

we hope to hear that he has accepted a church in these provinces. We are aware that openings elsewhere have not been able to keep him from the land of his birth. Bro. Colpitts is esteemed and trusted as a man, a Christian and a minister by the Faculties of Acadia and Rochester, where he studied. He is a man of strength and consecration, and will, we believe, be found an able minister of the New Testament.

—Rev. R. O. Morse, of Chester, N. S., recently visited Kings Co., and preached at Gaspereau. Mr. Morse is a student as well as a minister. We are glad to know that an increasing number of our ministers continue their studies in a systematic way. Recently we learned that Rev. W. H. Jenkins, of Onslow, and Rev. M. A. MacLean, and Rev. A. S. Green of Truro, meet regularly for the study of Hebrew. Probably there are similar clubs elsewhere. "The knowledge of the priest is the eighth sacrament" said one of the Fathers—any way Baptist ministers, by the fact that they are Baptists, are sons of the light. So they seek light and light turns to love, and love is power.

—The Rev. Dr. Lathern, known over Canada as one of the ablest, most cultured and best spirited leaders of the Methodist body, has been quite ill at his home in Halifax. We were delighted on visiting him a few days ago to find him much improved in health, and we hope on the way to recovery of his usual strength. Dr. Lathern has held the pastorate of the largest congregations in his denomination in these Provinces, and his ministrations have been helpful and influential in a high degree. As Editor of the *Wesleyan*, as Lecturer, as Author, and as a member of the various denominational Boards he has become one of the pillars of his church. His spirit of kindness and brotherliness has made him beloved by a wide circle outside of his own communion. But when one hears him speak of the things nearest his heart he finds it is not what Dr. Lathern has done, but the fathomless love of the unchanging Christ on which he rests. That is his hope and joy.

Dr. Lathern's beautiful humility and his unfaltering trust in the Redeemer, remind the writer of his last interview with the late Rev. W. S. McKenzie, D. D., who was Pastor of Leinster Street church when Dr. Lathern was minister at the Centenary church, St. John. Dr. McKenzie, who was within a few weeks of his departure and knew the end was near, said that when he at first knew he was soon to die, he felt the most worthless of all men. But the Lord's mercy had seemed to come out to the very outskirts of the universe and to envelop him in its folds. Then messages came to him from those who had been helped by his ministry until he was filled with gratitude. "Tell the brethren," said Dr. McKenzie, "not to mind about success." "Tell them to labor for the Lord and success will take care of itself."

Passive Resistance in England.

Rev. Dr. Horton, one of the noted English preachers recently gave his views on Passive Resistance. We condense from the *British Weekly's Report*: Text, Romans XIII, 5 "For Conscience Sake." There may come a point in a man's life when the duty of obedience to the law and the higher powers must be suspended in obedience to the powers that are higher than the high. Our most blessed Lord Himself died in an act of passive resistance to Pontius Pilate and the Jewish Sanhedrim." Dr. Horton said his sympathy was with his comrades, but what had touched his conscience to the quick" was expressed in these three propositions: "(1) That this Act of Parliament gives to the Romish church an opportunity of obtaining possession of this country such as it had never dreamed of getting. (2) So far as I understand, it was deliverance from the Romish church that formed the commencement of our real national greatness, and that for any Englishman to bring England back to the old domination is an act of treachery. And (3) last, and most important of all, that Romanism is not only injurious to the State, but it is, as I believe, injurious to Jesus Christ, My Lord and Master." Each proposition was carefully elaborated with fact and figure and illustrations drawn from realities in European Catholic countries and form the books of Mr. McCarthy and other writers. "I trust I have not said anything which is unjust or unkindly to Roman Catholics. I do not see how I could have done—because I have simply quoted from Roman Catholic writers. But I had earnestly and solemnly to record my protest against this act of Parliament, which seems to me a long desired opportunity for the great Roman Catholic system, which, as I take it, is the most deadly enemy of natural progress and to public morality. When I oppose this Act I do not feel that it is faction in the least I feel that I am standing for the England that I love. If the Act stands, and if in a few years England has to face great problems, as France and Italy are doing, then the men who risked their lives and reputation on behalf of the freedom of the Gospel will rank with Ridley and with Hooper and with Latimer. We are willing to incur the odium and the loss which such a part involves, in order to prevent the evil which I think may be foreseen, and to secure for our country liberty from the greatest peril of States—the subjection of the infant mind to

