

to "beliefs" the three churches are much nearer together than in "Doctrines" as formulated in their "codes", which goes to show that while the "sentiment" is in accord with Christian Charity and progress, it must not be forgotten that to many the codes mean much more than mere sentiment—and to use a popular phrase—"contain planks" that must not be departed from.

5th Generally, I would regard with much satisfaction a union as proposed if it can be accomplished harmoniously and not add to increased number of sects—of which there will be great danger.

A. F. Wood.

Dr. J. M. Harper, Quebec.

In answer to your invitation, I may say that no member of either of the churches involved can fail to have an interest in the union movement which has been so auspiciously inaugurated. The advocates for union have not refrained from pointing out the difficulties that may arise, as the movement matures; and in this way no doubt, seek to follow the controversial method of combating objections before any one has raised the objections in anything like good faith. This may or may not be an honest way of approaching the subject, though it certainly looks a little like the imprudence of meeting trouble half-way. I have had the pleasure of listening to one of the delegates at the Toronto meeting, and judging from his report of the proceedings, there seems to have been no fundamental objection to the union urged at that historic gathering. The consensus seemed to be entirely in favour of the union, and while a friend and I were discussing the project in my library the other evening, there came into our conversation quite incidentally a rather presumptuous hint as to the name that might safely be applied to the proposed organization—namely the United Protestant Church of Canada. The term U. P. as applied to a church is not without the endorsing historic flavour, that may make it acceptable; and the suggestion may be taken for what it is worth as a solution of one of the minor difficulties some may have been thinking of.

It has been repeatedly said that there can now be no fundamental theological difficulty in the way of union. This assertion is possibly a little wide of the mark. At least the older members of the several churches may be inclined to think it so. For let our enthusiasm be what it may, the old antagonisms between Arminianism and Calvinism will have to have their place, whether we will it or not, in the controversies over union when once the movement finds its way beyond the mere preliminary expectations of a firmly established unification. Professionalism has not lost its final hold in the pulpits or church-courts of any of the bodies hopeful of union, no more than in all churchisms. The virulence of debate in the old battlefields is true, has all but disappeared. But the passion for word splitting is never likely to disappear from rostrum or newspaper column, and hence when the heat over union is once aroused, as it must be, before anything like a wholesome union can be consummated, the strenuousness of the logic of our forefathers can hardly escape being repeated in some milder form or other. Of course, it is hardly possible for the pastors of the three churches of the proposed union, to have much of a professional objection to the movement. Their experiences of the disintegration of financial and spiritual interest of parish life can hardly

have had other than a breeding in them of a longing for unification of congregational interests. The starving of these interests has been a serious lesson to them and the sparsely attended congregations over which they have been called to preside. Whatever may be the differences of creed underlying, there have come to be at last nothing but friendly relationships on the surface, the same gospel preached, the same recognition of truth and righteousness, the same Master to serve, one God to worship much after the same forms of worship. And with the ministers convinced that union is to be justified, with the movement clarified of its doctrinal difficulties, the people are not likely to fail seeing a blessing for all concerned in the change.

Those who can bring home the great spiritual advantage there will be in union, have a repletion of arguments at hand to urge in its favour. Beyond this every true Canadian will hardly miss detecting in the movement that strong national tendency which cannot escape making for righteousness. The Methodist church has already inaugurated a national mission in Canada, for the purification of public life and the advancement of a social morality, and no one will say that the mission is not needed or undeserving of all the strength and support that a united church can bring to it. There is nothing political or denominational about such a mission; yet surely with the influence of the most influential denomination in the Dominion to further its efforts, the conventionalism that, in these times, would make of our public life and some phase of our social life, a mere bundle of moral or immoral tatters, would eventually have but scant recognition in our communities. The religious life, under such wider auspices, would surely re-act with increasing reforming efficacy on the twisted ethics that would have a political morality that is far from being a sound morality, recognised as a righteousness in its way. The highest of all moralities is the Christian morality; and with another powerful united Christian church in Canada accepting the mission in favor of moral reform already established by the Methodist church, there would surely come a blessing to Canada, that would compensate for the laying aside of all minor difficulties in the way of union, even to the crushing down of the legacy of hereditarily which the controversial spirit of our forefathers has honestly bequeathed to us. Christianity has been made for patriotism; and there can be no doubt that a United Church will make for better.

J. M. HARPER.

A Fifty Million Dollar Problem.

The above title is the caption of an interesting pamphlet issued by the passenger department of the Grand Trunk Railway System in connection with the World's Fair at St. Louis, April 30th to December 1st, 1904. The publication contains a very comprehensive and interesting description of the Fair, given in the speech delivered by the Hon. Richard Bartholdt in the House of Representatives, Washington. The information contained in the brochure will tell you how to solve the "\$50,000,000 Problem," and help you to decide upon the best way to reach St. Louis, the cost, many suggestions, and a number of side trips that can be taken en route, with the price of tickets, etc. The pamphlet is for free distribution, and may be obtained from any of the Agents of the Grand Trunk Railway System.

Sparks From Other Anvils.

Religious Intelligencer: The essence of religion is in character and the things which make character. Real Christians are not distinguished so much by their opinions as by their changed character.

Irish Presbyterian: The invention of Purgatory was the great financial success of the Church. In short, the elder by degrees developed into a priest, a mediator between God and man, an indispensable functionary without whom there was no salvation.

Canadian Baptist: Perhaps there is no prayer more needed by a man who has gained a great reputation in Christian service than that "God would keep him from making a fool of himself." Mr. Moody's prayer was answered. The fact that he felt the need of this constant petition was both a proof he felt his frailty and was the best assurance of safety. Those who make fools of themselves are usually those who have no fear. "Let him that thinketh he standeth take heed lest he fall."

Michigan Presbyterian: The United States and Great Britain can learn a great many things from Japan in the conduct of the present war with Russia. What a magnificent exhibition of self-control do we find in the Japanese people! They kept still until the hour came to strike in a manner that would mean something. Instead of the newspapers publishing every little bit of news that would inform the enemy of what might be expected, there was a national reticence that history can not parallel. In our war with Spain and in Great Britain's war with the Boers there was a steady fire in the rear of the army that encouraged other nations to set their dogs on also. But in Japan all classes of people, sinking political and party differences out of sight, combined in an exemplary patriotism to offer a common front to the enemy.

Lutheran Observer: Advantages do not constitute success. They are only the materials for it. What they will amount to in any man's life depends on what he will do with them. If he has no eye to see them or any will to avail himself of them, he will be none the better though they fairly crowd upon him with their beckoning hands. If they are to be of service to him, he must put himself in sympathetic contact with them. It needs his personal choice and action to convert their possibilities into actualities. Perhaps nothing goes farther to explain the differences among men, in the matter of success and achievement, than the different degrees in which they relate themselves to the advantages that come to them from time to time.

Sunday School Times: Character is not measured by deeds and words alone. It would be comparatively easy to gain a strong and clean character, if that were only a question of the control we could exercise over what we say and do. Every man ought to know that his attainments in character are measured by what he is when he is alone with his thoughts. To what does his mind turn when not bent upon the daily work? Does he cherish thoughts that would ruin him if expressed? Does he have a subtle enjoyment, a secret pleasure, in seeing or hearing what he would not wish to disclose to his most respected friends? Character is as deep as the man himself, alone and unchallenged by the opinions of others.