

Says They Will Band Together To Resist Union

The declaration that hundreds of ministers and members of the Presbyterian church are opposed to church union under the proposed agreement and that if the union is attempted they will band together to resist it from the pulpit and in the courts and that they will continue their organization as the Presbyterian church in Canada, was one of the most interesting features of the discussion of the proposed union of the Presbyterian, Methodist and Congregational churches which was held in St. Stephen's church hall under the auspices of the Young People's Guild Monday Dec. 11th. This declaration was made by Rev. J. J. McCaskill who expressed in vigorous terms his opposition to the plan as submitted to the churches by the committee on union.

Hon. J. G. Forbes who championed the union of the three bodies is a member of the Union Committee and as such is thoroughly familiar with the details of the negotiations. His chief argument was the overwhelming need of greater efforts on the part of the churches in the northwest and in the foreign field and he argued that under such a union the saving of effort effected by the elimination of competition would set free a large amount of money and a great number of men for this work of extension. He commended the basis of union and dismissed the doctrinal objections as matters of less importance than the work which the church must face.

Rev. Frank Baird, of Woodstock, who spoke for those who are opposed to union, protested against the dismemberment of the Canadian Presbyterian church declaring that the result of the attempt to unite would be simply to add another denomination to the large number existing. He maintained that the competition in pioneer work could be eliminated without corporate union and expressed the opinion that the number of churches now existing would not be lessened. If denominational rivalry were lessened he believed the churches would lose by the diminution of interest. He objected to the terms of the basis of union on the grounds that they do not agree with Presbyterian ideas of church government and doctrines and predicted that the union agreement would not be carried into effect with the consent of the Presbyterian church.

The discussion was also participated in by Rev. David Lang, Alex L. Law, and M. J. McPherson, of Harvey Station.

Rev. Gordon Dickie presided at the gathering and introduced Hon. J. C. Forbes as the first speaker of the evening.

Judge Forbes traced the steps which have led up to the present situation showing that the movement has been practically a spontaneous one arising from the recognition of better organization of the church to meet the demands of the work which it must face.

He reviewed the terms of the basis of union showing that while concessions were made the Presbyterian form of government was not departed from to a material extent. He said that the objection had been made that ministers will not be required to sign the declaration of faith but that as we now have clergymen who do not preach what they have signed he did not think that this would be a matter of vital importance.

Speaking of the results on individual congregations he said that it was possible that there would not be many less churches in St. John but that in the smaller places such as Fairville and Woodstock it would be possible to effect a great saving by gathering the congregations into one church and thus avoiding needless competition.

"It is by gathering together these loose ends and welding them together," he said, "that we can release men to undertake the work in the west. There is the great need of the church, and from there comes the call for union. There are 600,000 foreigners in the west waiting for the gospel and half the mission fields and preaching stations there are not manned while in the east we have three ministers for every small community. We must go in and possess this land and \$100 spent now will be worth \$5,000 spent ten years from now."

In illustrating the saving that could be effected by union the speaker pointed out that the Presbyterian Colleges in Canada had cost \$150,000 last year and had graduated only forty-seven ministers, and that this equipment was duplicated by the other denominations. He also said that \$100,000 out of the \$800,000 contributed by the church for benevolent and home missionary work is spent for organization and supervision and that much of this could be saved by amalgamation. He expressed the opinion that in the Maritime provinces alone

the Presbyterian church could spare fifty men for places where they are more needed if the union plan is adopted.

Out of seventy Presbyteries fifty have voted in favor of union and only twelve against and some of these latter, he said, had been led into voting adversely because they wished to insist on the matter being placed before the congregations, a matter which had already been provided for.

In closing he said that what the church must endeavor to do is to follow what they believe to be the will of God. If this is God's work it will prosper, and he had no doubt that it is the will of God, and in this case no foe will be able to prevail against it.

Mr. Baird, who followed, pointed out that in spite of the union of the two Baptist bodies in the maritime provinces the United church now employs eighteen more men than before and that there are still forty vacancies and asked if this was the case in one union how the proposed union was going to set so many men at liberty. With regard to the necessity for signing the declaration of faith he quoted Judge Forbes some years ago when he required Rev. James Bennet to sign the declaration before he could draw an allowance from the fund for aged ministers.

