

Proposed Basis of Union Between Baptists and Free Baptists.

The following "Basis of Union" was adopted by the Baptist Convention of the Maritime Provinces at its meeting in Charlottetown, P. E. I., in 1887:

DOCTRINAL STATEMENT.

(1) The Scriptures—The Holy Scriptures of the Old and New Testaments have their authority from God alone, and are given to us by divine inspiration. They are the only perfect, supreme, infallible and sufficient standard of faith and practice.

(2) God—There is one true and living God; He is an infinite Spirit; self-existent, omnipresent, omniscient, omnipotent, good, wise, just and merciful. He is the creator, preserver and sovereign of the universe; He is inexpressibly glorious in holiness, and worthy of all honor, confidence and love. In the Godhead there are three persons in one—the Father, the Son, and the Holy Spirit, who are equal in every divine perfection, and who execute distinct but harmonious offices in the great work of redemption.

(3) Jesus Christ—Jesus Christ, the Son of God, is the person of the Trinity, who, by virtue of his sacrificial work, is the world's redeemer and the Saviour of all who believe. He is at present the intercessor of his people at the right hand of the Father, and is to be the Judge of all men.

(4) The Holy Spirit.—The Holy Spirit is the person of the Trinity by whom all saving, comforting and sanctifying power is exerted upon human hearts.

(5) State and Fall of Man—Man was created sinless. By his own disobedience he fell into sin. Through his fall into sin, an evil nature was transmitted to the whole race, revealing itself in actual transgression, and bringing all under the reign of condemnation and death.

(6) Atonement—The perfect life, vicarious death and resurrection of Jesus Christ, have removed the obstacles in the way of the Holy Spirit's regenerating power and of the Father's forgiving grace being extended to the sinner, and constitute for every believing soul an all-prevailing plea and sufficient ground for righteousness before God.

(7) Regeneration—In regeneration a new life principle is begotten in the soul of man by the Holy Spirit through the word of truth producing a disposition to joyful obedience to Christ and to holy conduct in life.

(8) Repentance—In repentance, the sinner, having seen his sin, being moved by the energy of the Holy Spirit is led to grieve for and hate it as an offence against God, and apprehending the grace of our Lord Jesus Christ, he lovingly returns to God to walk in the way of his commandments.

(9) Faith—Faith is a conviction of the intellect that God will perform all that he has promised, and an implicit trust of the heart in Christ as a personal Saviour. It includes a hearty concurrence of the will and affections with the whole plan of salvation as revealed in the gospel, and is a condition of justification and of cleansing from the pollution of sin and of all subsequent gospel blessings.

(10) Justification—Justification is an act of God, wherein he accepts as righteous the sinner, to whom is imputed the perfect righteousness of Christ, on the condition of faith alone.

(11) Perseverance—We believe that persevering attachment to Christ is the grand mark which distinguishes real Christians from superficial professors. If any who have been born of God altogether lose the grace received at regeneration, there is for them no renewal unto eternal life.

This does not mean, however, that the regenerate may not become back-sliders.

(12) Sanctification—The Scriptures teach that sanctification is the process by which, according to the will of God, Christians are made partakers of his holiness; that it has its beginning in regeneration, and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, in the continual use of the appointed means—the Word of God, self-examination, self-denial, watchfulness and prayer.

(13) The Christian Sabbath—We believe that the first day of the week is the Lord's day or Christian Sabbath, and is to be kept sacred to religious purposes by abstaining from all secular labor and sinful recreations, by the devout observance of all the means of grace, both private and public, and by preparation for that rest that remaineth for the people of God.

(14) A Gospel Church—We believe that a church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the ordinances of Christ, governed by His laws; and exercising the gifts, rights, and privileges invested in them by His word. In a more general sense the word church is used to designate all whose names are written in the Lamb's Book of Life. The only Scriptural officers are bishops or pastors and deacons, whose qualifications, claims and duties are defined in the epistles to Timothy and Titus.

(15) Baptism—This is the immersion of believers in water into the name of the Father, Son and Holy Spirit, in which are represented their death to the world, the washing of their souls from the pollution of sin, their resurrection to newness of life, the burial and resurrection of Christ, their resurrection at the last day, and their engagement to serve God.

