

poured out all its treasures of wisdom and knowledge upon him at once. The youthful scientist who has dug down to his first truth is exalted above measure by the abundance of revelations. But the first flow from the fountain of knowledge is often as deceptive as the first flow from a soda fountain: the novice who takes away his cup when he thinks it is full, will find it almost empty. Perseverance in study brings humility, but never humiliation."

—The annual Convention of the societies of Christian Endeavor in New Brunswick was held last week in the Germain Street Baptist church, St. John. The Convention began on Wednesday evening and continued until Friday evening. Three sessions were held on Thursday and on Friday, in addition to "sunrise" prayer meetings at 6.30 a. m. The proceedings of the first session included addresses of welcome, by Mayor Robertson, on behalf of the city; by Mr. W. C. Cross, on behalf of the Germain Street church; by Rev. Mr. Fotheringham, on behalf of other churches of the city, and a reply, on behalf of the visiting Endeavorers, by Rev. Mr. Young, of Chatham; also an excellent address from Mr. Case, teacher in Horton Academy, on the subject of Practical Christianity. At the Thursday morning session the officers of the Provincial Union for the year were elected. The names are as follows: Rev. G. M. Young, Chatham, Pres.; Mr. W. J. Parks, St. John, Vice-Pres.; Miss Rose, Moncton, Treas.; Rev. J. M. Austin, Sheffield, Sec'y; Rev. H. W. Stewart, St. John, Provincial Superintendent; Miss Alice Estey, St. John, Junior Supt.; Messrs. E. R. Machum, A. W. Case, W. C. Cross, J. W. Cassidy, Charles Baker and A. H. Chipman, with the officers, to form an Executive. Among the speakers who addressed the Convention on particular subjects were Rev. J. M. Robinson, of Moncton, who spoke Thursday afternoon on Christ-likeness; Rev. J. D. Freeman, of Fredericton, Thursday evening, on Our Debt to Humanity; Rev. W. Camp, of Hillsboro, Friday morning, on Christian Culture helpful to Christian Service; Dr. Trotter, of Wolfville, Friday evening, on Consecration. The addresses were all of excellent quality and those of the evenings were heard by large audiences. In addition to the speakers named there was present at the Convention, by special invitation, Rev. Smith Baker, D. D., of Boston. Dr. Baker, who is deeply interested in C. E. work, appears to be a great favorite with the Egdeavorers, and quite justly so. He seems a man of excellent spirit, simple and plain in manner and speech. His fine presence and voice, easy delivery, simple style and genial humor combine to make him a very attractive speaker. Dr. Baker addressed the Convention on several occasions during its sitting. His addresses were very much enjoyed and his hearers doubtless carried away ideas and impressions of lasting benefit as well as most kindly memories of the speaker.

Question.

At a council called for an ordination there is only one ordained minister present, under ordinary circumstances would he be justified in proceeding with the ordination? If pressed to do so would it be right for him to refuse and back up his refusal by withdrawing from the council? What is the general rule in Ontario and the United States respecting one minister conferring ordination upon a candidate? Would an ordination by a council in which no minister took part be considered valid by the Baptist denomination? If the denomination does not recognize his ordination, is it legal for a man to officiate at the marriage ceremony? What is meant by the "laying on of the hands of the presbytery," do deacons and licentiates take part in that ceremony?

ANSWER.

The circumstances under which one ordained minister at such a council would be justifiable in proceeding to ordain would be so extraordinary that they could hardly possibly occur in a country where Baptist churches and ministers are so numerous as they are in these provinces. It would be quite right for a minister to decline, and withdraw from a council under the circumstances which the question supposes. So far as we know, the practice of Baptists in Ontario and in the United States in reference to ordination

does not differ materially from that which obtains among us in these provinces. It would not with them, any more than with us, be considered advisable for one minister to ordain. The action of an ordination council in which no minister took part would not be considered valid, it would not be in accordance with the practice of the denomination in Canada or the United States. Whether or not the practice of English Baptist churches would afford any precedent for such a procedure we cannot say. In reference to the legality of marriage solemnized by an unordained minister, that depends upon the terms of the marriage laws of the several provinces. We do not think those laws authorize ministers not duly ordained to solemnize marriage, but some of our brethren of the legal fraternity are in a better position than we are to answer the question. The meaning of "the laying on of the hands of the presbytery," a phrase found only in 1 Tim. 4:14, is obscure. Comparing that passage with 2 Tim. 1:6, it would seem that in that instance it meant the imposition of Paul's hands and of those beside we cannot tell. It does not seem to us to include "deacons and licentiates."

Rev. Alexander Grant.

The death of Rev. Alexander Grant by drowning near Nepigon, Ontario, on August 4, was briefly noticed in the MESSENGER AND VISITOR of last week. By the kindness of an unknown friend we have received a copy of a Winnipeg paper giving some further particulars of this exceedingly sad event. The place where the accident occurred was about ten miles north of Nepigon station, on the C. P. R., and about 65 miles east of Port Arthur. Mr. Grant was accompanied by Mr. A. M. McDougall, of Winnipeg. They had gone for a few weeks fishing and recreation and expected to be joined in a few days by Mr. D. E. Thomson, of Toronto, and other friends. It appears that Mr. Grant and Mr. McDougall left Nepigon a little before noon in a canoe for their camp up the river. In going up a series of small rapids part of a wave crest struck the bow and filled the bottom of the canoe with water. They endeavored to meet the next wave but the canoe went over and both men were thrown into the water. Mr. Grant was seen by Mr. McDougall only once after the canoe was overturned. The latter struggled to the bank, but Mr. Grant, though a good swimmer, sank and did not rise again. It is said that he suffered from lumbago, and it is believed that when thrown into the cold water his limbs became paralyzed. Persistent efforts were made to recover the body, but it was feared that, owing to the swiftness of the stream and the extreme coldness of the water, they would not be successful, and, so far as we have heard, the remains have not been recovered.

