This is not the "Red Flag" you have read so much about; this is a good, honest price, good quality, & square dealing Flag carried by Mr. Thos. Duncan, Tailor, Flesherton.

Excelsior Carriage works

JOHN H. HEARD,

Is now manufacturing Farm, Platform, Ludlow Spring, and Johnson Spring WAGGONS. White, Dexter Queen, Phaeton and other kinds of BUGGIES and Farmers' 2 seated Carriages. Come and see designs and prices. Repairing & Re-painting done in first-class style. HORSE SHOEING a SPECIALTY Satisfaction Warranted.

Flesherton, May 4th. 1882.

FLESHERTO
SASH AND DOOR FACTORY PLANING MILL
AND
CARRIAGE WORKS,

WILSON & McKECHNIE, - - Proprietors.

Our factory is now complete with all the latest, best, and most improved machinery necessary for turning out everything in our various lines of business, and it will be in thorough running order in a few days.

Contracts for buildings in town or country taken at the most reasonable rates. Work will be guaranteed first-class in every particular, this department being under the immediate supervision of H. M. McKechnie. Sash and doors made to order on short notice. Scroll sawing will receive prompt and careful attention. Planing a specialty.

In Carriage making our reputation for first-class work is too well known to need any further comment here. A large and excellent stock of carriages, &c. for sale. Call at our show rooms and inspect them. Orders for anything in this line will receive prompt attention and the fact that it is directly under the supervision of T. W. Wilson, is a sufficient guarantee that the work and material used will be first-class.

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Soliciting public patronage and guaranteeing good work in every department of our business.

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North of Scotland
Canadian Mortgage Co'y (Limited).

Special attention is directed to the very advantageous and favorable terms on which we lend money to Farmers and others requiring funds to buy Land, build Houses, Churches, and School Houses, to purchase Stock, or go to the North-West. The system we lend on you will find by reading the following

EXAMPLE:

$500 borrowed, repayable in 5 annual instalments, simple interest, at 7 per cent. yearly, the payments will be as follows:

1st year, interest at 7 per cent. on $500	$ 35 00	
Instalment	100 00	
		$135 00
2nd year, interest on $400	$ 28 00	
Instalment	100 00	
		$128 00
3rd year, interest on $300	$ 21 00	
Instalment	100 00	
		$121 00
4th year, interest on $200	$ 14 00	
Instalment	100 00	
		$114 00
5th year, interest on $100	$ 7 00	
Instalment	100 00	
		$107 00
Total payment of		$605 00

*The borrower is not obliged to repay any part of principal by instalments, but can arrange to do so if he wishes. ☞ Loans completed in the shortest possible time, and charges reduced to the lowest possible figure. ☞ The borrower can always have his payments become due at whatever time of the year suits him best. We charge NO FINES.

W. J. Bellamy, - - Flesherton.

(Continued from 1st page.)

Discipline" under one cover, but for convenience sake have been separated from it. On page 25 of this volume, a Calvinist is represented as saying: "God might justly have passed by all men" i.e. might justly have left the whole race to perish, without providing Salvation for any, to this the writer, John Wesley himself, replies; "Are you sure he might? Where is it written? I cannot find it in the word of God, therefore I reject it as a bold precarious assertion, utterly unsupported by holy Scriptures," but says, the Calvinist "You know in your own conscience, that God might justly have passed by you," "I deny it" says Wesley, "that God might justly, for my unfaithfulness to his grace, have given me up long ago, I grant; but this concession supposes me to have had Grace." This is plain and unmistakeable language. "I deny that God might justly have hoped by me and all men. I reject it as a bold, precarious assertion, utterly unsupported by holy Scriptures." The opposite information necessarily follows. There is no middle ground between them, God could not justly have left me and all men to perish in our fallen state. He was bound in justice to provide Salvation; and of course, to make it known and give grace to accept it, inasmuch as the provisions without these would avail nothing! It would have been unjust to have left us without them! But where then is the GRACE in doing what He could not justly have omitted to do? Is it an act of grace for the Most High to do justice? Certainly not; there is no grace in such a transaction. The Gospel provision is only what He was bound to make; and to call that a dispensation of grace which justice required at His hand, is but to stultify ourselves and deceive mankind. This is our first proof that Arminianism subverts grace. It is sufficient and unanswerable were there no other. We have never seen a more bold or dangerous error couched in so few words by any writer who pretended to be evangelical. "It is another Gospel, which indeed is not another"—it overthrows all; and yet this error here so boldly set forth, runs thro' Arminianism. The next proof is from the same volume of tracts, p. 154: "We believe that in the moment Adam fell, he had no freedom of will left." If this be true, Adam was no longer a free agent; without freedom of will is of course an absurdity which no one will maintain. Into the same state also was his posterity brought.

