

enlarge the scope of their work by the aid of an assistant. It is a great advantage to a young man preparing for the ministry, if he can in this way become for a time a co-worker with a pastor of experience, and it is a good thing for the pastor and the church to have as a helper in the work a young man full of youthful zeal and of sympathy with the young life of the congregation.

—We commend to the attention of our readers an announcement which we published last week, and which appears again on the sixteenth page of this issue, in reference to a National Baptist Convention which it is proposed to hold in the city of Winnipeg in September next. The announcement indicates under what auspices the prospective Convention is to be held. We understand that the committees have in hand the matter of preparing for the Convention a programme which will indicate the topics to be discussed and the speakers. Announcements concerning the programme will doubtless be made by the secretary as soon as he is in a position to make them. Information as to traveling arrangements will also be found elsewhere in this issue. The cheap excursion to the Northwest thus provided in connection with the Convention should be in itself a large inducement, while the meeting of Baptists from all the Provinces representing the various Baptist interests of Canada, and the discussion of these interests by leading lights of the denomination, cannot fail to prove an inspiration for those who shall be present.

—The question as to what is to be done with the ritualistic clergymen in the Church of England who decline to obey their bishops and the prayer-book was before the House of Commons last week. A resolution was introduced which aimed at the exclusion from preferment of members of the English Church Union—the society of the extreme ritualists. This resolution provided "That no member of the English Church Union should be recommended by a Minister of the Crown for appointment to a Bishopric, ecclesiastical office, or Benefice, until the Minister is convinced that he will obey the law as declared by the Courts which have jurisdiction in matters ecclesiastical." This, however, was too drastic a measure to obtain the support of the House, and it was finally withdrawn in favor of a gentle warning to the ritualists, which reads as follows: "This House deprecates the spirit of lawlessness displayed by certain members of the Church and expresses the hope that Her Majesty's Ministers will not recommend any clergyman for ecclesiastical preferment unless satisfied that he would loyally obey the Bishops and the prayer books." To this was added an amendment calling for obedience to the law as decided by the courts which have jurisdiction in ecclesiastical matters.

—Among recent events in the religious world, the celebration of the centenary of the Church Missionary Society, which took place last week, is noteworthy. This society is the great Foreign Mission Society of the Church of England. Its works among heathen peoples is said to be upon a larger scale than that of any other missionary society. Its annual income is \$1,618,000, it employs 1,096 European missionaries and 640 native clergy, with 5,757 native lay agents. At a commemoration service held in Halifax on Wednesday last, Rev. W. J. Armitage, Rector of St. Paul's church, gave a brief sketch of the history of the society, the men connected with its establishment and the rules or principles upon which its work has proceeded. These are stated as follows: "(1) Follow God's leading; (2) Begin on a small scale; (3) Put money in the second place, not in the first; (4) Choose spiritual men for spiritual work; (5) Look for success only from the spirit of God; (6) Pursue a policy of faith." These are principles which must command the respect of the Christian world. There are, of course, some things in Church of England teaching which Baptists cannot endorse and against which they feel bound at proper times to protest, but they can rejoice in all the truth which the Church of England teaches and all the good which she is doing, and they can heartily wish her God-speed in her efforts to give the gospel to the heathen populations of the world.

—In the English religious papers which have reached us the past week we find kindly and highly appreciative reference to the late Dr. James Spurgeon who died very suddenly on March 22nd. While

James Spurgeon had not the genius which distinguished his brother Charles Haddon, he was a man of much more than ordinary ability. He had very considerable power as a preacher, and still larger gifts as an administrator. James Spurgeon could do many things and was an indefatigable worker. For thirty years he had been pastor at Croydon, where his labors resulted in building up a strong church and exerting a wide influence. For a part of this time he was also co-pastor with his distinguished brother at the Tabernacle; a tutor or lecturer at the Pastor's College; chief financial worker and adviser in the affairs of the Stockwell orphanage, and since the death of his brother he had continued at the head of the institution and rendered it most valuable service. The British Weekly says of Dr. Spurgeon that "he was a man of power. He was shrewd, observant, busy. . . . He kept up his reading habits, and was a man of no mean attainments. . . . His address was hearty and genial, his industry was untiring and he made his home life very happy. We have no intention of raking up the ashes of the Down-grade Controversy. It is well known that he had great trials to face, and he himself would be the last to say that he did not make some mistakes. The clouds cleared away, however, before the end, and he was cordially elected Vice-President of the Union." Like his brother, James Spurgeon has been called away in the maturity of his strength. Their father—himself a minister of the Congregationalist body—still lives at a very advanced age and was able to attend the funeral of his son.

