But the Chicago directors have determined on Sunday opening, and from present appearances that course is likely to prevail, unless the Federal courts shall issue a mandate in opposition thereto. It is held by those who favor Sunday opening that if the directors choose to pay back to the United States treasury the \$1,250,000 which have been already received, they cannot be compelled to close the Fair on Sunday, as in that case, the matter, so far as its legal aspects are concerned, would rest with Chicago and the State of Illinois. Chicago, with its population made up so largely of German and other foreign elements, has comparatively little sympathy with the desire to maintain the sacredness of the Lord's day. Some of the religious people are advising that, if the directors persist in outraging the Christian sentiment of the nation by Sunday opening, Christian people shall let the Fair severely alone. This, it is thought, is the only kind of argument that the Chicago directors are able to appreciate.

The Convention Question.

Having outlined the organizations of Baptists on this Continent and shown wrongs that exist in our own, I proceed to show two ways out of our trouble, although there are many others, and some may think these inadequate. I give them simply for consideration; and in no spirit of dictation, which I abhor, whether it crops out among Baptists or Romanists. If the Maritime Convention be continued, it will need modification to render it acceptable to many. Among other things, the chief I hold to be the relegation of academic education to its former position outside Convention. New Brunswick Baptists are not willing to allow the Convention to go on in its jug handle form in this respect any longer. Serve both provinces alike by returning to the conditions of the original compact by which Horton Academy, by act of parliament, was separated from Acadia College in order to make the latter acceptable to New Brunswick for its reception. This will remove irritation on the score of education, and make the academics in both provinces sustain the same relation to Acadia. Why not do it? If there is any reason, I have never seen it given.

If the Maritime Convention be continued, it will be necessary to give New Brunswick the control of her home mission work as she used to have it, in order to have harmony and fellowship. Every body with any fairness and honesty knows that this province never as a whole, or even a majority, wished to part with its home mission work. In order not to seem factious Baptists here, after much worrying, allowed the matter to drift into Convention, and have patiently waited to see how it would work. They are dissatisfied with its working and demand a return to the plan of provincial management. There is no likelihood of any better sentiment towards the Convention in this Province till this matter is conceded. Then why not do it? It is not an unheard of thing, for every state on this Continent has the management of its own home mission work. If this will bring peace why not concede it at once, and put the brethren here on their mettle to do more and better work if they can? If they fall they will want to go back, and then it would be a sympathetic union which now it is not.

It appears to me if these two matters were adjusted the other questions which are of lesser moment might be adjusted.

The other solution of our troubles which I wish to refer to is the formation of a New Brunswick Convention to care for home missions, academic education and other provincial needs, while assisting as before in the joint support of our foreign mission and Acadia College. The organization of the New Brunswick Convention would be a simple affair, for patterns abound in all the United States. There need be no experimenting, for dozens of such Conventions are working admirably to-day. To be sure, such an organization would render the present Convention unnecessary. The foreign mission work could be organized in a society similar to the Missionary Union of the Northern States, and have its annual meeting at such time and place as it agreed upon. If it chose it could have it alternately in this province with our Convention, and in the other province with their Convention if they should organize one. The two Conventions could each lay their own plans to raise funds, accepting of such aid as the society might offer. In the same way the act of incorporation of Acadia College could be made similar to that of American Baptist colleges and could hold its annual meeting at the anniversary in June or alternately with the two Conventions, as might be deemed most helpful to all concerned. This would be one of the many ways in which the changes in organization could be effected. And this, or some similar plan, if it would restore fellowship and love, by causing all to feel that the voluntary principle was honored in our work, would be worth all the bother of effecting the change, and would be a blessing if it caused the stream of benevolence to run deeper and wider, as many claim it would.

I would like to have said something as to the relative merits of these two plans, but space forbids. I leave them to the brethren to think upon. The latter one is no experiment, and the former one, continuing the Maritime Convention with lesser obligations, could be worked by organizing merely a Home Mission Society for each province, to report at an annual meeting held in connection with the associations if it so desired.

