

From Edmonton, Alberta.

Just a few lines for your column inform you many readers interest in this great opening field, of the nung of the Lord. Left Grafton, on March 14th, expecting to find points in both North and Edmonton on the following Lord's day, but a snow storm hit and the Lord's day was spent in Calgary brethren, assisting G. E. Wise, who is doing a good work of interesting field. Monte Edmonston was reached, and immediately the survey and the work begun. Pioneer missionary has now been weeks on the field, and the situation fully taken in and the conclusion arrived at is that seldom a more interesting and more promising field entered by any missionary. Church of nineteen members to be with; ten or twelve about to be by letter, and nearly as many more by baptism. Our people are daily passing through here to different points many more settling between the Calgary south of us. We began with two services each Lord's day on the south side in the morning one on the north in the evening healthy, flourishing Sunday-school held on the north side attended people from both sides of the river, the south side of the river, where is rapidly springing up, we are union-built, but Methodist-deeds of worship, with large and increasing congregations in attendance. north side of the river, in old town, where there is a population of 800 or 1,000, we meet in a large used on week evenings for religious and theatrical performances. Very well and attended prayer meetings are held on the north and south respectively, Wednesday and Friday. Last week we had twenty-five on the Friday, and the week previous had 26 at the Wednesday meeting.

The prime necessity now is central commodious place of worship the north side of the river, where lot has been secured to build a hope our friends west and east, many friends "down by the sea" liberally respond to a call for help to be made, and that we may work here soon in good order.

The other four denominations established with comfortable worship; but there is always a considerable town for a living of those who "keep their places as they were delivered," have here as choice and united of baptised believers to begin the as you can easily find between oceans; but they need and much assistance. Men of Israel, help.

ORDINATION.—In response to station given by the North-west home Baptist church to sister churches send delegates to sit with them in consideration of the advisability of the gospel ministry, the churches responded by sending delegates—Rev. N. A. McNeill, E. negar; Bridgewater—Rev. J. W. Deacon; Solomon Baker; New Brunswick—Rev. G. P. Raymond, Deacon; Barns, Bro. A. DeLong; New Brunswick—Rev. S. Langille; Springfield—Rev. E. N. Archibald; Burg Town—Rev. E. N. Archibald; Rev. W. L. Parker, Deacon; and Wilson; Nictaux—Deacon and wife; North-west and wife; Deaconess, Frank, Jodrey, Langille and Bro. N. Langille. E. Gailson, pastor of Beaver River, Fort Macleod church; Rev. A. man, pastor of New Ross church; F. Baker, of Acadia College, invited to a seat in the council was organized by the meeting of Rev. E. N. Archibald, pastor, and A. F. Baker, clerk. Circumstances which led to the council having been stated by Hamm, church clerk, and given that suitable provision made for his support, the above then gave a brief and very accurate account of his conversion and Christian ministry. He next expounded respecting his views on doctrine and church government in a highly interesting and manner. It was then moved by L. Parker and seconded by E. McNeill, and unanimously the council recommended the proceeding with the Ordination. The following programme was arranged for: Ordination sermon, A. McNeill; ordaining prayer, L. Parker; hand of fellowship, P. Raymond; charge to candidates, E. N. Archibald; charge to church, S. Langille. The above successfully carried out in the at Mahone Bay in the presence of a large number of churches.

ACKNOWLEDGEMENT.—Furnish knowledge a good kind of visit of some of the Port of Call and also of Barrington, on the A good time was enjoyed and pantry left better off. Mr. Lord bless them abundantly and them to do so again. T. M. P. E.—I have conversed to the people in this region a little and hope to enjoy a visit this time from Bro. J. W. S. Young.

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AMERICAN NUMBER 65 Charlotte Street, Saint

The Disunion Movement.

BY THE EDITOR.

A few words more on the third problem. It is alleged that the management of home missions "requires local and provincial control."

