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ORANGEMEN AT WORSHIP

Rev. E. H. Burgess Makes Appeal For Unity of the Churches.

A stirring appeal for Christian unity of the churches was the feature of an excellent sermon by Rev. Edwin H. Burgess, pastor of Zion Presbyterian church, before the combined Orange Lodges of Kingston and Portsmouth on Sunday morning. Dealing with the claim to infallibility and the supremacy on the part of the Church of Rome, the speaker dealt with the interpretation of the text upon which the claim was made, and declared that the early fathers of the church were themselves by no means unanimous respecting the meaning of the word "Rock."

The members of the lodges assembled at the Orange hall and formed a procession, headed by the band under the leadership of Drum-Major Riekaby, and marched to Zion church. There was a large attendance. Taking for his text Matthew xvi. 18, 19: "I say unto thee thou art Peter, and upon this rock I will build my church and the gates of hell shall not prevail against it," Mr. Burgess said: "There is much misunderstanding among Roman Catholics and Protestants respecting the spirit of Canadian Orangism, and so many seem to think that its spirit is expressed in the five words, 'To hell with the pope.'" The speaker read from the constitution and laws of the Loyal Orange Association of British North America the following reference to religion: "Disclaiming an intolerant spirit the association demands as an indispensable qualification without which the greatest and wealthiest may seek admission in vain, that a candidate shall be deemed incapable of persecuting or injuring any one on account of religious opinions, the duty of every Orangeman being to aid and defend all loyal subjects of every religious persuasion in the enjoyment of constitutional rights."

It is well that this should be understood by Roman Catholics, Mr. Burgess said. There are good Christians among Roman Catholics, as well as among Protestants, and bad Protestants as well as bad Roman Catholics. We believe that there is much error in the Romish church, but a person might have great error in his beliefs while the heart is trusting in the Lord Jesus Christ and striving to do His will as far as he knows it. True Protestants are ready to allow the same freedom of conscience to Roman Catholics as they demand for themselves. "What we do object to is interference in our national affairs and our family affairs by the Vatican at Rome." The speaker referred to the "No Temere Decree" and to the fact that no government legislation affecting remotely the Roman Catholic church in Canada is brought in without first being submitted to the papal delegate. Aside from this, it is our duty to labor in unity for Christ's kingdom, to bring about a great spiritual unity of the Christian church in essentials and submit our differences to the guidance of the Holy Spirit through prayer. The speaker expressed the hope that all the Christian churches might come together on common ground, and by frequent meetings learn to eliminate all differences. "Personally I would be glad to see the Presbyterian church attacked in order that I might see its faults and have them removed, because I want it to be free from faults of any kind."

Mr. Burgess would not concede, however, the supremacy claimed by the church of Rome, and showed how Rome came to advance this view, which did not always exist. In the first century the government of the church was very simple, as each looked after itself, but in the second century synods were being held and we find bishops in the prelatial sense. Some were made metropolitans and some were made patriarchs and ruled over particular areas. Antioch, Rome and Alexandria were made patriarchs of the first order. In the following century the bishop of Constantinople was made a patriarch upon an equality with Rome, and the rivalry between the bishops was very bitter. It was only in the year 449 A.D. that Rome first asserted its claim to supremacy in any church council upon divine authority, basing it upon the words of the text. It declared that Peter was the Rock; that he had been bishop of Rome and willed the primacy to his successors. The council at Ephesus would not repudiate the claim, but later on, through the influence of the imperial power at Rome, and especially by forgery and fraud, Rome at last attained to the position she coveted.

But what did our Lord mean when He said, "Upon this rock I will build My church?" There are different opinions given by Protestant and Roman Catholic writers and by the great doctors of the church. Up to a few years ago (perhaps it is in vogue yet) all priests have to subscribe under oath to the "trenture" profession of faith, one clause of which is that they will not interpret scripture otherwise than according to the unanimous consent of the fathers. Now, according to the "Question," a document that was gotten up by the Roman Catholics at the Vatican council, who were opposed to papal infallibility, and of the fathers, it is held that all of the apostles taken together were

the "Rock"; sixteen referred it to Christ himself; seventeen to Peter; forty-four to the faith which Peter confessed, that Christ was the son of God.

The preacher went on to show that in reality the Roman church, as well as Protestant churches, was built, not on Peter, but on the fact that Jesus Christ was the son of God: "That God so loved the world that he gave his only begotten son, that whosoever believed on Him should not perish, but have everlasting life."