In reply to Mr. Creed in last week's issue I have to say that he has not dis-

proved or weakened any of the eight propositions I laid down in the issue of May 10, nor has any other writer, and nothing requires answer save his last assertion, now made for the second time, that New Brunswick only gave \$280 in 1879 to home missions. Rev. George Armstrong, the chairman of home mission committee, in his report at Western Association for that year, says there was received during the year by the Board \$667.60. Then, further than that, the letters to association showed \$1,279.00 raised for missions; nearly all of this was for home missions. This we know because the churches contributing it are reported in Convention Year Book for 1879 as giving \$450.16 for foreign missions. If the whole of this be subtracted it will leave \$828.44 raised for home missions in the Western Association. In the Eastern there was \$231.42 for home missions; and amounts reported at association collections, &c., reported by the treasurer, \$87.65; and minute money (now reckoned in Convention) for the two associations \$90.30—making a total for home missions of \$1,238.71 raised in New Brunswick for the year 1879. I am confident the figures should be increased by several hundreds, because the \$450.16 which we have deducted was not all included in \$1,279.00 reported for missions. In proof of this I can refer to five of these churches whose contributions are included in above sum, and are credited in Year Book with amounts larger than reported to association in the figures aggregating \$1,279.60. Perhaps Mr. Creed will see something like this in the case of the Fredericton church, which for that year reports \$146.01 to association for missions, and is credited in Year Book for same year with \$144.10 for foreign missions. If I am not right in my conclusion above, then the Fredericton church only gave, by report, \$2.81 to home missions for that year. That is not like the liberal spirit of that church. Probably the whole \$146.01 was for home missions. At all events it is certain that \$1,238.71 was raised that year for home missions, and that is much more per member than what is now raised in Convention.

If space permitted I could show very different results in New Brunswick's gifts to home missions from those set forth by Bro. Cohoon. I will only say again that much home mission work was done in this province during the last half of our old Home Mission Society's life by quarterly and county meetings that never was reported to the society. And I will further inform our brethren who are trying to belittle the gifts of this province that among other reasons for some falling off in gifts to all objects arose from the formation, in subsequent years, of a Union Society—a pooling scheme, like the Convention scheme—whose history everywhere is to dry up benevolence. If home missions in this province had kept out of Union Society and Convention scheme the results would have been more satisfactory. I am prepared to show for other years than 1879, by official documents and testimony of brethren, that less is now raised per member for home missions than under the old order.

I regret that Dr. Goodspeed has so poor an opinion of the ability of his "dear old friends in his native province" as to make him think it is necessary for him to come to their rescue. I used to think when in Iowa and California that some things in denominational matters had better be adjusted differently, but I did not feel justified to interfere. The pastors and churches of the province who have to wear the harness had better make it to suit themselves without outside meddling. I can scarcely believe that Dr. Goodspeed really means some things he has written. For instance, that Horton Academy came into Convention by the approval of this province or anything like it. He can write the word "unanimous," and he could easily be convinced. I can hardly think he means that when the Convention refused to appoint a Board of Home Missions for New Brunswick that it "implied" it would do it. Some people can see things they want to see without there being anything more than the baseless shadow of a vision. Dr. Goodspeed does not pretend to give any figures of his own, and rests his case on Bro. Cohoon's figures, which are very wide of the mark, in great part owing, no doubt, to the fact that Bro. Cohoon has no personal knowledge of the time and subject of early home mission work in this province, and depends on fragmentary reports not all of which are in his possession, and even if they were they are not full and accurate. I regret that I have not space to refer to some other matters, but they can be considered at the Convention meeting.

I close by saying that Methodists, who are a wide-awake body, have a conference for each province; that Presbyterians, who are an aggressive body, have two synods; that Episcopalians, who are so systematic, have a diocese for each province; and all these denominations find their harmony and working power increased by this organization. The Baptists, who are greater sticklers for soul liberty and independency, will find that an organization for each province will remove friction, and make sympathy and love where now it is lacking. At least what works well in other denominations, and among Baptists in every state in the Union, may be credited by us as likely to produce good results.

Misleading.

In Bro. McIntyre's last article on the "Convention Question," there are some statements respecting the Home Mission Board which I fear are misleading to the casual reader. Bro. McIntyre represents the working cost of Home Mission Board for the year 1892 at \$1,629, and without qualification it seems a startling amount. In order to make this appear he adds, as the working expenses of the Board, one-third the cost of the Year Book and one-third the salary of the Convention treasurer, which make \$318.36. Now, with equal propriety he might have added one-third the cost of running Acadia College and St. Martin's Seminary, and swelled it to a good round sum.

What has one-third the cost of Year Book and one-third the salary of the Convention treasurer to do with actual running expenses of the Home Mission Board? It may be argued the amounts appear in treasurer's report, and so they do, along with other items pro and con, which the brother did not mention. Bro. McIntyre knows how and why those amounts appear in the report of Home Mission treasurer. To reckon as he has done is, to say the very least, misleading. The brother gave the debtor but not the credit side of the account. See Year Book 1892, page 75.