Now union in home missionary work was brought about fourteen years ago, as the result of a long continued agitation, in which certain esteemed brethren born in New Brunswick (!) took a prominent part. (Among these may be named Rev. C. Goodspeed, Rev. Dr. Day and Rev. E. Hickson.) The wisdom of the change was soon proved by results, and the benefits have become increasingly manifest. In 1879, the year in which the convention plan was introduced, the churches in this province contributed only \$280.19 to the funds of their own home mission society, equal to a little more than two cents from each member on an average. In 1891, the contributions raised in New Brunswick for our home missions amounted to \$1,543.88, which was more than ten cents per member. And these were not exceptional years. Thus it appears that while the membership increased only 22 per cent. in the twelve years the gifts to the home mission fund increased 451 per cent. Under the old arrangement there was little or no growth. It is an indisputable fact that the benevolence of the Baptists of New Brunswick has been drawn out far more largely in the cause of home missions under the Convention Board, representing the three provinces, than it ever was "under local and provincial control."

Passing now to my next topic, as indicated in my last letter, I notice that certain things in this circular, and in connection with the movement which it is designed to advance, occasion some surprise when considered as the methods employed by our brethren to promote an undertaking declared by them to be of great importance to the best interests of our churches.

It may fairly be assumed that this circular was prepared for the press and issued by men who know quite well how such things should be done. But there is nothing to show whence it came, names of chairman and secretary or committee being subscribed. The two hundred brethren whose names are on the sheet may or may not be intelligently desirous of the separation. We are expected, no doubt, to believe that they are so. But why were they not asked to sign a statement such as, "We heartily approve of the contents of the foregoing circular?" Possibly many of them merely approved of the call for a meeting to consider the issues involved.

Many of the names were obtained by a respected minister (perhaps more than one) who went about the country interviewing brethren who were thought likely to favor the movement, or who could, by a one-sided presentation of the case, be induced to give their names. He went about this business here so quietly (preaching here on Sunday and remaining several days in the neighborhood) that few of us—not even the deacon who entertained him—knew of his mission. Is this the most approved mode of promoting a great denominational movement designed to advance the best interests of the churches?

That the circular is misleading is evidenced by the form in which its substance has been given in some of the secular papers. The *Herald of Fredericton*, puts it thus: "At a meeting of the several churches at St. John, on November 3 last, it was decided that it is desirable that the Baptist churches of this province form a separate Convention," etc.

Of course the general public would understand from this that the decision was reached by a constitutionally representative conference, whose finding would be deemed somewhat authoritative. "A meeting of the several churches" is alleged to have been held. This may mean the several churches in St. John, or the several churches to which it was thought best to send invitations. It certainly was not a meeting of the churches throughout the province, nor of their representatives. Many churches received no notice, some of which were certainly not forgotten.

At this meeting, we are told, it was decided "to issue the following circular to the churches." Now, any intelligent reader not aware of the facts would understand from this that the meeting adopted as an expression of their opinions and wishes a certain document submitted for their consideration. But we learn from the report in the *MESSANGER AND VISITOR* (Nov. 9), that the meeting merely decided, by a vote of seventeen to fifteen, that the circular previously sent out should be again issued to the churches generally, with a call for another meeting for May 31. It further appears that discussion on the merits of the circular was ruled out of order. Brethren were not allowed to express their views on the main question; and several may have voted for the resolution simply because they approved of the holding of the proposed meeting. One half of those present were opposed to taking any action whatever on that occasion.

It may be mentioned here that the circular, it is not precisely the same in form as that adopted at the meeting of October 11, and ordered to be sent to the churches. The preambles have been amended.

