

SEA HAWK

CHAPTER XXXI (continued)

There fell a long silence. At length Sir Oliver spoke in a small voice. "Not a doubt but you gave him no more than he was seeking. You are right, Master Leigh; the van was the last place in which to look for him, unless he came deliberately to seek steel that he might escape a rope. Best so, no doubt. Best so! God rest him!"

AFTER CHURCH UNION

An Address by Rev. J. A. McLellan, B. D., Delivered in Alberton, Nov 2, 1924, in Reply to an Address by Rev. J. K. Fraser, D. D. Delivered in the Same Place Aug. 31, 1924

In the fifteenth chapter of the Book of the Acts we have recorded an interesting step in the progress of the Christian Church. Christ had commanded His disciples to go to all nations and preach to them the Gospel, beginning at Jerusalem. The Church was slow to undertake the mission given by the Lord. She hesitated to go whither He pointed. It needed the disturbing effect of persecution culminating in the death of Stephen to drive the Church to her work.

Gentile believers resented undergoing circumcision. It became evident that God did no longer require it, as "The seal of the Holy Spirit, the earnest of the inheritance," was given without circumcision. Two parties thus developed, those who clung to the old, and those who felt and demanded the freedom of the Christian life. To settle the difference, a deputation was sent to the Apostles and Elders at Jerusalem. There, previous to this, Peter had told of his experience in the house of the gentile, Cornelius, in Caesarea, where the Holy Spirit was poured out on the uncircumcised believers, as he preached to them, and before his address was finished.

A situation similar to that ancient one occurred in our own day, only this was in a Home Mission field, not a Foreign one. Into our Western lands thirty and more years ago many immigrants poured, and our evangelical churches followed them with the Gospel message. These new settlers chose their locations without heed as to what their neighbors were in matters religious. And when the representatives of the churches followed, they found all the churches represented in all parts of the country they entered.

1. Anti-Presbyterian: The Presbyterian Church is the Church of the Elders, Presbyteros being the Greek word for Elder, and transliterated, not translated, into the English "Presbyterian." Elders are in our Church elected by the Church members (Book of Rules 277), and to the Elders is committed, along with other duties, the spiritual interests of the congregation and the use made of Church edifices. They are entitled to the custody of the Church keys. Sessions, that is, the court of the elders, rarely if ever consult the people as to any decision they arrive at. Nor have we heard of Presbyteries, the next higher court of the elders, ever referring to the people to sustain any action of Presbytery. The constitution of our church allows reference to the people, but not for governing purposes. Presbyterianism is government by the elders. If we are not satisfied with that let us change our constitution. The elders have governed our Church and have governed it well. Some men elected to the eldership may not have been worthy of the honor conferred on them, or proved equal to the trust committed to them, but on the whole, the Church has had no reason to be ashamed of her elders. Under their direction Presbyterianism has grown from small beginnings in the sixteenth century, when in the days of John Knox the session had its origin, to be the mighty force it is today, with its influence in the moral and spiritual life of the world. It has a history we are all proud of; and further a history that will continue unbroken as we enter the United Church of Canada, which is in its government a Presbyterian Church. The "Basis of Union" provides that, "The unit of organization shall be the Pastoral Charge. The liberty of the Pastoral Charge shall be recognized to the fullest extent compatible with the oversight of the spiritual interests of the charge by the minister, and a body of men specially chosen," that is "chosen by those in full membership," and ordained for that work, who shall jointly constitute the Session. Further, "the Presbytery shall consist of the ordained ministers within the bounds, and the Session representatives, equal in number to the number of ministers."

The Presbyterian Church Association states that in the new Presbyterian Church they are to form, the final authority, now resting with the courts of the church, will be in the membership of the Church. For instance, if a person seeks admission to full membership in the Church, and his right is disputed, the decision in his case will rest not with the elders as now, but with the people. The use of Church edifices will rest, not with the elders, but with the people. In other words they have lost confidence in the eldership that has made the Presbyterian body what it is, and are to be at heart congregational. Presbyterian will be a name not a system.

