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DURHAM CHRONICLE

W. IRWIN, Editor and Proprietor.

DURHAM, JULY 10TH, 1902.

READER REPLIES AGAIN TO A. B.

to consider briefly some of the leading statements in A. B's. letters. As to the phrase "change of heart" let me assure him that my objection is not "a quibble unworthy of any person who undertakes to write on any theological subject." It does not "betray the 15th century ecclesiastic from whose pen flowed rivers of controversy striving about words to no profit.' Dr. Baldwin Bishop of Huron on "the necessity of the new birth" uses these words, "I wish to drawyour attention to an expression very common among people, but at the same time, one PTHOROUGHLY UNSCRIPTURAL, I refer to the oft used phrase "a change of heart." Now such an expression as this does not occur in the whole range of Scripture. "Does the Bishop "betray a strange ignorance?" I fear it is A. B. that "betrays the strange ignorance," His self-confessed only FAIR acquaintance with theological terms will not save him from the force of his own charge. Is the Bishop's etc., for which there is not even a our stay did not allow us, indeed, to objection only "a quibble unworthy semblance of authority in the phrase- see any of its society; and the inforof any person who undertakes to write ology of Scripture" and then we will mation I had previously obtained of on any theological subject?" Does the know just exactly what he means-In the state of religion was not such as to Bishop "betray the 15th century ec- another letter at his request I will en- excite in my mind very exalted exclesiastic from whose pen flowed rivers | deavor to enlighten him on our authof controversy striving about words to no profit?" I can supply A. B. with a respectable list of theological writers God-mother, etc., etc !! When I get to sustain Bishop Baldwin's statement, through with the task he has set me, "if he humbly desire it." A. B. makes he will have a considerable store of an exceedingly mild confession when useful knowledge, and, if he does not he says: "I must confess I have only reject the light given him, will be able A FAIR acquaintance with theological to appreciate better some of the dis- rity, than to the grandeur of its scenterms." Surely with an extensive tinguishing features of our system to knowledge of Philosophy and his Lexicons to assist him, he might have ple attach so much importance. found a more suitable word than "fair!" However, he promises to make makes so many inquiries. Or is he Most to a Man, Arians, or Socinians. tup by Philosophy for his want of only preparing himself for the next knowledge in Theology!! But when he proves by Philosophy, or his Lexicons, or by both, that a doctrine which is not revealed in the Scriptures is a Christian doctrine I willadmit that he may attempt the hitherto unaccomplished feat of lifting himself by his

osophy. A. B. tries to be amusing, (but it is too sickly a joke to make any one laugh), over the Prayer Book expression, "Vulgar tongue," which means as he well knows the English tongue · He evidently knows more about this tongue than any other. He tries to cover over his mistake by an unjustifiable insinuation at the diction of the Prayer-Book which, his friend Lord Macaulay says: "has directly or indirectly contributed to form the diction of almost every great writer, and has extorted the admiration of the most accomplished infidels, and the most accomplished non-conformists, of such men as David Hume and Robert Hall."

ware of his attempts to spoil our faith

through philosophy (see Col. 2-7-8.

though he may call it baptized phil-

He asserts, but assertion is not proof -he asserts that the phrase "religious" tongue."

an, and quite as good an authority on byterians in the lands where their new wealth. Mozley says: "Their fanatgood English as A. B., uses the expres- government saw the light of day and ical preachers overran the land like losion, "and at this present moment get all that I could desire. A. B. will, custs, and spread their doctrines with religious feeling runs high." A of course, remember that the historic the zeal and license of preaching friars. thoughtful writer in The Contempor- Episcopate was first abondoned in They abounded and sprang up with ary Review Oct. 1901, p. 503 uses these Germany and Switzerland on THE luxurious and prolific growth all over words, "That feeling has its place in SOLE GROUND OF NECESSITY. I shall the Church, many became preachers religion no one can deny. The man give proof of this later on when we without any ordination or authority; word, and not to wait for the glow of the inhabitants of those countries so them: "They affected a furious zeal Church. Any one who denies this statewarm emotions." On the next page distinguished in the annals of the for religion, morose manners, a vulnot only that men should have FEEL- system produced? A. B. is very postant, while the people were infected if they are correctly quoted.