H. C. GREEN.

On a review of the whole question, I cannot see any good reason why the old Convention should be broken up. I can see, as I suppose, many reasons why this policy of disruption should not be favored. There would need to be a general Convention, as at present, to oversee foreign missions and Acadia College interests. The Home Mission Convention in New Brunswick would be so much additional machinery which would force a similar convention for Nova Scotia. The leading men in our churches would have association, local Convention and general Convention to attend each year, and one or other of them would inevitably suffer in interest and enthusiasm. Besides, rightly or wrongly, there are many New Brunswick churches, and they among the strongest who, whether it be from Nova Scotia influence or not, do not favor this new movement. Could it be anything but disastrous to have even the New Brunswick Baptist churches divided, and some of them in one Convention and some in another? For it must be noticed that while "no power on earth," as Bro. Hughes says, can prevent Baptist churches from forming a Convention of their own if they will, it is equally true that no power can compel any to join this Convention against their will. Would not this division of New Brunswick Baptists lead to endless complications and frictions? and would it be possible for the glory of God and the general good that these should have place? With the free interchange of pastors between the provinces, the arrangement would be most awkward. While there are some of the ablest Nova Scotia brethren in New Brunswick, there is about an equal number of the most earnest New Brunswick brethren in Nova Scotia—witness, Foxbay and White, of Yarmouth; Dykeman, of Digby; Young, of Bridgewater; Nobles, of Bear River, and Parker, of Truro, not to mention several others. Would it not be most unnatural to have a line of cleavage as to Conventions under these circumstances, dividing interests which all should have in common.

In conclusion, I may express surprise at the statement of Bro. Hughes as to wide-spread desire in New Brunswick for a separate Convention. Three years ago I would have yielded to none in intimate personal acquaintance with our people, and I do not remember to have heard any expression of desire in this direction. I have been in New Brunswick for a fortnight, and have conversed with representative brethren in quite a number of churches, and I cannot but believe that our brother has over-estimated this sentiment. I would not like to say how much. With the exception of a few who had been personally approached and had been canvassed to sign a certain paper, I have found no special desire in this direction, and some of those who signed it were influenced by a wish to please the brother who was active in the quiet work of making the representations which would most favor his purpose. Of course if the people are told they ought to be dissatisfied, many of them will be, especially when there has been no chance for them to hear explanations.

If there are any grievances, and this is very possible, let all meet together as brethren and consider them in the spirit of the Master, and I am sure a remedy will be reached without entering upon so risky an experiment as the one proposed. May the Lord give grace and wisdom in order that He may get glory to Himself.

C. GOODSPEED.

P. E. I. QUARTERLY MEETING.—This Quarterly convened with the Alberton Baptist church, April 11. Rev. John Miles not being present, the secretary was called upon to preach. Rev. J. A. Gordon was placed in the chair in the absence of the president, and the reports from the churches showed prosperity all along the line. Bro. Carter and Maple reported over fifty baptisms during the quarter; also that during the meetings recently held in Alberton six had professed to be converts. Bro. Davidson reported twenty-one received for baptism in Clyde River. The past of the North River field is running along smoothly. Bro. Shaw is building a house of worship. Bro. Gordon reported twenty-one baptisms; all departments of church work running in good shape. On Easter Sunday a collection of \$1,355 had been taken towards the liquidation of the debt on their house of worship. \$2,700 had been raised for this purpose during the year. Bro. Clarke reported for Alma church. The spiritual interest good; present number secretary was called good. We were sorry that so many of the pastors failed to avail themselves of the privilege of meeting with their brethren, for we would have liked very much to have reports from them as to the work on their fields. The afternoon was spent in listening to outlines of sermons by brethren Marple, Carter and Davidson, which were discussed at length by the brethren. A difficulty that for years had been in this church was here settled to the satisfaction of all, and we anticipate good things for this church in the near future. Bro. Gordon preached a clear gospel sermon to a good congregation in the evening. At the close a resolution favoring the one Convention, or in case of a division a union with Nova Scotia, was passed unanimously; also a unanimous vote was taken in favor of a plebiscite for this Island on the temperance question. Closed to meet with the association in Charlottetown, July 24th.

