

67TH ANNIVERSARY WAS WELL ATTENDED (Continued from page 1)

faith and Jewish ideal of communion with God, also gave us the most miserable example of religious bankruptcy. The Hebrew nation gave us the worst hypocrite. These pious priests and levites were the men who made long prayers, robbed widows' houses and disgraced their faces to appear to fast.

It is fatal to pity where they are separated. Paganism is not merciful, atheism is not pitiful, agnosticism is not philanthropic. The world first learned to call God Father, before it learned to call man brother. We are always faced with danger of separating these two aspects of religion. In the church, the danger is of piety without pity. The man in the street is in danger of seeking to cultivate piety without pity.

II. The picture of the good Samaritan: It is a picture of piety without prejudice. It was prejudice lay behind the failure of priest and levites. They failed because they refused to show the instinct of humanity. The world needs pity. It is a hard, cruel, bitter, cynical world. Someone suffers every day. We are not in danger, very much, of letting our piety destroy our pity. We are in danger of letting our piety destroy our sympathy. We are full of isms, schisms, creeds and parties. Our shame is not these divisions. Our shame is that we regard those that differ from us with hatred. The world does not want dead conformity, neither socially, economically, politically nor ecclesiastically—it wants sympathy, mercy and love. What does it matter what the man was? Samaritan, Jew or Gentile? He was in need. That was enough.

III.—The picture of Jesus: Infinite compassion. He came where He was and had compassion on him. One saw, the other looked upon him, Jesus came where he was. That's the glory of our Christian faith, Jesus came where men were. It is not only the glory of it. It is an example for us. Let us go where men are struggling, bleeding, dying. Go thou and do likewise.

For his evening message, Mr. Burnett took part of the 4th verse of the fourth chapter of Nehemiah. "For the people had a mind to work." It is impossible, almost to read these early chapters in Nehemiah without being thrilled. What a busy and inspiring scene it is! The enthusiasm and energy of the scene creeps into one's own soul. All differences have submerged, and all laziness sloughed off.

Something had fallen upon them that made them independent of any outward necessity to encouragement. Something that enabled them to take themselves in hand. What was it? It was the fear of what would happen if they did not take themselves in hand. They worked for the shepherd of what would happen if they did not work. That was the source of their enthusiasm. Some may say that is a poor incentive in so good a cause. Not at all! Under that incentive, men have always done great things. The battlefields of human history bear witness to the deeds that men have done, who did them through the fear of what would happen if they did not. That, too, is the fact that underlies the New Testament. It was written by men who "stood fast" in face of the great catastrophe that would befall the world if they did not. The result of this enthusiasm was that they individually were uplifted in their own souls. Each lit his flag from the common flame. It is a great thing for a nation or a church when the enthusiasm of the whole uplifts the individual. Then, too, it made the work easier. It is easy to work when we are enthusiastic. Not that each saw the plans of the whole before setting to the task. No! But they had caught the point of the whole, and it turned the drudgery into a means of enthusiastic service. That's the hope of the world. We talk too much about humanity and mankind. Let us talk about self and neighbor. The salvation of the world you can leave to God; let us see about the salvation of our neighbor.

But some were not enthusiastic. The nobles of the Tekoites put not their necks to the yoke. You could see daylight between the neck and the yoke. We have them too in our day. Don't be too hard on them. The walls will be builded, and their conscience will be hard on them. They will be safe, but when they see the walls, they will cry within themselves, "And we never laid a stone." And then they will have missed the vision. Left among the sordid, material things of life when others are bathed in the spiritual. They will have missed the poetry, and be left in the prose. They will be left in their house when others have struck their tents and are on the march.

