

ture truth, and in their methods of Christian work. We shall be glad to know that the Convention has appointed a Committee to continue negotiations for union and we hope the next year may witness more decisive steps toward the desired end."

The Convention of 1889 met in Fredericton. At this meeting a deputation from the Free Baptist Conference was received. Dr. Bill was appointed to welcome the delegation. Dr. McLeod made a thrilling address, for which he was thanked by the President of the Convention.

The Committee on Union reported through Dr. Goodspeed. Your Committee beg leave to report that, inasmuch as our Free Christian Baptist brethren are not prepared to take action on the "Basis of Union" adopted by the joint committee of the two bodies, that for the present the matter of union be left in abeyance; but that a standing committee be appointed by this Convention, whose duty it shall be to confer and to co-operate with any committee that our Free Baptist brethren may appoint, having in view the cultivation of a warmer fellowship and the final attainment of organic union.

This report was adopted and the following were appointed a standing committee, viz., Revs. Dr. Bill, A. Cooch, Dr. Goodspeed, W. H. Richan, D. A. Steele, F. D. Crawley, Dr. Higgin, Dr. Sawyer, W. J. Stewart, S. B. Kempton, G. O. Gates, J. A. Gordon, Dr. Saunders, E. J. Grant and Bros. J. H. Harding, and J. March.

In 1890 the Convention met in Yarmouth. The Committee on union reported and made mention of the fact of the harmonious working together of the two bodies in the Academy at St. Martins; and further said: "But as our Free Baptist brethren have not yet adopted the basis of union prepared by the Union Committee and received by our Convention the responsibility of separation must remain with them. The Committee suggested that the usual committee be appointed to guard the union movement."

The report was adopted and the Committee was appointed the same as last year with the change of Bro. Foshy in place of Dr. Goodspeed, removed.

The Convention of 1891 met in Moncton and at this meeting on motion of Rev. F. D. Crawley it was resolved that the Committee on Baptist Union be continued and further resolved that Rev. F. D. Crawley take the place of Rev. Dr. Bill, deceased.

The Convention of 1892 met in Bridgetown. Resolved to continue the Committee on Baptist Union for this year, the personnel of the Committee is nearly the same as last.

The Convention of 1893 met in St. Martins. At this meeting the Committee on union was discharged. Then for a period of ten years we hear nothing more, or but very little, on Union. No references are made in our minutes though it is but fair to say, brethren in New Brunswick especially, had not lost sight of this matter and the Baptist and Free Baptist pastors of the city of St. John had in a union Conference talked often and long-counselled and prayed that the day might speedily come when again in the Free Baptist Conference and in our Convention this might be the question of the hour.

Nor were such longings in vain—or such prayer unanswered. At the Convention of 1903 in the Leicester Street Church, St. John, our Free Baptist brethren, Dr. McLeod and Rev. C. T. Phillips, again brought this matter of union to our attention in most earnest language, expressing a strong desire that the union of the Baptist and Free Baptist bodies which was proposed and discussed years ago, might be brought about at no distant day.

Convention felt the hour had come to once again move in the matter of union of the two bodies as the following resolutions proved:

Whereas we have reason to believe there is a growing feeling favorable to the re-opening of negotiations for the union of the Baptists and the Free Baptists of New Brunswick; therefore resolved, that a Committee representing this Convention be appointed to meet with a similar committee to be appointed by the Free Baptist Conference representing that Baptist body, to consider the question of such union upon the basis which was prepared and agreed upon by a joint committee of these two bodies, and ratified by the Baptist Convention of the Maritime Provinces at Charlottetown, P. E. I., in 1887. And further resolved that the time and place of meeting of these committees shall be proposed by the Committee of the Free Baptist Conference; and the action taken, if any, is to be reported to this Convention next year." The following were appointed the Committee: Revs. G. O. Gates, W. E. McIntyre, and H. F. Adams.