Thanking you for so much of your space I

THEY FELT, the power and strength of we find? Why we find that Unitar- terspersed with quaint texts, "It is notorious that the feelings are writings have been dispersed through- and secret debauchery." Is it any largely concerned in religion." "Feel- out the Protestant world, for their wonder that masses of uninstructed dak goes the film, all becomes ing and conscience are proper helps to critical acumen, and with many for Churchmen gave way before such irone compact, convenient case. the intellect in apprehending religious their liberal theology. That is the land resistible torrents of abuse, and op-Kodaks Load in Daylight ligious truths with earthly, the con- have been used against me in this dis- tion! But the triumph was shortand conscience are more than mere me-to the end-History demonstrates nation came back to what it had rediscovery of truth." "Wiping out * lead to it here, if we yielded to them. Now what fruit did Presbyterianism * * THE RELIGIOUS FEELINGS which I am dealing with facts. You cannot produce in its short triumph in Enghave been confirmed by the experience get rid of facts by sneers. I know no land. About 60 different sects were of ages"-Lord Macaulay in a speech argument can be produced against rapidly organized, many of them the delivered in the House of Commons in these facts. As I write these words I most loose in principle and conduct, sense that I did.

With such authorities on my side, need not heed A. B's objection to the phrase. His objection is not well taken. Perhaps he will change his mind about the expression not being found in Scripture when he carefully reads Eph. IV. 19 v. The phrase "past feeling" means a total want of emotion on morals or religious subjects,-in other DEAR SIR,-I propose in this letter words a want of "religious feeling."

> I am aware that "Essays and Reviews" caused some excitement in re- A. philosopher casts upon them lication, but I am not aware that the Church suffered seriously by them. ed forth showed that the heart of the Church of England was sound. A. B's fling at the Archbishop of Canterbury showing his respect for the Anglican Church!! The Oxford Movement gives him a great deal of anxiety. I may not be able-to give him all the satisfaction he would like to get out of this question. If he has not read the yery earnest and able papers and sermons have abundant corroberation. I have of those gifted Oxford stars (and I suppose he has not) I would recommend him to do so at his earliest convenience and then his opinion of them will be worth considering.

us a full list of "phrases, directions, of this city he says: "the shortness of ority for The Prayer Book, Litany. Reading Prayers, Collect, God-father. which all well instructed Church peopresume he is really sincere when he development in the Presbyterian Church to be made public in the near feel their influence. I know, indeed, future. A committee of the General Assembly are preparing at the present time a Prayer-Book for the Presbyterian Church of Canada. They have been engaged on this important work own belt. In the meantime let us be- for many years. A few years ago they presented the Prayer Book which they had compiled for approbation to the General Assembly at Halifax, but the Assembly asked them to reconsider their work and amend it in two respects

-First, it bore too strong a resemblance to the Book of Common Prayer. | inently in the very place in which it Will A. B. please note this point! was first brought into existence. And secondly it was too ritualistic. Passing from the continent to Eng-Can it be that the Oxford Movement land, the scene is not materially was one of the causes of this!! I am changed. The persecution of Mary informed by a member of the Comittee drove many of the reformers abroad. to whom the work is now entrusted For the most part they took up their that the Presbyterians are also prepar- abode at Geneva, and Zurich, and ing a "Manual for Family Worship." Frankford. On the death of Mary I suppose we may call this "a family they came flocking back to England, Prayer Book." I rejoice over these a large number of them, thoroughly two facts and hope A, B. will not spoil enamoured with the Calvanistic sysmy rejoicing, by disproving both of tem of doctrine, discipline and worthe above statements made in good ship. Their zeal for their new opinions faith-one on the authority of the knew no bounds. Their object at first Montreal Daily Star,-the other on does not seem to have been to set up a

the word of the minister referred to. new sect, but rather to Calvanize and am not suffering from "the heresy-hunt land. To accomplish this end they feeling is also a dip in the vulgar craze"-others that he knows of have laboured with amazing energy, and reduced it to "a science"-if I were zeal during the reigns of Elizabeth, But is it? Hume, the great histori- under its spell, I could point to Pres- James I, Charles I, and the Commonent; the man who is wholly without And what have been the results of disciplined mass, and full of angry en-