We have, by nature, no more freedom of will than he had after the fall. Then, either we are unaccountable beings, or, in order that we might be held responsible, God was bound to restore our freedom through the dispensation of Christ. He certainly could not have held us accountable without freedom of will. He must, then, on Arminian principles, either treat us as irrational beings, or restore our liberty, i.e. he must provide a Saviour through whom this freedom of will comes, or he could not hold any man responsible for his conduct. The Arminian holds that he has done the latter, i.e. restored his liberty. But where we ask again is the grace—the unmerited favor of God in this transaction—in doing what He was bound to do before we could be held responsible? If God was bound to give us a Saviour, and through him our liberty of will, there is no room for grace in his fulfilling that obligation. Again: Arminians hold, "that the condition of man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and works, to faith and calling upon God, without the grace of God by Christ preventing us, that we may have a good will and working with us when we have that good will." (Book of Discipline, article 8.) To this statement there would be no serious objection if it stood alone. It is certainly as strong as any Calvinist would desire. But observe what follows. They hold that this inability would excuse men from the guilt of sin, if they had not a Gospel provision by which to escape from their sad condition. Thus Mr. Watson (Vol. II, p. 341) says: "If all men everywhere would condemn it as most contrary to justice and right, that a sovereign should condemn to death one or more of his subjects for not obeying laws which it is absolutely impossible for them under any circumstances which they can possibly avail themselves of to obey.....It implies a charge as awfully and obviously unjust against God to suppose him to act precisely in the same manner." Now, put these declarations together and what do they teach? The first affirms "he cannot turn and prepare himself to faith and calling upon God.....we have no power to do good works." It would be utterly impossible for us, then, to perform them "under any circumstances that we could possibly avail ourselves of," without the gospel. But the second says: "It would be most contrary to justice and right," to punish men for deeds committed under such circumstances. Then it follows that without the provision and help of the Gospel we would have been unaccountable beings—it would have been most contrary to justice and right for the Almighty to have punished us for our improper conduct—in order to hold us accountable justly, He must provide and offer salvation and give strength to accept it. This is the position of Arminians generally. Where, then, we ask again, is the grace of the gospel? According to these statements it would have been unjust in God to have held men responsible without it. It is, therefore, simply an arrangement of justice and necessity, without which the Lord could have exercised no moral government over men. Another proof that Arminianism subverts grace is taken from the principal objection which its advocates urge against the doctrine of Election. According to that doctrine, all men are by nature in a lost condition, and might justly have been left to perish for ever. They have no claim whatever to the divine favor; and even when pardon and eternal life are offered, such is their depravity that none would accept it without the constraining grace of God. Viewing all in this miserable condition, He "elected some to everlasting life," whom He would make willing in the day of His power, while the remainder He suffers to pursue their own wicked course, and will punish them at last for their sins. The universal outcry of Arminianism against this doctrine is that it makes God unjust; and that for two reasons—1st, That it represents Him as witholding from some, influences which he bestows upon others; and (2nd) that those from whom these influences are witheld, are unable to deliver themselves, and therefore cannot be justly condemned. If this argument be well founded, it overthrows the whole doctrine of grace. It rests on the assumption that men have some claim on God for Gospel grace. One may claim what another has, and all may claim a certain amount, or they are unjustly treated by their Creator, if He hold them accountable for their conduct. If they have no claim, where is or can be the injustice? The very term unjust implies a claim disregarded. It excludes necessarily the idea of grace. It rests upon merit or obligation. If, therefore, God cannot give what he chooses to some without wrong to others; or if he cannot properly withold from some what He bestows on others, it must be because they have some claim to His favour. But if they have a claim, where is the grace of that influence to which they are entitled? Its bestowment is not grace but justice. When, therefore, Arminians assert that election makes God unjust, they do therein deny and subvert the Doctrine of Grace.

But again, and lastly: We have seen that Arminians affirm that God could not justly have passed by all men, leaving them to perish in their sins. He was bound in justice to provide and offer salvation, and give the strength to receive it. But mark what follows: After God has done all this, they hold that notwithstanding all the influence he can exert on the sinners' mind, he has the power to resist it; that even those who have been renewed by grace in the divine likeness, may undo the work of God in their hearts, in spite of all he can do to prevent them. Thus, Dr. Fisk in his tract on Predestination and Election (p. 16) says,—"Man's obedience or disobedience, if it has any just relation to rewards and punishments, must rest in its responsible character upon the self-determining principle of the will (President Edwards defines this self-determining power or principle, to be "a certain sovereignty the will has over itself and its own acts, whereby it determines its own volitions; so as not to be dependant in its determination on any cause without itself, nor determined by anything prior to its own acts." Dr. Alexander calls it a power of deciding "independent of all motives and uninfluenced by any inclination.") and if this view of the will be correct, there is an utter impossibility of an unconditional election: for the very act of God, imparting this selfdetermining principle to man, renders it impossible in the nature of things, for the Almighty himself to elect a moral agent unconditionally.....this would imply irresistible grace and that would destroy man's accountability," i.e. man has a power of deciding his own will, "independent of any cause without himself," or he is not accountable. He is, therefore, of course, able to decide independent of God or of grace. "The very act of God imparting this selfdetermining principle renders it impossible in the nature of things for the Almighty himself to elect man unconditionally." He can do so only upon the condition that man does not choose to resist all possible influences.