This Committee set to work in earnest soon after the close of the sessions of the Convention and from their report to the Convention of 1904 held in Truro we take the following: Your committee met soon after the Convention of last year, and at once felt that we were too few in number to face the great problem of union, and we agreed to ask Revs. J. H. Hughes and Dr. Manning to meet with us and aid in the deliberations. These brethren cheerfully complied with the request and in our meetings have given us the benefit of their counsel. The report makes mention of interviews and all day meetings with the Committee of the Free Baptist Conference. It says, "It was the unanimous expression of the

joint Committee, that a union of the two Baptist bodies there represented is a very desirable thing,—desirable because united we could do more and better work for the Kingdom, and with a wiser economy of the Lord's workers and money, and would enable us the better to show the world the Spirit of the Master as expressed in His prayer on the eve of His passion, "that they all may be one." There was no thought in the mind of any member of the joint Committee that we would ask any one to surrender a matter of conscience; but in that large freedom of soul liberty and the right of private judgment, for which Baptists have always stood, and for which they suffered and died, we were certain we could find a common platform in regard to doctrinal beliefs and church polity, where we could unitedly stand and from which as a basis we could as one denomination in a spirit of love and union carry on the work the Lord has entrusted to us.

We had before us "the Basis of Union" passed by our Convention at Charlottetown in 1887 and we found that the Free Baptist Conference had at its last meeting considered the same and adopted it, with an amendment to two clauses. We heard from some of the members of the Free Baptist Committee some of their reasons for the modifications, and then after long, earnest and prayerful consideration, we agreed to accept these sections as modified and to recommend our Convention to do the same."

The Committee in meeting the Convention in Truro 1904, so recommended and urged as their reasons for the acceptance of the Modified Basis, the following: "1st, that we do not see that the modifications change in effect the general teaching of the basis as adopted by us in 1887." and 2nd, "If our Convention will accept the now modified basis, we shall then have come to a common doctrinal basis, agreed to, by the representative bodies of the Baptist and Free Baptist denominations." The Committee felt this too would bring the organic union near to hand, a union that would mean more to the Baptists and Free Baptists of the Provinces and especially these denominations in New Brunswick than any other one thing prayed for for years.

The Committee's report was received with marked attention by the Convention. The spirit of union was most signally manifest. But fearing lest the modifications suggested would not be understood by many, as the Committee interpreted them, the report was amended by the dropping out the section XI, on Perseverance and again modifying the section XVI on "The Lord's Supper." This clause being made to read "We believe the Lord's Supper is an ordinance of Christ, to be observed by the Churches in accordance with His instructions." (Math. 26: 26-30). Thus amended the "Basis of Union" was unanimously adopted.

The following resolution then passed, viz., "That this Convention re-appoint the Committee on union with the Free Baptists, with full power to add to their number and to take all such steps as will consummate the union."

With a certain amount of fear and trembling the Committee undertook the work assigned them. Convinced this matter of organic union was of the Lord—was for the best interests of our Baptist bodies, they resolved to leave nothing undone on their part that would help to bring about this most desirable end.

The first thing for them was to learn what action the Free Baptist Conference would take. The Conference had taken the Basis of 1887, adopted by our Convention and had modified clauses XI and XVI, on Perseverance and The Lord's Supper. Our Convention had again considered these clauses and dropped out the XIth and changed the wording of Clause XVI, what now will the Conference do? Two members of our Committee attended the Conference in its annual meeting. We were cordially received, listened to a discussion on the amended basis; were permitted the honor of speaking in behalf of the same, witnessed the solemn and soul moving taking of the vote, amid a hush of intense earnestness, and rejoiced with a rejoicing Conference in a unanimous decision to accept the Basis as amended by our Convention.

Our next work was with our churches. They were all addressed by circular. The Amended Basis of Union was sent out and the churches were asked to take action favoring the organic union with the Free Baptists of New Brunswick on this basis as adopted by our Convention in 1904 and also by the Free Baptist Conference the same year.

The responses from the churches were of a most gratifying nature. The Committee saw that the great body of the churches heartily favored the next step, viz., the consummation of the union. Three hundred and two churches replied to the Committee's appeal in favor of organic union. Less than half a dozen churches said nay. In New Brunswick where this union means more for good or ill, if ill there be—not a single response in the negative.