F. D. DAVIDSON, Secy.

Baby's croup is cured by Haskin more.

who are agitating to disrupt the general Convention are not therefore seeking to deliver from an enforced bondage, but to break up an arrangement entered into freely. I do not mean by this that a union once formed should never be broken; but those who remember the next to nothing that was done for home missions in New Brunswick before the union will not, many of them, I am sure, wish to run the risk of reviving old conditions by going back to the old, abandoned policy.

And is there not some misconception about the need of a Convention in New Brunswick to control the Seminary at St. Martins. No Convention of New Brunswick Baptists would do that; for our Free Christian Baptist brethren share equally in its government, and they have refused to unite with us on the basis of union accepted by their leaders. All such a Convention could do would be to appoint a certain number of directors, but it could have no direct controlling voice, and the directors can be appointed at the associations as now arranged. Would it not also be unfortunate if a convention were formed to settle as a permanent arrangement a separate Annuity Fund for New Brunswick? Perhaps wiser brethren can see how it may be managed, with the free gravitation of ministers back and forth between Nova Scotia and New Brunswick. Is it to be for all ministers born in New Brunswick although they labor in Nova Scotia? Are its advantages to be refused to ministers born in Nova Scotia, although they labor in New Brunswick? Or is a brother to have the advantage of it while he labors in New Brunswick, wherever he may have been born, while he is to forfeit these advantages when he passes its borders? Even though it be advisable to have an Annuity Fund for New Brunswick, would it need all the machinery of a separate Convention to direct it.

I presume the friends of the movement for a separate Convention do not consider the difficulty of entertaining our present body a very serious or cogent reason for the new venture. If the great Methodist and Presbyterian bodies in all this Dominion from Atlantic to Pacific; if all the great denominations of the United States, some of them numbering millions of members, can each meet together in a single great assembly, and do not find it necessary to break up the unity of their grand enterprises because of any difficulty in entertaining delegates, our forty odd thousand Baptists ought not to divide for this reason. It would surely be better to restrict the number of delegates, or for the churches to pay for their entertainment, than to risk the consequences of so revolutionary a remedy as this. The same may be said of the difficulty of securing time to do all the business. Is it not plain that it would be better for the Convention to last another day or two than to disrupt it? Even though there were two Conventions there would be as much business coming before each as now comes before the one. The only difference would be in the shorter home mission reports to each.

The reason which appears most cogent for a separate Convention for New Brunswick is the oversight of its own home mission work which this would assure. But is it certain that a board located in St. John or Fredericton would be better conditioned to direct home mission work in New Brunswick than the present one? The New Brunswick Board would not have enough financial backing to justify a secretary devoting the chief part of his time to correspondence and the personal oversight of the work. Would there be any more accurate knowledge of fields and their needs gained under these circumstances than at present? Besides, until quite recently, if not up to the present time, New Brunswick, as containing a larger proportion of weak churches than Nova Scotia, has received more from the general home mission treasury than she contributed to it. Of course New Brunswick could not expect this help from outside were she to dissolve partnership with the rest of the Maritime Provinces in home mission work. The Baptist Home Mission Board for all the extended provinces of Ontario and Quebec has its centre in Toronto, and there is no need of a division of the territory on the ground that it is not in close enough touch with all the field. As long as the Board is broad-minded and has an equal interest in all the work, there is no trouble in securing the most accurate information through the visits of the superintendent and correspondence with brethren in contiguous fields as on the ground. Indeed, the fact that the Board is at a distance from fields needing aid has often an advantage. There is no danger of being swayed by any local interest to deal in any but the most dispassionate way in the light of the general good.

I was for years a member of the Maritime Home Mission Board in Yarmouth, and I never saw any disposition to favor one section of the general field more than another. Brethren Foxbay and White, honored pastors in Yarmouth, are New Brunswickers, and I believe, members of the Board. They would not, I am sure, allow the claims of New Brunswick fields to be overlooked.