Arrows From a Hunter's Quiver.

TWO EXTREMES.

Ritualism aims to organize a splendid service in which the masses shall find attraction and a representation of their spiritual emotions. It aims to embody truth and to give the individual a disposition for active worship, but by its undue emphasis of the externals it fails of its object with the result of an unspiritual people whose spiritual needs find no complement in form.

On the other hand antiritualists, Baptists, exalt the pulpit as the sermon which is expected to elevate Christ and draw the individual to him the centre of attraction, and the soul of spiritual life. But, behold! the people behold Christ only as through a veil, and only here and there individuals are brought into living contact with their Lord. The salvation from these two extremes is in every man his own priest before God, and in emphasizing the worship of service to which all things shall minister.

THE SUPREME THING.

When Christ said, "He that seeketh to save his life shall lose it," etc., he evidently meant to teach that the salvation of the soul was not so important as the salvation of the whole life. Spiritualizing life into airy nothings is a crime and the man who seeks salvation only because he does not want to be damned is in a very precarious state. The salvation of a great sinner at 80 is great, but that of a lad whose whole life is given to Christ and righteousness is greater. Surely what God wants of the present generation of believers is their life, which when given to Him will involve time and substance. Christ on the cross must be realized to the vision of faith unto salvation, but Christ on the throne must be apprehended before a loyal complete service is given. The supreme thing in the world is man, the supreme thing in man is mind, and the supreme thing in mind is Christ. Therefore let not even His cross overshadow His throne.

BOLIVIAN MISSION.

McMaster University has her eyes on Bolivia and South America. Two of her graduates, Bros. Keeble and Routledge, are in Bolivia and have successfully established a mission there. Others feel a drawing to the land of the Incas and Spanish spoliation.

ENLARGEMENT.

The University must have more house room, and a forward movement is inaugurated by the student body who have very little time or money subscribing eleven hundred dollars. Think of it, O ye merchant princes, till a spirit troubles your gold.

TORONTO'S INCREASE.

During the past year the population of the city has increased 35,000, which makes a city of 225,000. But since January the death rate has exceeded that of birth. The great and small have fallen. J. HARRY KING. Toronto, April 10.

New England Acadia Alumni Association.

The seventh annual meeting and banquet of the N. E. branch of the Acadia Alumni Association was held at the American House, Boston, on April 10 at 6 p. m. About 30 sat down to the banquet. The president, Rev. A. T. Kempton, presided. Mention was made of the death during the year of two of our members, Spurden Read, son of Rev. J. L. Read of Nova Scotia, and Rev. A. S. Gumbart, D. D., of Boston. The secretary was instructed to write the friends a letter expressing our sympathy. A committee was appointed with Rev. Geo. B. Titus as chairman to see what could be done in the way of making