2. The Presbyterian Church Association is Anti-Democratic. Democracy is a system, government by majority. In the Church Union Movement every step was taken according to the constitution of our Church. It began with the people, and by them passed on to the courts constituted of the Elders, ruling and teaching. The General Assembly passed on Union resolutions by large majorities. All the Synods have gone for Church Union by large majorities. The Maritime Synod in 1923 was 143 to 36 for Union. In 1924, one hundred and ninety-four voted for Union, 140 ministers and 54 elders. The non-Unionists did not vote, but at the Provisional Synod constituted by them after the Synod closed, they enrolled 15 ministers and 7 elders, a total of 22. Of the 70 Presbyteries well over 50 have large majorities for Union. At the vote taken in the General Assembly in 1924 34 Presbyteries were unanimous for Union. In the vote taken of Sessions, members and adherents, all gave large majorities for Union. If majorities will not be allowed to govern, how are we to have government? In Sessions, Presbyteries, Synods, General Assemblies, Congregational meetings and in all matters not under despotism are not majorities respected even if it is only the casting vote of the chairman? All law-abiding citizens say "We submit." Our friends of the Presbyterian Church Association are sowing seeds that will disrupt later any organization they may form. If the principles inculcated by them will in their influences be confined to their own organizations, well and good, but the danger is, they may get beyond and seriously affect other phases of our country's life.

But some say we must not sacrifice religious conviction even in obedience to majorities. True and right. But no religious convictions are sacrificed by Presbyterians in accepting the Basis of Union. All attributes of God as referred to in the Westminster Confession are there but less words are used. The inspiration of Scripture is declared without qualification. God's sovereignty and man's freedom is there set forth. Necessity of atonement for sin is there. Election in Christ is there. It says, "The Lord Jesus Christ, the only Mediator between God and man, who being the eternal Son of God, for us and our salvation became truly man, being conceived of the Holy Spirit and born of the Virgin Mary yet without sin. On the cross He made propitiation for the sins of the world. He rose from the dead and ascended into heaven." The Spirit proceeds from Father and Son, abides with the Church, dwells in every believer. The Basis declares Regeneration is necessary. On the sole ground of the perfect obedience and sacrifice of Christ, God pardons sinners. The Ten Commandments stand forever in truth and equity. Christ is the Supreme and only Head of the Church. There shall be a resurrection of the dead, both of the just and unjust, the impenitent shall go away into eternal punishment and the righteous into life eternal. The Gospel is to be preached to all creatures. All enemies shall be overcome and the kingdoms of the world be made the Kingdom of our God and of His Christ.

In this Union with the sister Churches in order that the religious needs of Canada may be better met, the Presbyterian Church is sacrificing no vital principle of doctrine or polity. Except by a few, the doctrinal portion of the Basis of Union is admitted to be one of the greatest summaries of Christian truth in the whole history of the Church of Christ. It is the product of the times to meet present needs like the Scots Confession and the Westminster Confession of Faith were drawn up to meet the needs of the times in the sixteenth and seventeenth centuries; but more like the Scots Confession, in that its causes were religious, whereas that of the Westminster Confession were political. It may not be common knowledge that owing to changes in the political situation at the rise of Cromwell and the Independents, England never adopted the Westminster Confession; and after the Scots General Assembly in 1649 replaced the Scots Confession by the Westminster, it took nearly a century before the Scots Confession was entirely replaced by the Westminster in the Church. But the greater document won out, and again in our day, that which suits the times will replace the older. The opposition among us is a small affair compared with that met by the Westminster in its day.