their own words." The feeling they ianism which A. B. would denounce as The sincere Puritans were swallowed experienced was, of course, "religious a most detestable heresy has almost up in a multitude of the worst sort of feeling." The Rev. Dr. Smith, Canon entirely supplanted Presbyterianism- worldly men, who talked about sweet of St. Patrick's, Dublin, in a Donellan There it is that the most eminent di- experience, and comfortable texts of Lecture delivered before the Univer- vines of Unitarianism have had their Scripture, and yet lived, many of them, truth." "But when we compare re- that gave birth to the arguments which position to the old Church of the na viction is forced upon us that feeling cussion, and which will be used against lived. It lasted only 20 years, and the "They are themselves organs for the land of their birth, and they would want of eonsideration. 1844 "On the state of Ireland" uses think of the words of the great Mel- and when the flood-gates were once these words: "You have wounded anothon-his sorrowful declaration- opened nothing regarded as divine or RELIGIOUS FEELING." Notice that he "I would to God that it lay in me to sacred did escape their malice. You used the words in exactly the same restore the government of bishops. shall have the results in the language For I see what manner of Church we of Edwards, a celebrated Presbyterian shall have; the ecclesiastical polity be- divine, when describing what transing dissolved." Where are the Presbyterian Churches founded by Calvin his address to the existing rules he deat Geneva? Nearly all their branches plores those evil fruits thus: "You have become Unitarian, Scarcely one have done worthily against papists, of them has escaped the infection. prelates, and the scandalous ministers, Long ago a brilliant writer seeing this in casting down images and altars state of things triumphantly remarked: throwing out ceremonies, etc.; but "the pastors of Geneva are asked if Jesus Christ is God—they dare not answer-They are afked what mysteries | babtists, antinomians, brownists, libthey admit-they dare not answerligious circles at the time of their pub- haughty glance-he sees through them -he discovers them to be Arians, Socinians-he proclaims it, and thinks denying the Scriptures, and denying "The religious feeling" that they call- he does them HONOUR. Immediately, that there is a God? You have put alarmed, terrified, they assemble, they consult, they are agitated,

and after manifold consultations, dedeserves no reply-This is his way of liberations, conferences, the whole terminates in a non plus, in which is neither said, YES NOR No!!

ly corroberated by exceptionable evid- put down Saints' days, and many ence I would not be guilty of copying make nothing of the Lord's Day. In it into this page—But unhappily we the Bishops' days we had the fourth space for only one testimony. It is a testimony which A. B. will not question. I refer to that of the distinguished Dr. Raffles, a very eminent dissenting minister of England, who some Will A. B. be good enough to give years ago visited Geneva. Speaking pectations of pleasure from that source. FEW OF THE DOCTRINES, AND LITTLE OF THE SPIRIT, WHICH ONCE RENDER-ED IT THE GLORY OF THE PROTESTANT WORLD, NOW REMAIN, and that truth, which was asserted and maintained by Calvin, a name to which the city of Geneva is more indebted for its celebery, the beauties of its lake, or the stern character of its independence has scarcely an asylum within its walls. The pastors of the Churches are, AL A few, perhaps, may cherish the genuine principles of the reformation, and that this is the case; but they bear no proportion to the majority, who are sunk in infidelity and skepticism, and can do but little towards the diffusion of that divine light, and the spread of that glorious Gospel, by the resuscitating energy of which the Church of Geneva may again awake from the philosophic dreams of infidelity, and emulate the zeal, the piety, and the simplicty of former times."

The system has failed—failed—em

I can unfeignedly assure A. B. that I Presbyterianize the Church of Engpeomparable master of exact, good of this test. For his sake, therefore, says, "The tests of real godliness remain, nglish-"The Judicious Hooker"- I will make a test, and first, in coun- which the Puritans set up, when they

uses these words: "The prophets tries where Anglicans did not corrupt had their own way, were sad-colored were not harps or lutes: THEY FELT, his system of doctrine, and what do dress, the nasal twine, the speech in-

sity of Dublin, 1884, uses these words: origin; and from thence it is that their in the constant practice of rapacity To helps to logic, in feeling truth." that they led to Unitarianism in the jected through excited passions and To

pired under his own observation. In what have you done against heresy schism, disorder, against seekers, anaertines and other sects? You have made a reformation, but with the reformation have we not worse THINGS come upon us than we had before, as down Common Prayer, and there are many among us who oppose the Trinity. You have cast out bishops and their officers, and we have many that cast down to the ground all ministers. You have cast out ceremonies in the If this testimony were not abundant- | Sacraments themselves. You have commandment taken away, and now ALL TEN are taken away by the antinomians. The worst of the prelates held many commendable practices, BUT MANY OF OUR SECTARIES DENY

> LEARNING-OVERTHROWING ALL." We come down to the 19th century and what fruit do we find? I shall tell you in the language of Lord Macaulay-In a speech of his delivered in the House of Com. mons in 1844 "On the Dissenters' Chapel Bill "-IN WHICH HE GIVES THE FACTS he opposed the Presbyterians getting pos session of a very large number of Unitarian chapels all over England on the plea that those Churches originally belonged to the Presbyterians. He claims to give the or dinary history of the Unitarian buildings and says :- "It is the same * * * every where." He gives us his opinion for the cause of this development of Presbyterian ism into Unitarianism in these words:

ALL PRINCIPLES OF RELIGION, ARE

ENEMIES OF ALL HOLY DUTIES, ORDER,

" The principle of the English Preshyter ians was to have no confession of faith, AND NO FORM OF PRAYER. Their trust deeds contained no accurate definitions. Nonsubscription was in truth the very bond which held them togother. What then could be more natural than that, Sunday by Sunday the sermons should become less like those of the Calvanistic divines, that the doctrine of the Trinity should have been less and less in the course of years, preachers and hearers should by insensible degrees have become first Arians, then, perhaps, Socin-