It seems to me that a little thought will rule out some considerations which, at first glance, might appear to have weight. Whether New Brunswick or Nova Scotia brethren have most to say in the business of Convention, or whether a work which covers the three provinces is directed by a board located in one or the other of them, is too trivial a matter to justify the withdrawal of churches in either province from the general Convention. Can anyone suppose, seriously, that our Lord would be pleased with our Nova Scotia brethren if they should refuse to support foreign missions because they are under the control of a board located in St. John, rather than on Nova Scotia soil? So, also, in reference to home missions, would any brother dare to ask God's favor for a movement to break up our home mission work because it is directed from Yarmouth rather than from Saint John? I suppose Bro. Hughes has good ground for his statement that there is "a vast amount of withholding" because the Board of Home Missions is not located in New Brunswick, although I cannot bring myself to believe that there are many who can really refuse to give for such a trivial reason. It is to be hoped, at least, that Bro. Hughes did not encourage any in such a course as this; for all the churches outside of St. John, where the new Board of Home Missions for New Brunswick would doubtless be located, and a new Convention organized, would, in the future, have the same reason for withholding, seeing that the control still would be beyond their door steps.

It need scarcely be said that the right and power of our independent churches to form a Convention or a dozen conventions, does not constitute any reason to act in this way, and our churches ought not to think of doing anything from the mere desire to assert and show their independence. A man has the right to throw his money into the fire and it would be very wrong to encourage him to do either, or to think that advice was an imperinence.

The Separate Convention Question.

I am sure I may, without presumption, venture to make a contribution to the discussion of this question. If excuse be needed, let it be my deep and abiding interest in the welfare of my brethren in the Maritime Provinces, gained by years of blessed fellowship and earnest co-operation with them in the Lord's work. It may also be that a somewhat intimate acquaintance with the conditions of things in the Maritime Baptist Convention, and my removal from all possible partisan influences, may make it possible for me to view the question dispassionately, and to consider it with some degree of intelligence.

It seems to me that a little thought will rule out some considerations which, at first glance, might appear to have weight. Whether New Brunswick or Nova Scotia brethren have most to say in the business of Convention, or whether a work which covers the three provinces is directed by a board located in one or the other of them, is too trivial a matter to justify the withdrawal of churches in either province from the general Convention. Can anyone suppose, seriously, that our Lord would be pleased with our Nova Scotia brethren if they should refuse to support foreign missions because they are under the control of a board located in St. John, rather than on Nova Scotia soil? So, also, in reference to home missions, would any brother dare to ask God's favor for a movement to break up our home mission work because it is directed from Yarmouth rather than from Saint John? I suppose Bro. Hughes has good ground for his statement that there is "a vast amount of withholding" because the Board of Home Missions is not located in New Brunswick, although I cannot bring myself to believe that there are many who can really refuse to give for such a trivial reason. It is to be hoped, at least, that Bro. Hughes did not encourage any in such a course as this; for all the churches outside of St. John, where the new Board of Home Missions for New Brunswick would doubtless be located, and a new Convention organized, would, in the future, have the same reason for withholding, seeing that the control still would be beyond their door steps.

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May we not go further and assert that the question whether the Maritime Convention should be disrupted is not to be decided in view of any possible selfish advantage to a section of the country? It might be a good selfish policy for all the strong churches to form themselves into a Convention and throw off all the weak ones; but this would be the best way to serve the devil; for it would encourage satanic selfishness and effectually bar all hope of progress. It is to be hoped, therefore, that Nova Scotia-Baptists may never wish to withdraw from union with those of the other provinces merely because they are the stronger and might hope to gain advantage from separation, if advantage could come to any from such a course. This leads us up to the only principle which should guide Christian men in the decision of this and all other questions. It is this: would the formation of two Conventions for Maritime Baptists result in the general advancement of the Lord's work? Questions of personal or provincial prominence, or of Baptistic power and legal right, all drop out of sight in view of this principle, which has to do with the vital interests of immortal souls.