(16) The Lord's Supper—The Lord's Supper is designed

to commemorate the sufferings of Christ and to represent in the use of bread and wine the communion which saints have with him and with each other. Every baptized believer in Christ, being a member of His visible church, has not only the right to partake of the emblems of His body and of His blood in the communion, but is under obligation thus to commemorate his death.

(17) Death—At death our bodies return to dust, our souls to God who gave them. The righteous being then perfected in happiness are received to dwell with God awaiting the full redemption of their bodies. The wicked are cast into Hades reserved unto the judgment of the great day.

(18) Resurrection—There will be a general resurrection of the bodies of the just and of the unjust; the righteous in the likeness of Christ, but the wicked to shame and everlasting contempt.

(19) General Judgment—There will be a judgment of quick and dead, of the just and the unjust, on principles of righteousness, by our Lord Jesus Christ, at his second coming. The wicked will be condemned to eternal punishment, and the righteous received into the fulness of eternal life and joy.

CHURCH POLITY.

Article I.—The voluntary principle underlies the whole church polity of the New Testament. Each church is independent, but the churches are interdependent. All the power the more general bodies have over the less general and the individual churches is to advise and to enforce advice with the strongest moral motives. In case a church, or the churches composing a less general body, depart from the belief and practice of the denomination, it shall be the right of the more general body to withdraw fellowship.

Article II.—Each church as occasion may require shall have the right to appeal to the more general body for the help of their advice and moral influence, or to call a council from other churches. If a church, torn by dissensions and heresy, decline to seek assistance of this kind, it is the right of the more general body to send a delegation to assist the church as far as this may be possible.

Article III.—Any church should be careful in granting a license to preach. Every license, to be valid, must be signed by the pastor and clerk of the church granting it, and countersigned by at least two neighboring pastors after an examination of the candidate's qualifications.

Article IV.—When a church desires the ordination of a brother, a council from as many of the nearest churches as will secure the attendance of at least five ordained pastors, with a suitable number of laymen, may be called; or the more general body may be requested to attend to the matter.

At the annual meeting of the Free Baptist Conference of New Brunswick, held in October, 1903, the above Basis was adopted by that body with exception of two sections, viz., 11, on "Perseverance," and 16, on "The Lord's Supper." These were amended as follows:

Section 11 was amended to read as follows: "Perseverance—We believe that a persevering attachment to Christ is necessary for the final saving of the soul. Therefore if a person is lost, he can have no one to blame but himself."

Section 16 was amended by striking out the word "baptized" after the word "every," thus making it read: "Every believer in Christ," instead of "Every baptized believer in Christ."

From Halifax.

It is generally conceded that the Associations have the right of way in the MESSENGER AND VISITOR for the summer season. In view of this Halifax has neglected itself.

As is its habit, the District Committee has been active during the past months in securing school teachers for the coloured people who are inclined to neglect themselves. Dr. Kempton and Mr. A. L. Wood as well as Dr. Eaton have been specially interested in this good work. Rev. L. J. Tingley is at work at St. Margarets Bay; Rev. O. P. Brown at Hammond's Plains, Sackville, Bedford and Fall River; and the Rev. J. A. Porter at Jeddore East, West Jeddore is supplied by a student.

Rev. H. W. O. Millington is taking his vacation in supplying the first church at Uthica, New York. Rev. H. F. Waring with his family is resting at Bedford. Dr. O. C. S. Wallace supplies this pulpit. Dr. Kempton and Rev. J. H. Jenner are at work with their churches. Rev. J. Allan Spidell commenced work with the West End Church, but at the end of four weeks, accepted the call to Hampton, N. B., and moved to that field.

Rev. B. B. Brown is working zealously with the Cornwallis Street Church. The first of July was utilized for a "grand rally." To give effect to this undertaking which had for its object the raising of money to pay off the mortgage on the church, he brought Dr. Crellitt from Philadelphia and Dr. Farris from Boston, two substantial coloured ministers. The three principal Baptist churches gave the coloured people the use of their church buildings for one service each on Sunday, following the first of July. The two doctors preached excellent sermons. The raising of money was somewhat disappointing; but on the whole the occasion was

one of interest and profit. These brethren from abroad met with the District Committee and suggested and partly matured plans for supplying the coloured people in the Province with regular and more effective ministerial labour. Reporter has spent a few days in the Annapolis Valley. There he found the ministers hard at work; and evidences of a prevailing sentiment among the young minister to obtain the best preparation possible for their work. The Rev. H. S. Lewis of Upper Aylesford much beloved by his people has resigned for the purpose of taking a theological course in the United States. The Rev. J. A. Huntley of Lower Aylesford has followed this example. Although both were giving good satisfaction to their people yet they feel the necessity of further preparation for their work. The Rev. Lewis Wallace, son of Rev. Isaiah Wallace, follows Mr. Lewis in the Upper Aylesford church. At Lower Aylesford they are looking for a successor to Mr. Huntley.