In polity our Church Government is continued in the United Church. Sessions, Presbyteries, Conferences for Synods, and the General Council for General Assembly, all constituted as now except the General Council. In no matter is there noticeable change except in the calling and settlement of ministers. Congregations will call as now with us, but instead of sending the Call to the Presbytery, it is to be sent to the Settlement Committee of the Conference, and this Committee is commanded "to comply as far as possible with the expressed wishes of ministers and pastoral charges."

This Committee was appointed nearly three years ago in Manitoba and reports, "During the twelve months just passed, all the United Churches that became vacant—21 in number—have appealed to the Committee. In some cases they left themselves in the hands of the Committee and asked the Committee to send them a man they thought would be suitable. Others submitted a name, others asked for a list of names from which they might choose a minister, while others sent two or three names with the request that the Committee would appoint any one of them. The result is that the congregations, with one or two exceptions, were never a day without a minister, nor the ministers affected by local Union a day without work."

When the Settlement Committee appoints a man to a congregation they pass him over to the Presbytery, whose duty it is to "induct" him, and so is responsible for his settlement. If the Settlement Committee makes a mistake by sending an unsuitable man to a charge, will the Presbytery assume responsibility to induct him if they discover his unsuitableness? To say they will

is to doubt the common sense and honesty of the ministers and elders comprising the Presbytery. Our interests have been well guarded and directed during the last fifty years, the time of the Presbyterian Church in Canada, by the men constituting the courts of the Church. They are the same men, or as good, that we are committing the future to, and as the past has been well served so will the future.

We are told that the Church will be legislated out of existence, or be committed to oblivion, as some put it. You see the picture. On June 10, 1925, the Presbyterian Church in Canada, the Methodist and Congregational Churches approach the verge of an abyss, into which one after another, or all together, drop, and are lost irrevocably. Truly a picture to cause sadness when we think of what these Churches have meant for the life of our great country. We see gathered to weep over them the Anglican Church that made the first approach for some form of united work, but had to withdraw because of essential differences. The Baptist Church and other bodies join the lament. I am sure of the conduct of the Presbyterian Church Association. Such is the scene, and you are asked to believe it is a picture true to facts. Do not believe it, for it is not true. The scene will be altogether different from that picture. What we shall see will be the fulfilment in part of Isaiah's great vision, "It shall come to pass in the latter days that the mountain of the Lord's house shall be established in the top of the mountains (a mountain resting on mountains), and shall be exalted above the hills, and all nations shall flow into it, and many peoples shall go and say, Come ye, and let us go up unto the mountain of the Lord, to the house of the God of Jacob, and He will teach us of His ways and we will walk in His paths, for out of Zion shall go forth the law and the word of the Lord from Jerusalem."

The beam that shines from Zion's hill Shall lighten every land. The King that reigns in Salem's towers Shall all the world command.

Our fathers taught us Jerusalem typified the Church, and Zion the public places of worship. Yes, on that day there shall enter into Union, arrived at by mutual consent, and sanctioned by the law of the land, three great bodies of Christian workers. They each shall let go their names, as a bride does hers for her husband's, with whom she is one, and shall enter on an enlarged and more efficient service. Occupying a higher plane, the eyes of the nations will be turned on the United Church, and their desires will be toward her, as never before towards the Church, and they shall come to the house of the Lord, and shall be taught His ways. They shall see in actual operation that oneness that Jesus prayed for, and the world will more easily believe that the Father sent Him, when brethren shall dwell together in unity. "That they may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me." (John 17:21.)

A glorious future, under the guidance and power of the Holy Spirit, awaits the United Church, as she will go forth to fulfil her tasks in Home and Foreign Mission Fields. All competition removed, all jealousies banished, and with her great resources of consecrated men and women, and means, she goes to do the Master's bidding.