Before considering this question in the light of this principle, it may be well to clear away some possible misconceptions. New Brunswick Baptists were not forced into union with Nova Scotia Baptists in home mission work, neither were Nova Scotians the chief movers in the matter. I had the honor myself to introduce the question of a general union in home mission work at the Western Association of New Brunswick held at Jacksonville, and a resolution favoring the idea was passed. I went then to the Nova Scotia Home Mission Convention, recently formed and meeting in Parrsboro, and it was with exceeding difficulty that our Nova Scotia brethren were induced even to appoint a committee to discuss the question of union in home missions with representatives of New Brunswick Baptists. At this and at subsequent stages, it was largely through the influence of Dr. Day, a New Brunswick Baptist, that success was achieved. I then visited the Eastern Association of New Brunswick, but did not succeed, chiefly owing to the opposition of one or two leading brethren. However, our brethren in New Brunswick finally accepted the view that the union of all Maritime Baptists in home mission work would give greater strength and confidence in our missionary operations. The brethren

to promote a Sunday-school missionary work. These then are the three general interests which the Southern Baptist convention has in hand—foreign missions, home missions and Sunday-schools.

We stated in a previous article that the State conventions were not concerned with the management of the general interests of the denomination, but only with the matters pertaining to their own state. This, we take it, is the fact in a general way, and especially in the North; but in the South, it would appear from the reports presented in the Year Book, that in some cases the state convention is charged with the collecting of funds for the foreign and home mission work, and that these funds are passed over by the treasurer of the state convention to the treasurer of the general boards.

From the account which has been given—brief and general though it is—our readers will, we think, be able to form a fairly correct idea of the two different plans of organization upon which our brethren in the United States are working. The two systems have lines of coincidences and lines of divergence. So far as the management of local and state interests is concerned, they are nearly if not wholly alike. Both North and South, they have their associations and their State conventions, or what is equivalent to them. It is in respect to the management of the general denominational interests that a difference appears. In the North, each of these general interests—foreign missions, home missions, the publication work—is in the hands of a separate society. These societies hold their annual meetings at the same place and in immediate succession. Many persons are, no doubt, members of all three of these societies, yet each of them is constitutionally distinct; each has control of its own particular enterprise and no other.

Among the Southern Baptists it is quite different. The control of all general interests is vested in one body—that is the general convention. This convention appoints three boards, to which are entrusted the management of foreign missions, home missions and the general interests of Sunday-schools.

It is not our purpose to discuss here at any length the respective merits of these two systems. The Southern plan is the more democratic in form, and is probably somewhat so in fact. But either of them affords an intelligible and workable scheme for carrying on the general enterprises of a large denomination. It is evident, too, that in the case of so large a religious body as either the Northern or the Southern Baptists, organized on the Congregationalist system, some such general plan of work is a necessity. The management of general and local interests could not possibly, with any measure of satisfaction or success, be combined in a single convention. On the other hand, if the denomination is small in numbers and the territory which it occupies limited in extent, the distinction between general and local disappears and one convention is all that is required.

Now it is pertinent to our present circumstances to enquire: what extent, number and magnitude of denominational interest can, with advantage, be managed by a single convention? Where is the point reached at which a distinction between general and local interests should be recognized and provided for in management? How large must be the membership, what the extent of territory, what the number and magnitude of interests to be cared for in order to make a separation into two or more conventions, with additional provision for the management of general interests, desirable? Some of our brethren are persuaded that such a point has been reached by our denomination in these Maritime Provinces. On the other hand, it is contended that the present system is excellently adapted to our present needs. Without presuming to determine here who is right in this matter, we may remark that, from what has been presented, it must be evident that, if we are to have a change, so that while the churches of each province shall manage certain interests for themselves, they shall all unite in certain undertakings of a general character, some such plan will have to be adopted as one of those upon which our brethren in the United States are working, otherwise we should have general interests and no provision for their management.