the tyranny of a sacerdotal church." The weekly gives accounts of the Prosecutions for non-payment of rates, naming about sixty ministers among the number. The list includes Councillors, justices of the Peace and other men of repute. The defendants included the trustees of Spurgeon's Tabernacle, and the trustees of the Pastors' College. Mr. Philcox, solicitor, represented the trustees of the Tabernacle. He said "he had never appeared with greater apprehension and sense of responsibility than he did that day to represent the Trustees of the church founded by the late and Reverend Charles Haddon Spurgeon. The course they had taken that day had been carefully considered by the trustees. They took up the position of Martin Luther. 'Here we stand; we can do no other. So help us, God.'"

Baptist Union.

DEAR EDITOR: Allow me to report that the following churches have passed on "the Basis of Union" and are ready for the Organic Union of the Baptist and Free Baptist Churches: Centreville, N. B., Fredericton, N. B., Arcadia, N. S., Chebogue, N. S., Westchester, N. S.

We are hoping the next few weeks will bring us scores of new votes.

The Committee will begin this week mailing to Pastors or Church Clerks a copy of the "Basis", also a circular calling attention to the same.

Our Free Baptist brethren, through their Committee are now addressing by circular their churches. From this I take the following:

(a) "We find ourselves now in substantial agreement in doctrine and methods of work.

(b) "In many places Baptist and Free Baptist churches are in each other's way, and often employing two pastors where one could do the work."

(c) "Many churches of both denominations are languishing for lack of the care they might receive by the wiser placing of pastors which would result from Union."

(d) "Mission fields in the province now unoccupied by either denomination can be provided for when the rearrangement of pastorates made possible by the Union takes place."

(e) "To have a share in the mission work of the Great West will be open to us by Union. And to no more important work is God calling his Canadian people."

(f) "It will be possible by Union for us to have the young men for the ministry educated at home, and so keep them for our home work."

(g) "More than anything it will impress those outside the church as to the real oneness of God's people, and will more effectually win them to the Saviour."

For many years our body has been looking toward this Union of the Baptist bodies.

The "Basis of Union" adopted in Charlottetown in 1887 in proof that our Convention actually desired the same.

The years since then have convinced many of us even more than then that union is what ought to be, both for the glory of God and the best interests of the churches of the two denominations, let us no longer linger on the border land. Life is too short and time too precious to pause and debate a matter, the benefits of which we are all convinced.

While the Committee will send to any one desiring a copy of the "Basis" and while we propose to send a copy to each church or pastor we have as well made arrangements with Messrs Paterson & Co. should churches wish a number of copies of the "Basis", to mail them post paid at the rate of, for 25, 20c; for 50, 38c; for 100, 75c.

Orders for these to be made to Messrs Paterson & Co. Printers, Germain St., St. John, N. B., who will attend to the same.

St. John, Oct. 17.

G. O. GATES.

The Proposed Baptist Union.

Sir:—I write to you I trust in the name of Jesus as a Baptist Christian for more than seventeen years. My prayer is for union in the hope that it will be union of a right kind. I once slipped and fell. A strong hand was stretched out which at once set me firmly on my feet and I was thankful and strong. A union that will truly lift up the falling and as truly exalt the best, is a union that this country and all countries greatly need. Such a union preserves our land; it exalts the king. Baptist Christians are most loyal always, good subjects of our king. They ever believe and strive to work out their belief that "Righteousness exalted the nation." Therefore union to them means union for God, for the king, for their country.