What of the brethren in the Presbyterian Association? What of the new Church they are about to form? History repeats itself, and will in their case. They are not going out to escape oppression and corruption as the Protestants did at the Reformation. They are not going out to be free from state control, with its hampering of spiritual freedom as in the disruption of 1843. They are refusing to stay by a Church that has won from the state acknowledgment of absolute freedom in all spiritual affairs, and they refuse because a name is dropped which in Canada is only a half century old, and is not in official use in Scotland, the home of Presbyterianism. For the sake of a name they cause a disruption in the Presbyterian Church in Canada. For the sake of a name, and certain rights they claimed as connected with it, a small minority of the Free Church of Scotland refused to enter into Union with the United Free Church in 1900. They were given a generous portion of the property and rights of the parent church. Where are they today? Of 200 churches given them, we are informed that only 75 are in use. No ministers, no people for the rest. Church buildings with doors nailed up and falling into decay. The only mission field given them closed up. In less than a quarter of a century, with a rich endowment, they are in ruins. We all know the story of the anti-Unionists at the Union in our own country in 1875; Not one congregation remaining today except as they are in the Union.

The Presbyterian Association can have but small endowment, even when the common property of the Church is divided with them, as it can be, because of the provisions of the Union Bill. They may have a number of Church buildings and a small percentage of the ministers. But for a Christian Church to grow it must have missions. Expansion is essential for its life. Where are their mission fields to be? There is not an unoccupied field for them today to enter unless it be in competition with some other Protestant Church. The mission fields of the Presbyterian Church in Canada enter automatically under the care of the United Church. From no point of view can we see a ray of hope that there is any future awaiting our brethren who choose to separate from us, except as in time, they may see their error, and return to us, and enter into the full life and service of the United Church. There, I am sure, a glad welcome will await them. "Blessed is he that cometh in the name of the Lord; we have blessed you out of the house of the Lord." Ps. 118:26.

Tenders for Printing City Reports for 1924

MARKED TENDERS will be received at the office of the City Clerk up to Noon on Wednesday November 26th, 1924 from persons willing to print the City Report for the year 1924. About two hundred and fifty (250) copies required.

Tenders to state price per page, giving samples of page and covers. The lowest or any tender not necessarily accepted. G. P. NICHOLSON, City Clerk. 861-11-21-m-31.

Tenders For Coal

Tenders will be received at the office of the City Clerk up to noon on Wednesday, November 26th, 1924 for supplying 125 tons coal for Market House and 75 tons for City Building. Coal to be weighed on the City weigh scales and placed in basements of buildings. Weighing, cartage and trimming to be paid for by Contractor.

The lowest or any tender not necessarily accepted. G. P. NICHOLSON 862-11-21-m-31

Professor of History: "What do you know of the age of Elizabeth Jones?" Jones (draemily): "She will be nineteen next week."

Many a man who thinks that he is honest because he pays back borrowed money wouldn't think of returning a borrowed umbrella.

Perhaps a woman loves secrets because of the pleasure it affords her to let them escape.

27 DAYS TO CHRISTMAS

FARM FOR SALE

Farm situated 2 miles from Elmira Station, containing 85 acres, 45 acres under cultivation, balance covered with hard and soft wood. Large house in good repair, barn nearly new 100 ft. long, grainery, hen house and piggery, all in first class repair. Never failing pump and water system in barn. Also concrete floors. Farm well fenced, land in extra good condition. Will sell at bargain, with or without machinery to quick purchaser. Land ploughed ready for crop. Apply on premises to GEORGE E. McDONALD, 785-11-18M61, Elmira, P. E. I. 721-11-14F41

FARQUHAR STEAMSHIP COMPANIES S. S. "AMANDA" Sailing from Charlottetown for St. John's Nfld. DECEMBER 1st For further particulars apply CARVELL BROS., Agents. 876-11-21fmw51

NR TO-NIGHT Tomorrow Alright Night's Tonic - fresh air, a good sleep and an NR Tablet to make your days better. Nature's Remedy (NR Tablets) exerts a beneficial influence on the digestive and eliminative system—the Stomach, Liver and Bowels. Used for over 25 years. Chips off the Old Block. OUR JUNIORS—Little NRs One-third the regular dose. Made of same ingredients, then candy coated. For children and adults.