Monday's Program

The entertainment for Monday evening's program commenced at 6.30 with a beautiful supper. This was a public affair, and a full hall turned out to take part in the festivities. Besides members of the church, there were visitors present from over a wide area, and also a large number from the sister congregations of the town. The supper, a magnificent one, was well served, and the prompt and courteous waitresses picked from the younger members of the congregation, seemed fully capable of the trust reposed in them, and very few were kept waiting. The lower part of the Town Hall was the dining-room, and though the whole floor was taken over for the serving of the meal, it was quite a problem to seat the multitude, and a whole lot larger one to keep them supplied with the choice viands placed before them, the work of the ladies of the congregation. Supper over, the crowd repaired

to the upper hall where a program was to be rendered. Rev. B. D. Armstrong, the pastor, was chairman, but did not take advantage of his position to deliver the customary chairman's address, contenting himself rather with extending the thanks of the congregation and himself for the magnificent attendance, and calling upon the choir for the first number. The singing of this organization was a revelation to many, and at both the Sunday services and their appearance on two occasions Monday evening, acquitted themselves with a finish that showed much and careful training.

A male quartette from Hanover gave several numbers, and two of the company sang a fine duet. This quartette was much appreciated by the audience and were encored for nearly every number.

Short addresses were delivered by Rev. Mr. Sinclair of Tiverton, who congratulated the congregation on their zeal and evident determination to carry on. He had known their pastor, Rev. Mr. Armstrong, for a good many years and when he was on a Northern Ontario circuit. He was a worker, he said, and with a congregation that had also demonstrated its ability to work, he felt that there was a glorious future ahead for the Presbyterian church in Durham. Rev. Mr. Burnett, too, was called upon for a few words, but said that he considered his part in the program had been completed Sunday evening. The time he spent in making an address belonged right to Rev. Major Tolmie, and with further congratulations to the congregation, he resigned in favor of the speaker of the evening.

Major Tolmie's Address

The speaker of the evening was the Rev. J. C. (Major) Tolmie, at one time member for Windsor in the Ontario Legislature, but now a resident of Southampton. Major Tolmie is well known to the members of the local congregation, having had charge of the work here last summer for a time, and his address was looked forward to with interest. Of pleasing personality, a good platform man, and with a kindly wit that sometimes "bites" without leaving any scar, Major Tolmie delivered one of the best addresses heard here in a long time. His subject was "The Confession of Faith," and dealt with the drawing up of this confession back in 1643 in Westminster Abbey, London.

The speaker is an expert in judging his audience, and in a few minutes' talk in lighter vein, had them in the proper attitude for the heavier address to come. His address was a vivid portrayal of the first drawing up of the Westminster Confession of Faith, the hardships undergone by those pioneers of the reformed church in Britain, who practically took their lives in their hands when they dared say that Jesus Christ and not the King of England was the head of the church.

Major Tolmie paid a tribute to Rev. Mr. Armstrong, pastor of the local church, and predicted a successful future for Presbyterianism in Durham, and in all Canada. He referred to the great numbers who had remained with the old church, despite the fact that it was a common saying at one time that when the union took place, there would be only a few of "the old codgers" left who would refuse to take hold of the new idea. Mr. Tolmie said that he, and he hoped all Presbyterians, would have no hardness in their hearts for the United church. This was a free country, and each man had the right of choosing for himself in matters of this kind. He referred to the numbers of new Presbyterian churches being erected and said that this was an evidence that there were a good many who did not favor the union of the churches as it took place last year. Turning to his subject, Major Tolmie dealt for over an hour with the drafting of the Westminster Confession of Faith, and while it is not our intention here to attempt to follow all he said, his subject is too important a one to be dropped with but a word. Briefly the Westminster Assembly of Divines, as it is sometimes called, was a celebrated assembly held at Westminster for the settlement of a general creed and form of worship throughout Great Britain. By an ordinance

passed June 12, 1643, 121 clergymen with ten lords and twenty commoners as lay assessors, were nominated as constituents of the assembly. The assembly began its sittings in July, 1643, in Westminster Abbey, but in the meantime, a royal proclamation had been issued forbidding the assembly to meet, which had the effect of inducing the greater part of the Episcopal members to absent themselves. The majority of those who remained were Presbyterians, but there was a strong minority of Independents. A deputation was sent along with commissioners from the English Parliament to the General Assembly of the Scottish Convention of Estates, soliciting their co-operation in the proceedings of the Westminster Assembly, and accordingly in September, four Scottish clergymen, with two laymen, were admitted to seats and votes by an act of the English Legislature. The Assembly continued to hold its sittings till February, 1649. Among the results of its deliberations were the Directory of Public worship, the Confession of Faith, and the larger and Shorter Catechisms, which remain practically the standards of the Presbyterians to the present day.