But woe to it and all if what the fathers have suffered and died for be forgotten! Or on the other hand be exalted overmuch! Do we not know that the union for which Jesus prayed was union in himself and in God? "As thou Father art in me and I in thee that they may be one in us," that the world might believe. Woe to earth and to all if the sacredness of the past be forgotten, and the stern endeavors of the righteous strong be disregarded. They stood valiantly and stand to-day for the safeguards against weakness, against licence or loose rein. The cure for all seems to be nearness to the Christ. Jesus is the centre. As each body and each individual gets nearer to him in belief in life, then union is safe. The spokes of a wheel are all

separate units far up at the rim but near enough and touching in union at the hub. "This is the road to London" says someone coming from the far west of that city. "No," said another: at some distance north of the same city. "This is the road to London." So also someone coming from the east may declare "This is the road to London." And there might be considerable dispute. But once in London, all thought of ways to London is completely forgotten and lost in the greater and more real thought that "This is London." Once in Jesus and possessed of his Spirit of strong yet humble and obedient trust there is safety without need of safeguards. But on the way the signs need to be up conspicuously to warn of devious paths that would lead far from any true panacea, from London and from Jesus and the life of devoted and righteous attachment he would have all live.

Woe therefore if in union our ministers and congregations forget the sturdy principles for which their fathers died, that is, their Christian fathers, or that union should be forced on too low a plane. For, if Jesus prayed that all may be one and that all who believe may be one, in practice He kept all excluded from the special communion, but the chosen Christians. There were many who believed but only the chosen disciples were admitted to His Communion. Union should never be required on too low a plane, for if Jesus prayed that all who believe may be one, He also said "If ye love me, keep my commandments and 'He that hath my commandments and keepeth them, he it is that loveth me,' and again, 'I came not to send peace on the earth but a sword,' i. e., in the spiritual sense only, for again he said 'My peace I leave with you,' and 'By this shall all men know that ye are my disciples, if ye have love to one another', and in his prayer for union of believers we must not forget that he prayed, that they may be one, even as we are one as thou Father art in me, and I in thee I in them and thou in me, that they may be made perfect in one, that the world may know that thou hast sent me and has loved them as thou hast loved me."

God grant that union may come but chiefly and verily as it is in Him.

Halifax Sept. 12, 1904.

GEORGE JOHN MENGE.

SPURGEON'S MEN.

A Presbyterian minister by way of illustrating the power of "keeping the commandments," to testify to the genuineness of Christianity, told of a buyer of apples examining, at a grocer's in London, a barrel, on the top of which the apples were very good, to see if the quality was maintained in the layers below. The salesman assured the buyer that he need not be afraid, that the apples were good all the way to the bottom of the barrel. "We are Spurgeon's men here," said the salesman! "That," the minister said, "was as high a tribute as could be paid to Spurgeon." But why should not all Christians who pack apples be honest in their packing? Are they not "Christ's men?" and should not the same principle apply to all the callings? Let every man wherein he is called therein abide with God. Let each be able to say he is about his "Father's business," and the temptation to cheat will disappear.

INFLUENCE OF CREED ON AUTHORSHIP.

Dr. Nicoll in *British Weekly*: "Nonconformity has given birth to many well known authors, but there are three at least whose production would have been quite other than it is had they not been Nonconformists. These three are Robert Browning, Mrs. Browning and Mark Rutherford. It would be easy to show that the poetry of the Brownings would have taken quite another turn had it not been for their Nonconformist training."

It appears, then, that it does matter what a man believes, even as affecting his literary productions. Every man has his creed and his philosophy and what he thinks in the closet of his heart he will ultimately proclaim on the house-top—Dr. Nicoll's references, just quoted, contain no new principle. But their application emphasizes the effect of belief on the mind and, therefore, the importance of believing only what is true. To believe in Christ is to believe in the truth.

The Christian has a foundation for the hopes suggested by the following lines:

TO THE HEROIC SOUL.

Be strong, O warring soul! For very sooth
Kings are but wraiths, republics fade like rain.
Peoples are reaped and garnered as the grain,
And only that persists which is the truth:
Be strong when all the days of life bear ruth
And fury and are hot with toil and strain;
Hold thy large faith and quell thy mighty pain;
Dream the great dream that buoys thine age with youth.

Thou art an eagle mowed in a sea-stopped cave;
He, poised in darkness with victorious wings,
Keeps night between the granite and the sea,
Until the tide has drawn the warden away.
Then, from the portal where the ripple sings,
He bursts into the boundless morning—free!

—Duncan Campbell Scott.