

THE UNION ADVOCATE  
A WEEKLY NEWSPAPER

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Is This Christianity?

To the Editor of the Advocate  
Dear Sir:-

It is well to look around us sometimes. If we do, we cannot fail to see, how the day "of worship and rest" ordered by God, to be kept Holy, is being desecrated more and more by people who profess culture, civilization and religion, and who would be awfully mad and shocked if Christ came among them again and said to them "you are of your father the devil, and his works ye do."

Go to some of our cities, and there you will find Saturday night revelries and dances "to be stopped at twelve." What a nice preparation for Sunday worship, or well, "so tired, can't go to church today," when morning comes; and can't find time in the evening as "we must have an auto drive or stay at home and have a game of cards." Your readers know lots of places, where all this happens and yet of course we are all Christians, Oh yes! Nice Samples!

Let us take a trip to Montreal and some other Canadian cities, where this mixture of "Good God, Good Devil" is very visible. There we find the movies, theatres and other dissipations in full swing on Sundays and patronized among others, by some people "holy and devout," as they patronize church in the morning, but who go to the sports of the evening. "Jeckyl and Hyde" in full life.

Take another sample in Newfoundland. On a Sunday, a short time ago (July 22nd) at a place called Tor's Cove, where there was a Sunday Garden Party, and all kinds of devices were on play, to win the dollars. Monday morning, St. John's papers described it thus: "About 300 passengers were on the trail to Tor's Cove which left St. John's yesterday afternoon. An enjoyable evening was spent at the garden party which was well attended. Various sports were held (Tug-of-War, foot races, and other side shows) which proved very interesting. The ladies served delicious teas, and the band rendered a lively programme. At night a delightful concert and dance was held in the hall, largely attended, the audience enjoyed themselves to the fullest extent. This is up-to-date with Point de Chene. Wasn't this nice? All kinds of by-ways."

Further, for the sake of the Union Advocate, I will not say more. I will only say that the Union Advocate is a fine paper, and I am glad to see it published in Newcastle, N. B.

people were there, no doubt after the dollars, and with the same kind of regard for the sacredness of the Day.

If there is a place called "Hell" how all the big and little devils must have laughed with glee at the antics of their Christian Brethren on that Lord's Day. We are certainly becoming a queer mixture. If we keep on, "the horns will be there in full growth."  
Good heavens, what strange performances are carried on in the name of Christ! We can even knock the Ten Commandments higher than a kite, and as for grace there is lots of it in tripping the light fantastic toe. After all, will somebody tell us if this is Christianity, or what are we coming to? With thanks.  
Yours  
SABBATH

The Presbyterian Witness and Church Union

To Editor of Union Advocate  
Newcastle, N. B.  
Sir,

The Presbyterian Witness is broadcasting its Church Union Editorial, in advance, all over Canada. Will you therefore, kindly permit a few words, first on the Witness; then on its statements.

During the past three years on so the Witness has cost the Presbyterian Church some forty-five thousand dollars, and has thus helped to cause the deficit in her Mission funds. Another factor in that deficit is the attempted coercion, mis-called "Union." There are many who will not give to the Church so long as there are attempts to blot out that Church by an act of Parliament.

In this state of affairs, with missionaries sending home piteous appeals for means to retain their native workers, the Witness, under official direction, instead of bending all its energies to the removal of that Deficit, and to helping the Church which has expended upon it so great a sum, is being devoted to the coercion which is bringing the Church nothing but ill, bringing Deficit, Division and Distrust which, continued, will bring Disaster.

May I now turn from the Witness to its statements regarding the Doctrine and Polity of the proposed New Church. As to Doctrine, the Witness claims that there is full and ample statement of Christian Truth in the Basis of Union. But the Witness omits to state that no one is pledged to acceptance of that Basis of Union. In the Presbyterian Church, both ministers and elders, in their ordination vows, profess to accept the Standards of the Presbyterian Church as "founded on and agreeable to the Word of God" and promise "faithfully to adhere thereto." The people thus know where their ministers and elders stand in relation to Scripture Truth.

But in the proposed New Church the Ordination vows of ministers make no reference whatever to the Basis of Union or to its Doctrine. In the first draft of that Basis there was, among the Ordination vows, one question, as follows: "Do you believe the Statement of Doctrines of the United Church, as you understand it, to be agreeable to the teaching of the Holy Scriptures, and is your own personal faith in essential agreement therewith?" Later that question was dropped. Note that fact. It was purposely and deliberately dropped. And so the proposed New Church stands for no system of religious truth. It would be a wide open door for every system of error that might choose to claim support from Scripture as all errors do.

Especially in these days would it be an open door to Unitarianism, which takes the crown of "Deity" from Christ; leaves man only an ex-ample, and robs them of an Almighty Saviour. Further, for the sake of the Union Advocate, I will not say more. I will only say that the Union Advocate is a fine paper, and I am glad to see it published in Newcastle, N. B.

called elders in the New Church there are no Ordination vows of any kind whatsoever. And yet the Witness tells that the New Church is Presbyterian and that all things will be the same as they are now. As to the Witness' statements on Polity, or Government—many things might be noted. I mention two.