Let us look at the matter from the debtor and credit side of the account for 1892. We will take Bro. McIntyre's figures to work from:

To amount of expenditure for H. M. Board.....	\$1,629 00
From College Board for services by Cor. Sec'y of H. M. B., \$100 00	
Supplying churches.....	86 00
One-third cost of Year Book.....	204 58
One-third salary Convention Treasurer.....	113 78
Actual cost.....	\$1,124 34
Bro. McIntyre states \$1,629, which must be reduced, in all fairness, by \$504.36. And the brother seized the year of greatest expense, but it was natural to do so, for it was the last year; but we are pleased to know that a corresponding large amount of work was done in the year 1892, as can be seen by the annual report by Corresponding Secretary (see page 65 of Year Book).	
Now let us look at the matter of salary of the Corresponding Secretary for the last three years, as that is really the stumbling-block. What has been the actual increase in cost to the denomination during the last three years, or during the appointment of Bro. Cohoon all his time to the home mission work?	
Salary for the year 1890.....	\$750 00
" " 1891.....	900 00
" " 1892.....	1,000 00
Total.....	\$2,650 00

As an offset we have:	
For 1890—	
Service for College Board.....	\$75 00
Supplying churches.....	115 00
For 1891—	
College Board.....	\$100 00
Supplying churches.....	36 54
Special donation to H. M. Board, A. Cohoon.....	125 00
For 1892—	
College Board.....	\$100 00
Supplying churches.....	86 00
Actual cost for three years.....	\$2,012 46
Or an average salary of \$670.82 for the full services of Cor. Secretary. Does this seem like a prodigal waste of denominational money?	
We must also bear in mind that for many years before the regular appointment Bro. Cohoon received \$400.00 per year for work done on the Board, and	

few felt that he was over-paid considering the amount of work done. Indeed, Bro. McIntyre himself thought it would be worth from \$300 to \$350 to do this work for New Brunswick alone, and so do we. What, then, are the facts? The Board has about all the time of the Cor. Secretary for the small sum of \$270.82 per year extra since the regular appointment of Bro. Cohoon, which sum, I venture every active member of the Board will say, has been more than saved to the denomination by a wise supervision and personal knowledge of the field as a whole; which knowledge the annual report of 1892 must declare to all fair-minded readers. Frequently have fifty or a hundred dollars been saved by a visit of the secretary to a field, either by grouping or by stimulating them to do more among themselves, when on the other hand the grant would have been made on their written application and strong statement of their needs. I mean no reflection on any field by this statement of facts.

What about the extra expense for travelling by secretary since his appointment all his time? By a careful comparison of the three years of the appointment of Bro. Cohoon, with the three preceding years—which seemed a fair way to reckon—I find an increase of \$119.30 per year, which is largely due to the increase of labor under the Board. But even this is not a large sum, in view of the helpful and stimulating words of Bro. Cohoon among the weaker churches, as he goes in the name of the Lord Jesus, sharing with them their sorrows and struggles. Therefore, brethren, your board firmly believe the appointment of the Corresponding Secretary all his time to this important and growing work of home missions to have been a wise and economic move in the interest of the denomination as a whole, despite all that has been said and thought to the contrary.

We, as members of the Board, feel that Bro. McIntyre reflected somewhat on the ordinary intelligence of the Board in designating it "the one man power." The members of the Board are not figure-heads, as Bro. McIntyre would have the readers of the *Messenger and Visitor* to believe; but are men of ordinary intelligence, and men who, like our good brother himself, have enough Baptist independence to speak for themselves. While the Corresponding Secretary is a man of good judgment, sometimes he is the minority, and the "figure-heads" rule. The deliberations of the Home Mission Board published from month to month, are the results of long, careful and prayerful discussions, not of any "one man power," but of the Board as a body.

Further, it is hardly fair to brand one as a traitor to his country, because he happens to be the pastor of a Baptist church in a neighboring British province. Should our Bro. McIntyre decide to accept a call to a Nova Scotia church in the near future, he would hardly feel free among his brother ministers unless he soon lets up a little on Nova Scotians. I may say, by way of encouragement, we find them similar to our own race. Further, after five years' residence in Nova Scotia, and also a member of the Board, I am bound to say that provincial lines have never entered the Board during my period on it. The field is one; be it New Brunswick, Nova Scotia or P. E. Island, all cases are discussed with the same care and dealt with according to the best judgment of the Home Mission Board.

Be assured of this, dear brethren, that the members of the H. M. Board are as deeply interested in the work and economic expenditure of the funds as any brethren in the Convention, and while you at a distance note the published results of our deliberations, remember there are in all cases many circumstances known only to the Board. The Board try to do their best for the cause, while, outside of Corresponding Secretary, they get not a cent, yet they sacrifice labor and pray for the financial and spiritual prosperity of the work. Trust us and pray for us.