This question in reference to a New Brunswick Convention, which is about to be submitted to the churches of this province, then practically resolves itself into this: Has the Baptist denomination in these provinces so extended itself in regard to numbers, territory, and magnitude of interests to be managed, that it can no longer be organized judiciously on the simple plan of a single Convention, but a more complicated organization of the denominational forces has become necessary? In our next we shall enquire upon what plan our brethren in the Upper Provinces are working, and endeavor to ascertain whether in that quarter we can obtain any help toward the solution of our problem.

—The stomach-defiled by poorly cooked food can be cleansed by K. D. C. Restore the stomach to healthy action by taking K. D. C., the king of dyspepsia cures.

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WEDNESDAY, APRIL 26, 1893.

A LEAF OR TWO FROM OUR NEIGHBORS' NOTE BOOK.

NO. II.

Among the Baptists of the United States, both North and South, in addition to the general organization mentioned in a previous article, there are a number of associated societies carrying on work of more or less importance. Of these it is not necessary to our present purpose to write particularly, since they are not essential features of the different plans of organization. Among these associated societies may be mentioned in passing the Women's Baptist Foreign Mission Society, with its headquarters in Boston; the Women's Baptist Foreign Mission Society of the West, with headquarters in Chicago; the Women's Baptist Home Mission Society, also with headquarters at Chicago, and the Women's American Baptist Home Mission Society, with its rooms in Boston. These are all connected with the Northern Baptists. The last named is less general in its character than the others, being supported by the Baptist women of New England with the purpose chiefly, we believe, of adding the educational work among the Indians and negroes of the West and South. The Southern women have also their missionary union, which was organized in 1888 and co-operates with the Southern convention in home and foreign mission work. The New England Baptist Missionary Convention carries on a home mission work of limited extent, and proposes also to undertake foreign mission work and to establish a Baptist school to be owned and controlled by the body. The African Baptists of the South and West hold three conventions of a general character, and maintain associations and State conventions of their own. The German Baptists also hold several conferences.

It is somewhat more important to our present purpose to mention the American Baptist Education Society, which was organized in 1885. Its origin was in the North, and its annual meetings hitherto, we believe, have been held at the same time with those of the other general societies of the Northern Baptists, but its funds appear to be quite generally distributed, institutions North and South alike sharing in its benefactions, and this year its annual meeting is to be held in connection with the Southern Baptist Convention. The purpose of the society is not to found and establish institutions, but rather to gather funds and to afford aid, in a judicious way, to the various struggling educational enterprises of the denomination at large.

The general work of the Southern Baptists is carried on on a plan somewhat different from that of their brethren in the North. Instead of a number of societies, they have a general convention. This great convention embraces fourteen states, besides the District of Columbia and the Indian Territory, with 648 associations, 16,674 churches and a total membership of 1,282,221. Precisely what the conditions of membership in this convention are we are unable to state, but a part of the members appear to be delegates from associations, and part hold their seats on a money basis. Thus the American Baptist Year Book for 1893, in its report of the convention says: "The whole number entitled to seats on money basis was 852, and on associational representation 404, a total of 1,256. Of these there were present, on money basis, 749; as representing associations, 221—a total of 970."

The convention appoints boards, in the same way that our own convention does, to manage the general interests of the denomination. There is a Board of Foreign Missions which carries on work in Italy, Brazil, Mexico, Japan, China and Africa, and is expending over \$200,000 annually in its work. There is also a Home Mission Board which carries on work extensively in the States and Indian Territory, and also in Cuba. A Sunday-school Board, now in the second year of its existence, has been created by the convention. The purposes of this Board appear to be to foster the Sunday-school work in the churches, to collect statistics, to publish lesson helps, papers and other Sunday-school literature, and, especially,

to promote a Sunday-school missionary work. These then are the three general interests which the Southern Baptist convention has in hand—foreign missions, home missions and Sunday-schools.