The Rev. H. G. Colpitts is assisted on his large field at Middleton by Mr. J. H. Mason, student of Acadia College. Rev. Mr. Daley will soon be supported by Rev. W. H. Warren. The Bridgetown church will then take West Dalhousie off the hands of Rev. Dr. Archibald, and save him, once a month, a twenty mile drive and a third sermon, having preached twice on his field at Lawrence town. It was a great privilege to meet the Rev. C. H. Haverstock at one of his stations in the Nictaux field—Torbrook, on a beautiful Sunday afternoon; and at his request gave a talk to that intelligent congregation. Fifty-three years ago Reporter was school master on that spot, and was accustomed to hear the eloquent Dr. Bill preach to the people. Not a man or woman, prominent in the church and community in the long years ago was present at Mr. Haverstock's service. All of them, noble men and women they were, had gone to their longed for rest; and a part of the second generation had followed them. I told them the people that I knew their fathers and mothers, for the school master, in those days "boarded round;" and that they, as descendants of their parents, ought to be, as I have no doubt they are, worthy children of most worthy parents. Mr. Haverstock has a good field and is happy in his work.

The Right Rev. Bishop Handy of the Methodist Episcopal Church, coloured, of Canada is now visiting this part of his large diocese. The bishops is accompanied by his Secretary Rev. J. W. Beckett, D. D. They paid their respects before leaving for Amherst to Lieut-Governor Jones.

REPORTER.

The Theoscope.

BY W. H. WARREN, D. D.

We have the microscope for seeing fine, the telescope for seeing far, the spectroscope for seeing the dark lines of many material substance in the light, the stethoscope for perceiving, not by the eye, the internal state of the breast; and various other scopes for perceiving various things. But what we need most of all is a theoscope for seeing God.

This is a legitimate field for scientific research with suitable instruments. We need not wait till this muddy vesture of decay is taken off, as Job said in despair of present vindication, "With my flesh shall I see God," for Moses but expressed a desire in accordance with human possibility when he said, "I beseech Thee show me Thy glory." History had told him that that the Lord had appeared under various forms unto Adam, Abram, Isaac, Jacob and others. But Moses wanted to see the real essence. For that there must be waiting, but in the denial God offered to make his goodness pass before him. And he did to the great irradiating of his face. For such vision human eyes are adequate. Elisha knew that the organ for seeing spiritual existences existed and only needed unveiling when he said, "I pray thee open the eyes" of the young man. The Lord of all spiritual realms asserted the same fact when he said, "The pure in heart shall see God." This "shall" has an assertive or imperative, rather than a future force. This is a common significance. The verb optamai, from which this optosai "shall see," comes does not mean to see with eyes exclusively, but it means to perceive with the mind, to know as Acts 8:23, "I perceive that thou art in the gall of bitterness and the bond of iniquity;" Col. 2:18, seem with feeling of reverence. [American version note.] John 3:11 and 32, seem with spiritual organs. John 16:16, Ye shall see me spiritually present after my body has departed.

It also means to become acquainted with by experience, John 3:36, not experience life. Luke 17:22, Not known by experience one of the days of the Son of man.

It also means to take heed to, to see to it. Matt. 27:4, See to your betrayal of innocent blood yourself. Also verse 25, See to it yourselves. Acts 18:15, See to the effect of our own law.

In these senses, then (a) to perceive with the mind (b) to know by experience, (c) and then to reverently take heed to man may see God.

What is the instrument, the theoscope? Professor Agassiz once approached the instrument of a celebrated microscopist, but paused and said, "Tell me what I am to see." The microscopist, delighted, answered, "You are a man after my own heart. You recognize that there must be a prepared mind to enable the eye to see rightly. We shall see what we expect or desire to see. Thousands have eyes, but see not the things that are visible to others. A cold critic gazing on one of Turner's gorgeous pictures of the sky, in which God made the outgoing of the morning