

sion ground, but that ere many months, not to say years, he will find himself in hearty general accord with those who have borne the burden and heat of the day. Above all, if there be the *Christ* spirit of longing for souls, that they may be not merely saved from eternal death, but may be built up into the life of Christ, then, even though there be errors of view, we may rest confident that they will either disappear entirely, or be left so far in the background as to lose all power of influence for evil.

#### Associate Pastors.

THE custom of associating with the pastor of a large church some one who can share with him his heavy responsibilities and innumerable duties is becoming more and more widely recognized as of great advantage. It is a little difficult to see why it has not been so before. Probably one reason has been the unwillingness of young men of promise and ambition to be overshadowed by an elder and noted preacher. The assistant has been popularly supposed to perform the odd jobs, make the difficult calls, be practically the one to whom the pastor leaves whatever he does not exactly want to do himself. The result, even when this was not the case, has been that a young man, after a few years of service as assistant, has gone out into the field of independent work handicapped by the reputation of being not "himself" but Dr. —'s man. Churches have avoided him, on the supposition that he was second-rate, and he has found as an actual experience that what on general principles should have been an advantage has proved a disadvantage.

That this is wrong all who think over the matter will readily admit. The difficulty is to remedy the evil. This will depend almost entirely upon the elder pastors, and upon the

churches. A little self-denial on the part of the one, a little patience on the part of the other, will bridge over the difficulty. We were specially glad to note the course taken by Plymouth Church, Brooklyn. The pastor and his associate were installed by the same council, on the same day, and each held his own proper individual position. If the same mutually respectful relations can continue, a great element in this difficulty will have been solved.

#### Brotherhoods.

A PROMINENT Anglican Bishop has given under this title, in *The Contemporary Review*, some excellent remarks on special organizations of men or women for what may be called "votive" Christian work. Recognizing the recurring at various times in the history of the church of an overpowering impulse toward such associations, and seeing that the present seems to furnish an illustration of this impulse, he utters some words of caution to those who are a little inclined to overestimate the value of organization. While his remarks have special application to the Episcopal Church, they contain much of great value to all other churches. In our Protestant horror at the excesses of monasticism in the Middle Ages, we are a little in danger of underrating the advantages of the spirit that led to the foundation of the monastic orders. Sentiment is not always sentimentalism. The former has its legitimate place in Christian work; the latter no place at all. Yet it is undoubtedly true that the Puritan dread of the one has had its effect to smother the other. Vows are good within proper limits. It remains for the churches to study carefully those limits, and guiding its action according to the special conditions of each case, utilize every possible means for the advance of Christian work.