G. R. WHITE.

W. B. M. U. RECEIPTS.

Monies received from May 4 to May 17: Halifax (1st church), F. M. \$20, H. M. \$20; McDonald's Point, F. M. \$9; Hantsport, F. M. \$7, H. M. \$4.30; Long Creek, F. M. \$4; Freeport, F. M. \$6; Ludlow (Mission Band), F. M. \$2; Halifax (Tabernacle church), F. M. \$7.75, H. M. \$3; Truro (Prince St.), F. M. \$12.40; Fairville, \$5; St. John, Mrs. Alfred Seeley, building at Westmore, \$10; St. John (Germain St.), F. M. \$15, H. M. \$3; Bass River Sunday-school, Mr. Morse's salary, \$4.26; Port-au-Pique and Upper Economy, F. M. \$3.74; Oak Bay, F. M. \$3; Homerville, Oak Bay, F. M. \$3; Oxborn, F. M. \$3.60; Gibson, F. M. \$5.25; Sackville, F. M. \$7.45, H. M. \$10.05. MARY SMITH, Treas.

W. B. M. U.

NOTE FOR THE YEAR.
"As the Father has sent Me, even so I send you."—John 20: 21.

An Appeal from W. V. Higgins.
"The building work at Kimsely now nears completion. Probably by June 1 we shall be able to enter in and take possession. How rejoiced we shall be when the last carpenters and masons are dismissed! The east end of the bungalow belongs, I think, to you, sisters. Is not that the understanding? You provide money for the purpose of building a home for your lady missionaries!"

"I believe all the sisters will rejoice in the lady missionaries' quarters at Kimsely. It will consist of two main rooms 16 x 17 feet, for study and bedroom; a bath room, dressing room, and a room for dining room if the lady or ladies wish to keep house apart from the mission family. We also feel that the front room in our part of the house should be common property. Two ladies will be very comfortably settled here, and I think you should send them to us (at least one of them) this fall. We beg of you to do all in your power to have at least one good consecrated lady leave for Kimsely this fall. Won't you make a desperate effort? I am not unmindful of the fact that we are to pray unto the 'Lord of the harvest' for laborers. We are doing that and you are too. But He uses means to accomplish His ends, and will use your speaking and my writing to call out some volunteers. Let us say we must have a lady for Kimsely this fall, and if we daily pray for her I feel sure the Lord will find her out."

"Now I want to urge upon you our needs, or rather the Lord's needs. Probably no station in our mission is so much in need of a lady missionary as Kimsely—poor, dark, benighted, idolatry-cursed Kimsely! When will her morning break and the sun of righteousness arise upon her? Must these mothers, daughters and sisters drop into the bottomless pit with not even an effort on our part to save them? Shall they clutch in the darkness for a hand of mercy and perish forever because we were too selfish to care for them? Mrs. Higgins, single handed, can do very little for these poor women and children. In the first place she has her family cares, which are pretty nearly enough for one woman. Her family cares include, not only her own two children, but her boarding children. All that vast work of home to home visitation throughout the town, Sunday-school work in various quarters, Bible class work, &c., &c., is almost untouched. Two ladies to supplement Mrs. Higgins' work would be a force altogether too small for the terrible need. Oh, that now there were two ladies to be carrying the message of the Saviour to these women and children."

"At nearly all the other stations there are European or Eurasian friends, who are a help to the missionary's wife. We counted ourselves fortunate in having Mr. and Mrs. Wells here; they were so helpful to us. Mrs. Wells was so kind to Mrs. Higgins, and Mr. Wells in scores of ways was a help to us apart from his medical advice. But they have been transferred to Chicaco, and we are alone. We miss them so very much. If I go on tour I do so knowing that Mrs. Higgins and the children are left alone. Mrs. Higgins being alone would of course be no reason in itself for a lady coming out here to work. God can look after His children, whether alone or otherwise. But if for Jesus' sake and the work's sake one should come, what a blessing she and Mrs. Higgins could be to each other. Please do your best to send us some one this fall. The days are passing and with them golden opportunities for good. In case no lady comes out for the present a family could be sent here temporarily (or permanently), but we feel that the east end of this house belongs to you sisters, and you should fill it with your missionaries. More than this, we feel that you are under obligation to give the gospel to Kimsely's women who would not be reached to such an extent even if another family were to come here. Just think, a year has to elapse anyway before the new missionary can do much in the way of reaching the people with the gospel. To wait until another year before sending means two years that these benighted women must wait. In the meantime, how about the scores who will die and pass into eternity? Bimbi, Visiagram and Chicaco have all been given a lady, and now we plead for one. Let not our pleading go unregarded. We have seventeen boarding children and forty-seven scholars in the school. What a chance right here for work!"

Will all who read this stirring appeal of Bro. Higgins in behalf of Kimsely's women and children spend a few minutes in prayer when they have finished reading, and continue to bear his request daily before the "hearer and answerer of prayer," asking that these words may be the voice of God to some young ladies who should go to the foreign field, and also that the money may be contributed to send them?

S. J. MANNING.