He declared that the statement of faith was too lax and that the ministers are to be bound by no pledge. He also declared that the congregations would be robbed of the privilege of selecting their own minister and likened this to the heathen practice of keeping a bride's face veiled until after the wedding. The adherents of the new church, he said, would not be Presbyterians, but Unionist, born of political party.

Mr. Baird then discussed the origin of the movement, saying that in 1899 while the Presbyterian assembly had appointed a committee to treat with the Methodists regarding some cases of overlapping in home mission work in the west, there was no thought of corporate union or of the giving up of our name, doctrine or policy until Principal Patrick, speaking entirely on his own responsibility before Methodist conference in Winnipeg in 1903, made the sweeping and radical proposal which was there and then, without being duly considered, adopted by the Methodists and later laid before our assembly for definite and practical action.

"The opponents of union today," he said, "still hold to the practical idea of our assembly - as expressed in the resolution of 1899. This is a wise, moderate and adequate proposal destined to meet all reasonable objections to present conditions, both east and west. It was the original Presbyterian policy and to it we hold. As a plan it can be applied among all denominations; as a matter of fact it is being applied and with much success in many parts of the country. Extended and developed with the great names and denominational centres left undisturbed, this plan is the only feasible and practical one for the present. This policy applied will bring strength and peace. The proposed union will give us one more denomination, will leave the overlapping problem unsolved since all the churches are not concerned and will give us a new heritage of weakness and strife, both ecclesiastical and legal. This is the proper plan for New Brunswick and for the whole church everywhere.

It is a delusion that leads men to think that the united church will have the funds and the income of the churches uniting. Some years ago the citizens of a town of this province discovered on a distant hillside a number of bubbling and gushing springs. It was believed that they were perennial and inexhaustible. At enormous expense a great reservoir was built from which the town was to be supplied with water, when lo—a strange and unmediated surprise—the springs, through sympathy with marred and offended nature, or through some other cause equally elusive, sullenly ceased to flow.

"We will leave the interpretation of the parable to the Unionists, with this added, lest they mistake its meaning. Not long ago two different parties were making their wills. One was desirous of leaving a legacy to our church for missions and the other for aged ministers. In both cases the union of the churches and its affects on all funds were brought up. The replies were significant. The first said: 'I leave this to Presbyterian missions,' and the other insisted that the lawyer should write: 'I leave this to old Presbyterian ministers.'"

Mr. Baird charged that the Scriptures are nowhere, in the basis of union, described as the Word of God and that prayer is not even mentioned. Neither are the proper barriers to the Lord's table erected and the qualifications for the sacrament are brought to the level of those for Baptism. "From this," he said, "it is but a step to the wafer on the tongue." He closed with an earnest appeal to his hearers to maintain the blue banner of Presbyterianism in the face of the danger which he said threatens it.

Judge Forbes was heard briefly in reply. He said that Mr. Baird had entirely ignored the whole matter of the waste of men and money under the present system and confessed that the hair splitting of theologians did not appeal to him. He was as proud of his Presbyterian ancestry as any one, but if he traced his family back still farther he found that they were all Catholics. If they could make a change for their faith, he could also, but in the union they would take with them all that is best in Presbyterianism. He confidently predicted that the vote of the church would bury the opposing ecclesiastics so deep they would never be heard of again.

Rev. David Lang spoke briefly, saying that the opponents of the union laid too much stress on matters of little importance. He did not understand the attitude of those who kept their eyes fixed on the past and he trusted to the common sense of the church to overcome the minor difficulties in the way of the union. The proper attitude to approach the question was on their knees asking their Master what He would have them do.

Alex. L. Law spoke on the terms on which admittance to the Lord's Supper is granted, saying that the union agreement, is no broader than the common practice in Presbyterian churches.

Rev. M. J. McPherson, of Harvey Station, defended the union agreement, and those who had promulgated it. Reference had been made to the unorthodox views of Principal Patrick, of Winnipeg, but he said he heard more heresy in six months at Halifax College than in two years at Winnipeg.