The Roman view of the primacy of Peter was evidently not held by the apostles, and by the early Christians, for not long after the words were spoken we find them disputing among themselves as to who should be the greatest, which they would not have done had Christ conferred the primacy upon Peter.

Mr. Burgess then referred to the council of apostles and elders at Antioch when James (not Peter) was in the chair, and when James gave the decision. The letter to the Gentiles announcing the decision was sent out, not in the name of Peter, but in the name of the apostles and elders. Paul knew nothing of the primacy of Peter for nowhere does he recognize it, and once he severely rebuked Peter on account of moral cowardice. Peter himself evidently did not believe in his own primacy, as he spoke of Christ as the stone which the builders rejected and became the headstone in the corner.

But Rome not only claims primacy for Peter, but claims also that Peter was pope of Rome for twenty-five years and willed the primacy to the succeeding bishops. Rome advances no proof that would be admitted for a moment in any court of law. Mr. Burgess said that Luke evidently knew nothing about it, although he remained with Paul two years at Rome, and says nothing about Peter being there. The fact of the matter is that if Peter were at Rome at all it was only for a few months.

Referring to the passage, "I give unto thee the keys of heaven, etc.," the speaker said that the keys were for opening the door. "Binding and loosing" was the old Jewish way of expressing permission, etc. The same commission was given to the other apostles at another time. Peter and the other apostles opened the door of the church at Pentecost and allowed the Jews in, and 3,000 were admitted, and Peter opened the door to the Gentiles when he received the Roman centurion, Cornelius, and his household into the church. The commission simply referred to the government of the church, whatever interpretation may be placed upon it, while no special powers were conferred upon the bishop of Rome, although at a later period Rome became the head of the western church.

Special music was rendered by the choir, and a solo was beautifully sung by Mrs. Prager, soprano.

PASTOR HAS INTEREST IN SECULAR AFFAIRS

Manifold Duties Discharged by Rev. J. W. S. Lowry, Moderator of Presbytery.

Renfrew Mercury.
Rev. J. W. S. Lowry, of Franktown, for the current year moderator of the Lanark and Renfrew Presbytery, is a man of manifold duties, a clergyman who takes an active interest in secular as well as in religious affairs, in that part of Lanark county, where he has been minister for the past seven years. He organized and is now president of the Beckwith and Montague Rural Telephone Company, which covers a large portion of two townships. He is also president of the Franktown Community Club, an organization which he founded to develop and improve local conditions generally. Mr. Lowry was also secretary of the Beckwith Patriotic League during the war, the organization which presented a machine gun to the 130th Battalion. He is on the executive of the Lanark Educational Association and has been a Justice of the Peace for the county of Lanark ever since the passing of the Ontario Temperance Act in 1916. In the latter capacity he has been able to prevent, or adjust, many local difficulties from time to time.

As an old country Ulster-Irishman it goes almost without saying that Mr. Lowry is an ardent loyalist and imperialist which accounts for the fact that he is County Master for Lanark of the Lanark Association. As a clergyman he serves practically all the rural territory between Carleton Place and Smith's Falls.

Mr. Lowry evidently believes that there is nothing incongruous in a clergyman taking an active interest in politics. In 1917 he was nominated by the Union Government convention for Lanark county but withdrew his name in favor of the late Dr. Hanna. He was nominated again for the bye-election of 1918 to fill the vacancy caused by Dr. Hanna's death, but again declined the honor.

A RAMSAY BOY WAS INSTANTLY KILLED

Five-Year-Old Son of Elijah W. Giles Met Death on Dominion Day.

Almonte Gazette.
A very sad fatality occurred on Dominion day, at the home of Mr. and Mrs. Elijah W. Giles, of the fourth line of Ramsay, when their youngest son, Harold Thompson, aged five years and ten months, was instantly killed.

The little fellow had been playing with his three-year-old sister on a large stone pile, and was going to pick some berries when in some unexplained way a large stone was loosed

from the pile and rolled down the hill. It caught the boy and struck him on the head, killing him.

A man is seldom as good as he pretends to be. And he is seldom as bad as his neighbors think he is.

During June the net debt of Canada increased by \$32,275,407 over the figures at the end of May. It now stands at \$2,345,186,110 as compared with \$2,316,804,702 at the end of May, and \$2,300,119,020 on the 30th of June, 1926.

\$1.95

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