Notice To Debtors We hereby notify all persons indebted to us by Book Account, Notes of Hand or otherwise to make payment to us in full on or before December 5th. Prompt attention will save trouble. PROWSE & SONS, LTD., Murray Harbor. 669-11-12Mfm91.

MORTGAGE SALE

To be sold by Public Auction, in front of the Law Courts Building, in Charlottetown, in Queen's County, on Monday, the fifteenth day of December A. D. 1924, at the hour of twelve o'clock noon, under and by virtue of a power of sale contained in an Indenture of Mortgage bearing date the sixth day of December A. D. 1915 and made between Robert Gordon of Murray Harbor in Lot or Township Number sixty-four, in King's County, Farmer, and Annabell Gordon, his wife, of the one part and the undersigned of the other part:—

ALL that tract, piece and parcel of land situate, lying and being on Township Number sixty-four, in King's County aforesaid, bounded and described as follows, that is to say:—COMMENCING at a stake set in the southeast corner of John Hyde's land, thence running east or in the course of the rear line of farms fronting on the Straits of Northumberland five chains, thence north along the western boundary of Thompson McKay's land a distance of forty-eight chains, thence west for the distance of five chains to John Hyde's land, thence south along said John Hyde's eastern boundary line for the distance of forty-eight chains or to the place of commencement containing twenty-four acres of land a little more or less; ALSO THAT other tract, piece or parcel of land situate, lying and being on Township Number sixty-four aforesaid, being a Right-of-Way extending from the eastern boundary of said above described land to the Guernsey Cove Road having a uniform width of twenty feet bounded on the south by the northern boundary of land sold to James McKay and by a lane in continuation of said northern boundary line on the north by a line parallel to the said northern boundary line of James McKay's land and at right angles thereto at right angles on the east by the said Road and on the west by the eastern boundary line of land first described; ALSO ALL THAT other tract, piece and parcel of land situate, lying and being on Township Number sixty-four aforesaid, bounded and described as follows, that is to say:—COMMENCING at the northeast angle of land formerly in possession of James McKay, thence running in an easterly direction for the distance of one hundred and twenty yards or until it strikes the Main Road or Highway leading from Murray Harbor to Guernsey Cove, thence south along said Road for the distance of one hundred and fifty yards and until it strikes land in the possession of the Estate of James McKay, thence west along the northern boundary of same and along the northern boundary of land in possession of Fred C. Le Laucheur for the distance of one hundred and twenty yards from the Main Road or to the southeast angle of another piece of land in possession of the estate of said James McKay thence at right angles northward and along the eastern boundary of same the distance of two hundred and fifty yards to the place of commencement, containing six acres of land a little more or less.

For further particulars apply at the office of J. D. Stewart, 81 Great George Street, Charlottetown. Dated this 13th day of November A. D. 1924. CATHERINE CASS O'HALLORAN ELIZA CASS O'HALLORAN Surviving Mortgagees.



This Lassie Has Her Colds "Rubbed Away"

The mother of this attractive little girl, Mrs. E. E. Enmans, of 215 Seventh Ave., N. E. Portage La Prairie, Man., is one of the many Canadian mothers who are enthusiastic about the vaporizing salve, Vicks VapoRub, for treating children's colds. Mrs. Enmans writes: "My little girl had croup at night pretty badly and Vicks did her a lot of good. I have also used it with very satisfactory results for head and chest colds."

Vicks is just "rubbed on" for sore throat, tonsillitis, bronchitis, croup or deep chest colds. When so applied, Vicks has a double direct action: internally medicated vapors are inhaled while, at the same time, externally, it is absorbed through and stimulates the skin.

A Big Special Feature

and the drawing for the Chevrolet Touring Car for the benefit of the K. O. C. Charity Fund at the Prince Edward tonight at 9 o'clock.