In a forceful speech Rev. J. J. McCaskill questioned the efficacy of the proposed union in accomplishing the objects for which it was intended. He said that mere size did not count for as much as the depth of its spirituality in measuring a church's power and that mere outward uniformity did not guarantee inward unity. He did not believe that 160 men could get together and unite on a common theological platform without leaving out much that was vital, because of the fact that they could not agree on it. He added that he had not the slightest intention of entering any such union and said that there are hundreds of others who take the same stand and who will go forward under the banner of the Presbyterian church. He served notice that if parliament is to be asked to legislate away the rights of the minorities that they would be resisted in every court from the Atlantic to the Pacific.

Telegraph

You Breathe It

By the simple act of breathing, we inhale life and death. You breathe air crowded with disease germs. These lodge in the membrane and at once commence their deadly work. In a night you develop a cold and before long you are in the grip of Canada's deadliest enemy—Catarrh.

You also breathe Hyomei (pronounced High-o-mei) and by so doing breathe in life—Hyomei is medicated and vaporized air. In its journey through the breathing organs it arrests and kills catarrh and cold germs, soothes the inflamed membrane and commences the work of healing. Ask druggist E. W. Mair what he knows about Hyomei. You will find that he not only sells it but guarantees it. A complete outfit will cost you \$1.00 from your druggist or postpaid from the R. T. Booth Co., Limited, Fort Erie, Ont. You will find it invaluable for coughs, colds, catarrh and all kindred diseases. Money refunded if it fails.

Cost of One Pyramid

It has been estimated that to rebuild the pyramid of Cheops under modern conditions an expenditure of \$100,000,000 and the labour of 40,000 men for two years would be required. The work really required, it is calculated, the services of 100,000 men for thirty years. The pyramid occupies a space of 12½ acres and is 746 feet high, and contains about 145,315,000 cubic yards of stone and granite. It is built on a solid rock 150 feet deep.

Some of the Parisian theatres give gratuitous performances three or four times a year. They are intended for poor people, and those who are first in line are usually at the doors several hours before the house is opened.

An Interesting Letter

Zam-Buk has proved a great comfort to me, as it is now something like two months since it cured my little girl of eczema from which she suffered for a year.

THIS is but a fragment of a very interesting letter received by the Zam-Buk Co. from Mrs. E. Cossett, of Joggin Bridge, Digby Co., N.S. The letter continues: "When the sores first broke out I called in a doctor; but his treatment did no good. I tried salves and lotions and washes of all kinds, but the sores still spread. The disease finally became so bad that the child's face and shoulder were completely covered with sores. Imagine the pain the poor child (not a year old) had to suffer!

"One day a friend advised me to try Zam-Buk. I did not have much faith at that time that Zam-Buk would be able to work a cure, but as there could be no harm in trying it, I obtained a supply. At that time the disease had defied all remedies I had tried for over a year. By the time I had tried one box of Zam-Buk there was a marked improvement. I continued the Zam-Buk treatment and day by day the sores showed signs of improvement, until the eczema was confined to the child's shoulder, one sore on which had been particularly deep. By degrees this, also, was healed, and finally Zam-Buk banished every trace of the disease.

"I have waited several months before mentioning this case to you, in order to see if there was any return of the eczema. There has not been any return; the cure being permanent, and there is no scar or trace of the disease from which the child suffered so long. You may publish this information if you wish, so that every mother may know the value of Zam-Buk."