the meetings more interesting and having a larger attendance. The election of officers resulted in the following being appointed, President, Dr. M. C. Smith of Lynn; Vice President, Rev. E. L. Gates of Nashua, N. H.; Secretary, Benjamin A. Lockart, Court St., Boston; Treasurer, Chas. H. McIntyre, 209 Washington St., Boston. Directors, Rev. A. T. Kempton, Fitchburg; Rev. R. M. Hunt, Jamaica Plain; Rev. Geo. B. Titus, Everett; Mr. John E. Eaton, Dedham. Addresses were made at the banquet by Rev. Geo. C. Lorimer, D. D., of Tremont Temple, and Prof. Howard B. Grose, of the Watchman. The attendance this year was not as large as it has been some other years but a very pleasant evening was spent by the old friends and graduates of Acadia. A delightful and characteristic letter was read from Rev. A. W. Sawyer, D. D., also a communication from Rev. Thomas Trotter, D. D., concerning the Forward Movement. All present were greatly disappointed that the representative of the College, Prof. Haley, could not be present and give us a word direct from the Institutions. We feel the need of having a representative meet with us every year to keep us in touch with the work in the home society. Rev. R. M. Hunt is to preach the baccalaureate sermon this year at Acadia and he and the president were elected by the Society to represent us at the anniversary exercises in June. We are very sure of a hearty welcome for them both among the many friends in Wolfville. There were many pleasant expressions of good feeling and kind remembrances of the old College days and the professors and teachers. The College has many very warm friends among those who are living in the New England States. We all join in wishing peace and prosperity for the Institutions at Wolfville. Fitchburg, Mass. A. T. KEMPTON.

An Explanation.

On page twenty-three of the Maritime Baptist Year Book for 1898 may be found a resolution passed by the Convention at its last session. I have been asked by one of the members of the committee appointed to carry the resolution into effect to offer a word of explanation through the MESSENGER AND VISITOR. His request is the occasion of this communication. The resolution reads as follows:

Whereas, The function of the District Meeting in our denominational life is not clearly understood; and

Whereas, The use of the Associations, as now organized, has been questioned; and

Whereas, It is the province of the Convention to advise respecting such matters; therefore

Resolved, That a committee be appointed, consisting of one from each of the seven Associations in the constituency, to report at the next annual meeting of Convention, recommending a form of reconstruction, if found necessary, in connection with our representative organizations, which will better fit them to advance the Redeemer's kingdom among us.

The first clause in the preamble states that the function of the district meeting is not clearly understood. When first submitted the word "defined" was used instead of "understood." But the change was made in deference to the wish of brethren who claimed that the object of the organization is clearly defined. The truth is that its object is neither clearly defined nor understood. For example, in one district the organization is called an "Auxiliary Home Mission Board," or something equivalent to that. This branch has likely done as good work as any other, but the name implies that Home Missions is its only object of interest; whereas the model district meeting should have its hand on all the interests of the denomination within its bounds. The need of uniformity in constitution and methods of work must be evident to all who have given the subject any thought.

The second clause states that "the use (better utility) of the associations as now organized has been questioned." This is based upon the actions of some of the associations themselves at their last sessions. The Nova Scotia Western "resolved that the future existence of association be referred to a committee who shall report at the next annual gathering." (Year Bk. p. 112.) The Nova Scotia Central appointed a committee to consider substantially the same question. (Year Bk. p. 127.) The Nova Scotia Eastern resolved "that a committee be appointed to consider the propriety of continuing this association as at present constituted, and to suggest lines of improvement." (Year Bk. p. 142.) It is very clear from this that the future of the associations is an unsettled question.

The third clause claims that the Convention is the body to "advise respecting such matters," and I presume that no one will question the correctness of this view. For if we are to have uniformity in our practice throughout the constituency, we must look to the body which represents the whole of our churches to shape our policy to the extent of giving advice.

My idea in presenting the resolution was to call attention to some imperfections in our denominational polity, and to ask that an effort be made to improve upon it. The district meeting and association were named, because the need of a uniform policy in connection with them seemed to be most urgent; and it is likely that these will furnish sufficient work for the committee the present year. But I cannot help thinking that it would be wise to continue this committee as a standing committee on denominational polity, expecting such reforms and amendments to be suggested year by year as would bring us as near perfection as possible. For example, we not only need a better way to get worthy men into the ministry, but we need some way of getting unworthy men out of the ministry. We need some method of regulating ministerial demand and supply. We need some better plan of giving to the weak interests the care which they need and which the denomination owes to them and to itself to give.

I have not written with any intention to disparage the things that have been or the things that are, but rather to express a hope for better things to be. It cannot be expected that the man will wear with dignity and grace the boy's clothes. That the committee may be divinely guided in the work committed to them, and that the denomination may continue to grow in unity and power is my prayer. F. H. BEALS. Casco, April 10.