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" " 9.50	7.49	" " 2.25	1.86
" " \$10.00 and \$10.50	8.85	" " 2.50	1.98
" " 11.50	10.49	" " 2.75	2.09
Blue and Black Serge Suits..... \$12.75	10.49	" " \$5.00 and \$5.50	2.49
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Aug 8, 1906 to, w. 21, 22, 23

### ORGANIC UNION OF DOMINION CHURCHES


Sermon by the Rev. Wm. Dobson, Pastor of the First Methodist Church, Charlottetown.

Some Points to be Considered—Different Churches Hold Different Philosophies—But Philosophy Changes—Difficulties Encountered in the Way of Union are of Philosophy, Not Fact.

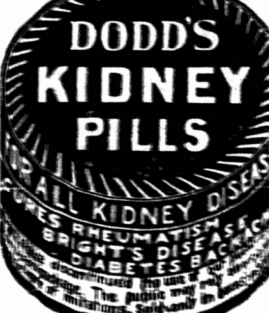
Text—That they may all be one is the prayer of the Father and the Son. In the words of the Lord's Prayer, "Thy Kingdom come, Thy will be done on earth as it is in heaven." The text has nothing to do with what I want to say to you tonight, for I want to talk about organic church union. It has been proposed that the Congregational churches in Canada, with the Methodist and Presbyterian churches enter into an organic union so as to form one church in the Dominion. The subject was first mooted at the General Conference of the Methodist Church held in Winnipeg four years ago. Since that, committees have been formed in the different churches to deal with the matter, and the findings of these committees were discussed at length by the General Assembly of the Presbyterian Church, last year, which met in London, Ontario. The matter will be dealt with by the General Conference of the Methodist Church, which meets in Montreal in the month of September, and it is more than likely that the end of the Presbyterian's General Assembly will be followed by the General Conference of the Methodist Church, that is to say the scheme of union now in the different churches, so that the whole matter may be decided by a plenary. At this point, however, the Church of England in Canada has suggested, through some of her officials, that a large basis of union be agreed upon, such as would include all the Protestant churches of the Dominion. Whatever effect this may have upon the Presbyterians in the future, I do not think it will in any wise affect the action of the three bodies just mentioned. As it is therefore possible that this church may be called upon in the near future to take part in deciding this question, I thought it well to talk the matter over with you tonight. In order to do our minds of mind, and discuss the matter fairly, two or three things will have to be taken for granted. It must be assumed, first, that no man or church has a monopoly of

Theology is the explanation of God in His relationship to the universe, but it would be a bold man who would say that the explanation explains all. Now let us return to first principles. Truth and facts never change, but human explanations of these are ever changing. This is only what ought to be. It is said that a pebble thrown into the ocean will disperse every particle of water on the surface on the earth, for it is assumed that two particles of matter cannot occupy the same space at one and the same time. So a new truth or fact introduced into any system of philosophy will necessitate a readjustment in all its parts. It may be very slight, but still the readjustment takes place. Or with a more accurate knowledge of facts, or a more comprehensive view of them, we are compelled to readjust our theories. Or if the emphasis be taken from one point and laid upon another, the same effects are produced. So we see as knowledge becomes more accurate, more comprehensive, and as the emphasis is removed from one point to another, philosophy is continually changing, perhaps advancing. This is why it is the business of one age to correct the philosophy of the past. When we remember then, that Theology is philosophy and nothing but philosophy, so far from being alarmed at its changing, we should rather be alarmed if it were not to do so, for the knowledge of God and Christ as well as the human soul has been progressive from Eden's Garden till the present day. We know more of God to-day in His nature, in His activities, in His relations to time and eternity, than was ever known before and were to the church when her theology does not keep pace with increasing knowledge. Why I have been talking to you almost so pedantically on these points, is that you may see clearly another point of vital importance in this discussion, namely—that it is not on the truths and facts of the universe, so far as these truths and facts are accurately known, that men differ in the explanations of philosophy of these truths and facts. Take if you will an illustration from Theology. We all hold the utterances of the Christ to be truth, in the sense that I have used the word. On one occasion He said "Except a man may be born from above, he cannot see the Kingdom of God." This saying of the Christ, so far as I know, is accepted as truth by every denomination of Christians. But when the Roman Catholic Church puts its philosophy upon this truth, it works out one phase of regenerational baptism. The Anglican Church will reach a slightly different conclusion. Alexander Campbell of Virginia has a philosophy differing from both. The Presbyterians differ radically from all these, as do Methodists hold John Wesley's philosophy of Christ's saving, and I suppose, different as these explanations are of the one truth, each denomination holds that it has the only correct explanation. But one thing is quite certain, it is possible that they all may be wrong, but it is simply impossible that

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