Now, if all this be true—if man has any such power—if its existence and exercise are essential to his accountability, where is the room for grace in his salvation? He has a just claim according to Mr. Wesley, to the provision and offer of salvation, and to the strength necessary to receive it. There is no grace, therefore in bestowing these upon him. God could not justly do less, and having these, he has, in his "selfdetermining principle," power to resist all the grace that God can bestow upon him afterwards! Nay, more, "his self-determining principle," which is said to be essential to free agency, forbids that there should be any influence whatever exerted upon him in his decision. If there is, how is it the act of his "self-determining principle?" The very phrase, "a self-determining principle," decided by grace, i.e., by something independent of itself, is an absurdity as gross and palpable as it would be to speak of a self-moving machine propelled by something else. In the face of this mighty principle there is neither room nor occasion for grace, in the sinner's self-determination to submit to God. He can do it himself, otherwise his "self-determining principle" cannot determine itself after all. And he must do it himself, otherwise his "self-determining principle" is not self determined, and his accountability is gone. It amounts to this, then, that he can resist all influences—he can keep God out of his heart, or he can, without any influence, magnanimously open the door, and permit the Almighty to enter. Thus, again, does Arminianism subvert grace by making man able either to dispense with it altogether, or superior to its most potent influences.

I might say a great deal more on these divine doctrines, but fear I have already taken up too much space. We feel no cause to be ashamed in upholding the doctrines of the Presbyterians, but have no desire to quarrel with our Methodist friends—we have many valued friends in that influential branch of the church of Christ, and trust that friendship will continue to grow rather than diminish.

Thanking you, Mr. Editor, for your kind indulgence, I remain Your friend, B.

"Delta" merits no reply.

PRIVATE SALE.

The undersigned has the following

Farm Stock and Implements.

YET TO BE SOLD.

1 Spring Colt, 5 young Ewes, 1 Lumber Waggon. 1 Single Buggy, 1 Set Single Harness, 1 Fanning Mill (Howey Improved,) 1 Plow, 1 Gang Plow, 1 Set Double Harness, 1 Cutting Box, 1 Hay Rack, and other articles too numerous to mention. All of which will be sold

Cheap for Cash,

or time will be given on approved paper.

Lot 165, 1st Range W. T. & S. Road. Artemesia. About Two miles East of Flesherton.

W. G. DUNCAN.

St. Lawrence Canals.

Notice to Contractors.

SEALED TENDERS, addressed to the undersigned and endorsed "Tender for St. Lawrence Canals," will be received at this office until the arrival of the eastern and western mails on TUESDAY, the 12th day of February next, for the construction of a lock and regulating weir and the deepening and enlargement of the upper entrance of the Cornwall Canal.

Also for the construction of a lock, together with the enlargement and deepening of the upper entrance of the Rapide Plat Canal, or middle division of the Williamsburg Canals, and the deepening, &c., of the channel at the upper entrance of the Galops Canal.

A map of the head or upper entrance of the Cornwall Canal and the upper entrance of the Rapide Plat Canal, together with plans and specifications of the respective works, can be seen at the Resident engineer's office, Dickson's Landing; and for the works at the head of the Galops Canal, at the Lock Keeper's house near the place, and in each case plans, &c., can be seen at this office on and after Tuesday, the 29th day of January inst., where printed Forms of Tender can be obtained.

Contractors are hereby informed that trial pits have been sunk on the CORNWALL and RAPIDE PLAT sections of the works, and they are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and be accompanied by a letter stating that the person or persons tendering have carefully examined the locality and the nature of the material found in the trial pits, &c.

In the case of firms there may be attached the actual signatures, the nature of the occupation and residence of each member of the same; and further, A BANK DEPOSIT RECEIPT for the sum of $4,000 must accompany the tender for the Cornwall Canal Works. The tender for the Rapide Plat works must be accompanied by A BANK DEPOSIT RECEIPT for the sum of $3,000. The tenders for the deepening, &c., at the head of the Galops Canal must be also accompanied by A BANK DEPOSIT RECEIPT for the sum of $3,000. The respective deposit receipts (cheques will not be accepted) must be endorsed over to the Hon. the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the works at the rates and on the terms stated in the offer submitted. The deposit receipts thus sent in will be returned to the respective parties whose tenders are not accepted.