First—the Presbyterian Church is the people. It is not a corporation. Some of its Boards are incorporated for convenience in holding and managing Trust Funds, but these Boards have no independent powers. They are subject to the Church Courts, to the Assembly; while the Church itself, as an organization, is not incorporated. The people are the Church, and the Church Courts exist to serve the Church within the clearly defined limits of her Constitution, having no right or power to blot out or to end the Church as a separate organization.

On the other hand the proposed New Church would be itself a Corporation. Its Church Courts are the Church, and have corporate powers. This is a long, long step from democracy to autocracy, from government by the people to irresponsible clerical despotism.

A second point in the Polity of the New Church is the calling and settlement of ministers. A Presbyterian congregation can call a minister when ready to do so; and the matter is arranged for them by the local presbytery. If the minister accepts the call—well. If not they can at once proceed to call another. They can both call and choose their minister.

In the proposed New Church they can give a Call at a certain time of the year when the Settlement Committee meets, but the appointment rests with that Settlement Committee, at a distance, which meets once a year, and can appoint whom it may choose. If the one who is called does not accept the Call, the Settlement Committee appoints some one for at least a year. Next year the congregation may call again and be served in a similar way. The rule of the New Church is as follows: "Any pastoral charge, in view of a vacancy, may extend a Call or invitation to any properly qualified minister or ministers, but the right of appointment shall rest with the Settlement Committee, which shall report to the Conference for information only."

Presbyterians can both call and choose their ministers. In the New Church they may call but they have to take what the Settlement Committee sends them. And yet the Witness tells people that the New Church is Presbyterian, and that there would be no change!

Other points might be noted, but these suffice to show the spirit and type of the proposed New Church. Presbyterians who would barter for it their own Church, worldwide, democratic, Scriptural and free, would be selling their glorious birthright for a yoke of ecclesiastical bondage.

E. SCOTT  
Montreal, August 20th, 1920.

UNSETTLED  
The editor of a country newspaper received from a subscriber the Query: "Can you tell me what the weather is likely to be next week?" In reply he wrote, "It is my belief that the weather next week is likely to be like your subscription." The enquirer puzzled his head for an hour over what the editor was driving at when finally he happened to think of the word "Unsettled."  
(He sent a cheque the next day)

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PROTECT AGAINST BRITISH FLAG ON WRANGLER ISLAND

Foreign Minister Tchitcherin has sent a note to the British government protesting against the raising of the British flag on Wrangel Island by Stefansson, the explorer.

Wrangel was incorporated into Russian territory in years 1821-24 the note says. In the year 1910 Russia built lighthouses on the island and undertook works there, and in 1915 formally notified the Allied and neutral governments that Wrangel, together with the other islands and territories along the coast of Siberia constituted integral parts of Russian territory.

As, during the entire intervening period no government has questioned Russia's claim to the island, the note says, the Soviet government regards the raising of the British flag there as a violation of Russia's sovereignty.

St Andrew's Sunday School Picnic

Tomorrow, Wednesday, (weather permitting) the Sunday School picnic, in connection with St. Andrew's Church of England here, will be held at Wilson's Point. The Sunday School will commence again next Lord's Day, as the time given for vacation will be over.

It might be well to mention that friends desiring to spend a few hours with the picnickers at Wilson's Point, would find it an easy matter to do so, by taking the morning train to Derby, shortly before eleven o'clock, returning to Newcastle in the afternoon. A few social hours could thus be spent at the Point, which is an ideal spot for a picnic and the cost of traveling is trifling. The Point is only a short distance from Derby Station.

QUESTION OF COSTS

Before Mr. Justice Chandler, argument of counsel was heard regarding the matter of costs in the Buckley Lumber Company versus Liverpool and London and Globe Insurance Company. Costs in this case will likely be well over \$2,000. The contention of the plaintiffs was to the effect that as the defendant had alleged fraud on the part of the plaintiffs they would not be entitled to costs, while the defendant argued that inasmuch as the amounts bound both as to quantity and value of the lumber insured were not more than 3 per cent of the amounts claimed, the plaintiffs were not entitled to recover. The Court ordered a memorandum of authority to be submitted by each side, and said judgment would be given later. M. G. Reed, K.C., appeared for the plaintiffs, and F. E. Taylor, K.C., for the defendant.

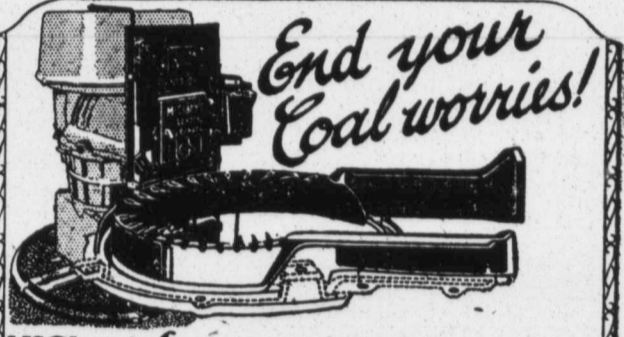
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