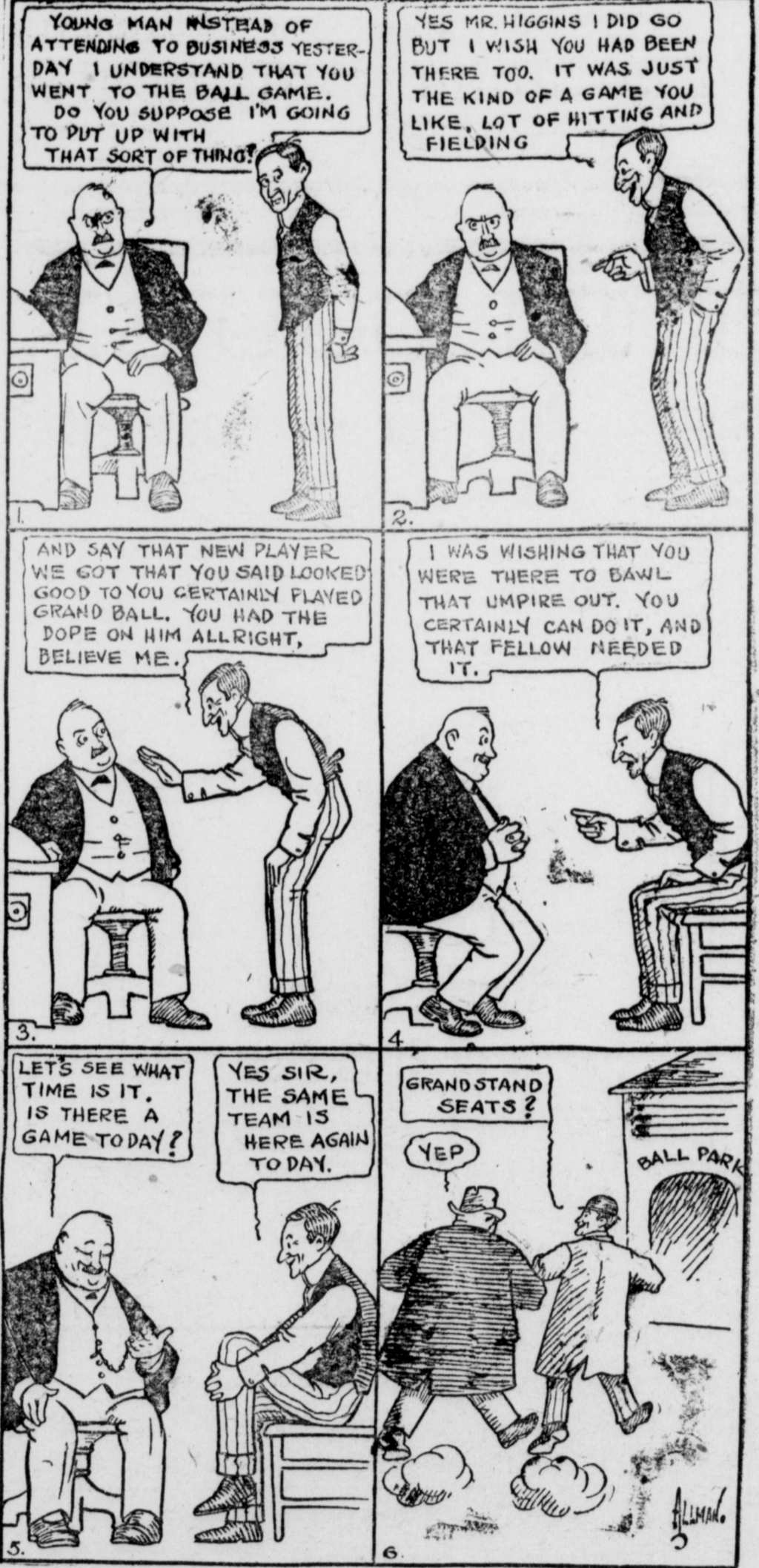
Zam-Buk is just as good for cold sores, chapped hands, piles, blood-poison, ulcers, bad leg, varicose ulcers, scalp sores, frost bite, baby's chafed places, etc. Also as an embrocation for rheumatism, sciatica, etc. All Druggists and Stores, 50c box or Zam-Buk Co., Toronto, for price.

FREE BOX

Send this coupon and one cent stamp to Zam-Buk Co., Toronto and we will mail you free trial box.



GETS THE GOVERNMENT TIME



The Best He Could Do.

When Christine Nilsson made her concert tour in the United States in 1884 Signor Brignoli sang with her. He caused much merriment when he came forward in a Missouri town to apologize for Nilsson's indisposition. "Madame Nilsson sees a leetle horse," he said.

Noticing a ripple of laughter among the audience, he repeated the statement that "Nilsson was a leetle horse, a leetle colt."

Whereupon a facetious occupant of the gallery brought down the house by remarking, "Well, then why don't you trot her out?"

The Reason.

"And your husband gave \$50,000 for that old book?"

"Yes," replied Mrs. Comrox. "To show how much you care for literature, I suppose?"

"No, to show how little we care for \$50,000."

Some Consolation.

Her Future Husband—I'm afraid our wedding trip will take all the cash I've saved up.

Mrs. Reno-Fred (cheerfully) — Never mind, dear. A wedding trip only happens once in three or four years.

Shiloh's Cure
quickly stops coughs, cures colds, hoarseness, the throat and lungs. . . . 25 cents.