The speaker referred to the Jerusalem Chamber in the Abbey, where Henry IV. died just before his contemplated trip to Jerusalem, the room in which the assembly met and in which the Confession of Faith was completed. Here the assembly labored for five years and eight months. Many noted men of the time were members of the assembly, the chairmanship of which was held by Rev. Dr. Tweezie, a noted Latin scholar. Hubert Palmer, linguist, Cornelius Burgess, Court Chaplain to Charles I., John Seldon, a lawyer, John Bun, and Housar, an Englishman who translated to poetry the Psalms as they appear today in the Presbyterian Psalter. Others who were in the assembly included men like Lightfoot, Marshal, Neil and Hoyle. Of the Scotchmen who were members of this important body were Alex. Henderson, George Gillespie, the noted scholar and writer, whose prayer for more light when the assembly sought an answer to the question, "What is God?" was miraculously answered in his first words of supplication, and appear today in the catechism. Samuel Rutherford was another Scotsman, a member of the assembly.

Major Tolmie gave a masterly address on this meeting called for the drawing up of the Confession of Faith, and which means so much to the Presbyterian churches of the present time. He paid a tribute to the men whose courage had made this work possible, and who took their lives in their hands when they, contrary to the commands of the King of England, refused to sacrifice their principles in religion and admit that the ruler of England was also the ruler of the church. There was no turning back with them, and, despite the fact that they were what might be called "rough" men, he eulogized them for their zeal and courage, their refusal to be turned from their course, and their reverence for the word of God that made possible the religious liberty that we enjoy today.

Following the address, a vote of thanks was moved by Mr. T. G. Lauder and seconded by Mr. J. Morrison, conveying the sincere thanks of the congregation to the speaker for his masterly handling of his chosen subject. The motion was carried in the usual manner by a hearty handclap in which the whole audience joined. From the first service Sunday

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The property of John E. Whittaker will be held on Lambton Street, Durham on the premises now occupied by James E. Nichol

SATURDAY, MAY 22, 1926 AT TWO O'CLOCK P.M.

The household effects consist of: Parlor and dining-room suites; Bedroom suites; Household furniture; Carpets; Linoleums, etc; and numerous articles always to be found in connection with a sale of this kind.

Everything must besold without reserve. As Mr. Whittaker is in Toronto and unable to furnish a full list of the many articles to be sold, it is possible to refer to this sale only in a general way, but as everything will be sold without reserve, there will no doubt be something offered which you may require.

TERMS—CASH. John E. Whittaker, Robt. Brigham, Proprietors. Auctioneer.

MORTGAGE SALE

Under and by virtue of the powers contained in a certain mortgage, which will be produced at the time of sale, there will be offered for sale by public auction, by John O'Neil at the Hahn House Hotel in the Town of Durham on Saturday, the twelfth day of June A. D. 1926 at the hour of two o'clock, in the afternoon, the following property; Lot Number Seventy (70), in the Third Concession West of the Garafraxa Road, in the Township of Bentinck, and County of Grey, containing One Hundred and Twenty-five (125) acres more or less. On the property are said to be erected a good, substantial dwelling house, and barn and stables. For terms and conditions of sale, apply to

C. C. MIDDLEBRO, Barrister, Etc., Durham, Ontario, Solicitor for the Mortgagee. Dated this Fifth day of May, A. D. 1926.

morning until the singing of the National Anthem Monday evening, the anniversary services of the Durham Presbyterian congregation were an unqualified success, and they enter upon their sixty-eighth year with the enthusiasm of youth and the determination that the twelve months ahead of them shall be even more successful than those now past.

Where is the capital of Europe? was a question in a recent examination paper. Full marks were awarded the answer, "Mostly in the United States."—Sault Star.

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