We next enlarged our Committee, adding to it such representative men as Revs. D. A. Steele, D.D., T. Trotter, D.D., A. Cahoon, D.D., D. Hutchinson, J. A. Cahill, H. Coy, Esq., and B. H. Eaton, D.C.L. The enlarged Committee met with a corresponding Committee of the Free Baptist Conference in the parlor of the Germain Street House of Worship April 4th, and three long sessions, marked by the spirit

of love and unity characterized that day's work. I mention some of the conclusions reached and which we embodied in our report to the Convention at its late meeting in Charlottetown.

1st. That we recommend Convention to express its approval of the organic union of the Baptist and Free Baptist denominations, and further that said organic union be effected this autumn.

2nd. That the names of the churches constituting the United Body be known as the United Baptist Churches of the Maritime Provinces and that in any legal enactments necessitated by the union the same designation be employed.

3rd. We recommend that in the province of New Brunswick, where this union necessitates changes in organizations heretofore in existence, that a general body known as the United Baptist Association of the United Baptist Churches, be organized, as further described, and that this body seek such legislation as will best serve the interests heretofore represented by the Eastern, Western and Southern Baptist Associations of New Brunswick, and the F. B. Conference of N. B.

There were other recommendations made in respect to organization, territorial divisions, etc., and the report closed with the following:

And further, we recommend a standing committee on union be appointed, whose duty it shall be to meet other committees of other branches of the Baptist family and confer with the same, looking towards the complete organic union of the whole Baptist household of the Maritime Provinces.

The hearty reception of this report, the marked unanimity of spirit manifested in the Convention in regard to the organic union, are of so recent a date that I need not here dwell.

In the action of the Convention the Committee felt the goal was reached—a reward was given that more than repaid for all work done—and prayers that through years, in faith and hope had been presented our great Father, were now answered.

And now we have come to the entering of the longed for Canaan. Before us lies the land into which the Lord in wisdom bringeth us; for some good end—for some harvest, work—for self denial and sacrifice, for the good of others—for the glory of His name.

It is not for the historian to become a prophet; but surely one need not the prescience of a seer to anticipate some of the great and blessed results—that are going to be won, under the blessing of God, by this united body. To us union will mean strength; it will give new courage and hope to many a weak and discouraged congregation; it will mean when better understood a consecration of forces; it will mean more and better work done on the home fields; it will lead to a developing of missionary zeal in work not alone in the maritime field, but for that noble Grand Ligne Mission in Quebec; for those needy interests scattered over that mighty West of our Canadian heritage; and, too, for the untold millions of that distant east, where religion was born, that east that rocked the cradle of the race, and to a portion of which Jesus in His earthly ministry familiarized Himself. God grant that our fondest dreams may be more than realized, and that with this union of the two Baptist bodies now an accomplished fact, each of its members may gird himself to zealous toil, "forgetting the things which are behind and stretching forward to the things which are before, press on toward the goal unto the prize of the high calling of God in Christ Jesus."

We cannot help wishing that the business spirit was a little less dominant in our churches, and that there might be a revival of such a profound conception of Christian faith as would lead young Christians to be ambitious for growth in the knowledge of the Scriptures as well as in that of methods of work; and for a spirit of charity and tolerance that might lead them to believe that the truths of Christianity are not to be learned by listening to witty stories. The Church has learned how to convert men, but has it not to some degree forgotten how to instruct them? It is to be feared that the outcome of this neglect of the intellectual and spiritual edification of Christians, and especially of the temptation to judge success by tangible and countable results, will be an increasing separation between Christians who are especially interested in the intellectual and doctrinal side of the faith, and those who—if the expression of the marketplace may be used—are the "hustlers of the church progressive." Each class needs the other, and the church without either languishes.—The Standard.

If I am asked what is the remedy for the deeper sorrows of the human heart, what a man should chiefly look to in progress through life as the power that is to sustain him under trials and enable him manfully to confront his afflictions—I must point to something which in a well-known hymn is called "The old, old story," told in an old, old Book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind.—Wm. E. Gladstone.

If you want a really lovely world without you must make the world within bright and lovely.—David Greag.