The news of Mr. Grant's death was a terrible blow to his church, and fell with paralyzing effect upon his wife who was at a prayer meeting of the church when the telegram bearing the news of her husband's death reached the city. It seemed impossible for the people of Winnipeg to believe the sad story as it passed from lip to lip. "No one," says the Tribune, "could believe that Pastor Grant, the man who seemed the very embodiment of life, the very opposite of everything dead, physical and spiritual, had in a moment been cut off from the land of the living. . . . His death startled the whole community. It was the only thing talked of in Winnipeg last night and to-day. Not only was he known over a wide extent of territory, not only by pure force of personal worth had he become one of the natural chiefs of the most democratic denomination of a democratic community, but he had so endeared himself to all classes of the community that hundreds whose names were unknown to him felt last night a keen sense of personal loss, felt that they had lost a personal friend. He was a man who had no fears of wearing off the ministerial polish by mixing with the world, and consequently was to be seen taking a keen interest in his fellow men, both as regarded their welfare in this present world and in the world to come."

The Winnipeg Tribune, mentioned above, publishes from a number of ministers of other denominations expressions of grief and appreciation which are evidently inspired by a most sincere and profound regard for the brother so suddenly taken away from their side. The following brief biographical sketch is from the same paper:

"Rev. Alexander Grant was born in 1855, in Granton, Scotland, and was educated in the public and grammar schools there, graduating from Edinburgh. He came to Canada in 1876 with his family, and settled at Prescott.

Deciding to enter the Baptist ministry he took the course at Woodstock college. His first charge was at Pembroke, after which he went to Kincairdine, and to Talbot Street Baptist church, London, where he labored with great acceptance for eight years. In 1886 he became superintendent of Baptist missions for Ontario and three years later came to Winnipeg, where he has labored with increasing success up to the present, refusing calls to other churches with larger salaries in order to remain in the young west. He was married while working in Ontario to Miss Cameron, who with a family of eight children survives his untimely end. He has two brothers living in the city, William and John, and a sister, Mrs. Wright, and his mother. An elder brother, Rev. James Grant, is stationed at Ingersol, Ont."

Intelligence received since the above was in type gives the information that Mr. Grant's body was recovered some five or six days after the accident.

Our Forces.

As a denomination we have a definite sphere of work. It may be worth while to note the forces or agencies by which our mission is to be accomplished. The last Year Book places the membership of our churches in the Maritime Provinces at 48,830. This large number of church members is distributed among 405 churches. In these churches there are probably 1,000 or 1,200 deacons, who for the most part hold a life-long office. In these churches there must be also 405 church-clerks. The Year Book also reports 532 Sabbath Schools in connection with the churches, with an enrolment of 30,095 scholars and 3,271 teachers. There must be 532 superintendents. It appears that 150 B. Y. P. U. societies have been organized, each having its full staff of officers. To these may be added 249 W. M. A. Societies with a membership of 5,000. Each of these societies has its distinct list of officers. As helpers in the common cause 92 licentiates are enrolled on our public records. As superintendents and leaders of these forces we have somewhat more than 200 pastors.

That each church might not be left in complete isolation some 25 or 30 quarterly meetings have been organized and are methodically sustained. To bring the churches into still closer fellowship and strengthen them by mutual counsel, we have nine associations. And still further to enlarge the sphere of this fellowship, and provide channels through which the sympathies and activities of the churches may be directed to objects of common obligation and interest, a Convention has been constituted with its various committees and boards.

Certainly here is system, wide-reaching and watchful of details. If organization can give assurance of success, we must be on the high road to success. But we must concede that organization maintained for its own sake "profiteth little." It needs purpose, wisdom, energy, zeal. Are these motive and directive forces to work from above down or from below up? The right answer to this question has an important bearing on our conclusion respecting the right method of success. The Convention has no authority over the churches; it can only recommend its judgments to them. Many of these recommendations never become known to a large number of the church members. The associations come nearer to the churches. But in these there is a tendency to regard the associational meeting as an end in itself, rather than as a means by which the churches shall receive new quickening and broader views of duty.

The genius of our polity requires us to look to the individual church as a spring of life, activity and progress. The larger organizations may affect it favorably or unfavorably as it responds to the returning currents of sympathy. But its spirit and efficiency will largely determine the purpose and efficiency of the other organizations. If this is the correct view, then success in the larger, as well as the smaller, sphere of duty must depend chiefly under divine guidance on the two hundred pastors. W.

An explorer recently found in Egypt a bronze bowl and a series of iron tools of forms quite unlike any known in Egypt, and they are thought to belong to an Assyrian armorer about 670 B. C. These tools, comprising three saws made for pulling, not pushing, one rasp, one file, several chisels and ferrules, a scoop-edged drill, two centre bits and others, are of the greatest value in the history of tools, as showing several forms of an earlier date than was thought possible. They are probably of Assyrian origin.

John Lakey laughed so hard at a ball game near Carlisle, Pa., when the ball struck another spectator's head and bounded high in the air that he couldn't close his mouth again, and had to be carried a mile and a half to a surgeon.