This department does not, however, bind itself to accept the lowest or any tender.

By order,
A. P. BRADLEY,
Secretary.

Dept. of Railways and Canals,
Ottawa, 21st January, 1884.

GOLD for the working class. Send 10 cents for postage, and we will mail you FREE, a royal, valuable box of sample goods that will put you in the way of making more money in a few days than you ever thought possible at any business. Capital not required. We will start you. You can work all the time or in spare time only. The work is universally adapted to both sexes, young and old. You can easily earn from 50 cents to $5 every evening. That all who want work may test the business, we make this unparallelled offer: to all who are not well satisfied we will send $1 to pay for the trouble of writing us. Full particulars, directions, etc., sent free. Fortunes will be made by those who give their whole time to the work. Great success absolutely sure. Don't delay. Start now. Address STINSON & Co., Portland, Maine.

AYER'S
Cherry Pectoral.

No other complaints are so insidious in their attack as those affecting the throat and lungs: none so trifled with by the majority of sufferers. The ordinary cough or cold, resulting perhaps from a trifling or unconscious exposure, is often but the beginning of a fatal sickness. AYER'S CHERRY PECTORAL has well proven its efficacy in a forty years' fight with throat and lung diseases, and should be taken in all cases without delay.

A Terrible Cough Cured.

"In 1857 I took a severe cold, which affected my lungs. I had a terrible cough, and passed night after night without sleep. The doctors gave me up. I tried AYER'S CHERRY PECTORAL, which relieved my lungs, induced sleep, and afforded me the rest necessary for the recovery of my strength. By the continued use of the PECTORAL a permanent cure was effected. I am now 62 years old, hale and hearty, and am satisfied your CHERRY PECTORAL saved me.
HORACE FAIRBROTHER."
Rockingham, Vt., July 15, 1882.

Croup.—A Mother's Tribute.

"While in the country last winter my little boy, three years old, was taken ill with croup; it seemed as if he would die from strangulation. One of the family suggested the use of AYER'S CHERRY PECTORAL, a bottle of which was always kept in the house. This was tried in small and frequent doses, and to our delight in less than half an hour the little patient was breathing easily. The doctor said that the CHERRY PECTORAL had saved my darling's life. Can you wonder at our gratitude? Sincerely yours,
MRS. EMMA GEDNEY."
150 West 128th St., New York, May 16, 1882.

"I have used AYER'S CHERRY PECTORAL in my family for several years, and do not hesitate to pronounce it the most effectual remedy for coughs and colds we have ever tried. A. J. CRANE."
Lake Crystal, Minn., March 13, 1882.

"I suffered for eight years from Bronchitis, and after trying many remedies with no success, I was cured by the use of AYER'S CHERRY PECTORAL. JOSEPH WALDEN."
Byhalia, Miss., April 5, 1882.

"I cannot say enough in praise of AYER'S CHERRY PECTORAL, believing as I do that but for its use I should long since have died from lung troubles. F. BRAGDON."
Palestine, Texas, April 22, 1882.

No case of an affection of the throat or lungs exists which cannot be greatly relieved by the use of AYER'S CHERRY PECTORAL, and it will *always cure* when the disease is not already beyond the control of medicine.

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Sold by all Druggists.

Burdock BLOOD BITTERS.

WILL CURE OR RELIEVE

BILIOUSNESS,	DIZZINESS,
DYSPEPSIA,	DROPSY,
INDIGESTION,	FLUTTERING OF THE HEART,
JAUNDICE.	ACIDITY OF THE STOMACH,
ERYSIPELAS,	DRYNESS OF THE SKIN,
SALT RHEUM,	
HEARTBURN,	
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And every species of disease arising from disordered LIVER, KIDNEYS, STOMACH, BOWELS OR BLOOD,

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EUGENIA
Grist Mill,
SAW and Lath Mill.

Having made extensive improvements in my Grist Mill, I am confident I can give good satisfaction.

CHOPPING DONE ANY DAY.

Good Flour always on hand.

Custom Sawing,

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WANTED:

Cherry, Butternut, White Ash, Black Ash, Basswood, Pine and Hemlock Logs wanted.

M. AKITT,
EUGENIA

May 1st, 1882.

HAGYARD'S YELLOW OIL
CURES RHEUMATISM

FREEMAN'S WORM POWDERS.

Are pleasant to take. Contain their own Purgative. Is a safe, sure, and effectual destroyer of worms in Children or Adults.