I would have A. B. note in Lord Macaulay's speech, (I have not space to give the quotation) the friendship of the Church of England to the Presbyterians, and I would ask him also to remember the sincere acknowledgements, as contained in a former letter, of Dr. Chalmers to Anglican champions, when the Unitarians were forcing the battle to the very gates against Presby. teria nism. Nothing but the exulting taunts and repeated challenges of A. B. could FORCE me to refer to these facts of history In the light of history, perhaps, A. B. wil now recognize what would "prove a great

blessing to the Presbyterian body." It has become wonderfully fashionable among a certain class of people to ridicule the idea of ministertal succession in the Christian Church!! With infinite derision we were treated last week to an old musty magazine article in which the writer's bril liant immagination was playing on the surface of a subject to which he had not given real thought-A. B's rashness will rebound on himself-His own famous Westminister assembly of divines, in a work published under their auspices entitled, "The divine right of the ministry of England " contradicts all the frothy conjectures of the article in these words : "The receiving of our or dination from Christ and His Apostles and the primitive Churches, and all along through the apostate Church of Rome, is so far from nullifying our ministry, or disparaging of it, that it is a great strengthening of it, when it shall appear to all the world, that our ministry is derived to us from Christ, and His Apostles, by succession of a ministry, continued in the Church for 1600 years, and that we have a lineal succession from the Apostles." These men felt deeply, as you will realize in this quotation, the very great importance of the doctrine. THEY ASSERT THAT THERE HAS BEEN A THAT IS THE POINT I WISH TO MAKE BY THE QUOTATION. The Anglican Church who feels no shame for sin cannot re- come to this point in the discussion. they were a frenzied, froward and un- asserts in the preface to her ordinal: "It evident unto all men diligently reading the feeling of reverence cannot worsihp. But we are never tired of insistare stubborn things. What great and
the Church, "out of envy and strife"
these orders of Ministers in Christ's Church;
Eishops, Priests and Deacons."
This is
the undoubted teaching of the Anglican ment cannot receive Holy Orders in the he writes,—"It is good for example, Faith? What fruits have the new gar and familiar and yet mysterious Hooker what they think and believe about Church. I shall ask Chillingsworth and this question in another letter and enquire

Yours faithfully. READER.

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D. Campbell, Durham, Ont.



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A Sad Drownin

A very sad occurrence took here on Sunday afternoon last it drowning of two brothers, John George Gregson, young English twenty-two to twenty-five year treacherous portion of the river, in rear of the Agricultural Grou receiving its name from the fact a man named Moffat was drown the same place about 45 years Thirty-eight years ago last 24 May, according to our informa two others, Lachlan McKinnon b er of Mr. Allan McKinnon, of and a young man no Knowles, were upset from a boat lost their lives by drowning.

Bros. may be briefly told as foll A number of young men and we are informed, were in swim and bathing Sunday afternoon, lookers and taking no part in neither of the two could swim, the some again say that one of t said he could swim a little.

The exact way in which the dr ing occurred will always rema mystery, as there was no one ent, and nothing was known Sunday evening when the two were discovered on the bank. supposed that after the crowd the two boys undressed for a and not knowing the treacherous ture of the river at this point dro suddenly into one of the deep h which go down almost perpendic ly a distance of over twenty One of them it is also thought have gone beyond his depth v the other attempted to save him both sank to the bottom. opinions and ideas are advanced everything is mere conjecture.

About seven o'clock Sunday

ing the news of a suspected drow accident became general, and it only a short time till the river b were lined with spectators at number of the better swimmers diving for the bodies the search continued; all day day a fruitless effort was in Monday night brought no bette sult. About half past eleven day the body of Jack, the young the two, was brought to the sa and taken ashore. There was I certainty that search was made in the right place, and de the whole afternoon the search again continued. The Fire El was brought over and a heavy st forced into the river, but appar without result until about six of the second body was secured.

Undertakers Kress and Len took charge of the bodies, and e preparation was made to give th good decent burial. There w deep feeling of sympathy on all and though their nearest and de relatives were thousands of away, we can give them this a ance that nothing was negle One of them worked on the Ce plant for a short time, and the here gave expression to their pathy by floral tributes. The contributors were R. Benderdor L. McAlvay, and W. Butche Chicago; G. W. Dodds, of Jac lichigan; J. Gilmour, of Louis y.; and E. J. French, of und. Handsome floral cont as were also made by Mrs. lieson, Mrs. Kelly, Mrs. H er, Mrs Hugh McDonald

> the funeral, which took Revs. Ryan, Farquha or and Smith took part is