August 7th, Etc.

DEAR SIR,-It is quite manifest that A. B. felt the application of his own whips, which I used on him in my letter of July 10th. His wincing under the severe castigation administered to him, is both "conscious and manifest" to use the words of his very careful writer. But he consoles himself, as a whipped boy sometimes does, by calling the one who administers the unwelcome pnnishment, bad, or unpleasant names. It would be "a dip into the vulgar tongue" for him to sav I was without " Religious feeling." As a philosopher he would not use the phrase though Hume and other unquestioned writers of good English did. They were only secular writers you know As a Presbyterian he is very much afraid of the word "feeling" used in connection with religion. In his letter he made the distinct insinuation that the expression "Religious feeling" was vulgar, but when confronted with the proof that it was good English, having been used by the best writers, he tries to creep out of his hole by saying, I objected to the use of "Religious feeling" on exactly the same grounds, that is, that it is not used in Scripture. But is any expression not found in the Scriptures getting out of one mistake he falls learn not to make the Prayer-Book his joke-book-He seems to be convinced from the severe handling some of his statements received that need "a change of heart." But I suppose he is quite recovered from his soreness by this time so I shall make no further reference to the column of pouting abuse with which he begins his letter.

his dictionaries, and supplias us with very interesting information indeed. With great care he elaborates what the word change means, or may mean. It may seem unkind to destroy in a few minutes what he may have spent hours, or even days in so carefully working out. However, let me first take his illustrations. He asks with evident delight "What does Reader do when he changes his clothes?" Why! he changes his clothes, of course. But it does not follow that the clothes he puts on are new clothes. They may be old clothes. "The change" does not make them new. If he occasionally puts on new clothes. It does not follow that they are new because of the change. They were new before the change was "A King dismisses his ministers" is another of his illustrations. When the King dismisses one set of change what has no existence. new surely.

For my enlightenment he goes to

A man goes into a store, carries off a new silk umbrella, and leaves an old cotton one in its place-he changes umbrellas, as A. B. would describe it. for he says: " we change a thing by putting another in its place." When the merchant detects the change, he expresses himself with considerable feeling (I don't mean "religious feeling," the expression is vulgar be couse it is not found in the Scripture). Under the circumstances A. B. would interpose at once to console the merchant philosophically by saying, my dear fellow don't get excited, don't you know, you have a new umbrella. The change has made it new. That's point."

anywhere teach what A. B. assumes. uncertain sound.

unto righteousness " "The heart" into One Body; namely, the Church, lime strains of a holy liturgy * "If theologians who love the extern- of Baptism, we are regenerated or her glory, and the noble army of als of religion, more than the real born again, whence it is called by martyrs died for her as the pure core of the Gospels" (Reader would the Apostles the washing of regener- spouse of Christ--all this had now interject the remark here that it is to ation." If Reader were to write such become too great for me to bear." him inexplicable! that the Apostles words as these, the Chronicle would I was informed several years ago and inspired writers, don't seem to require to issue a morning and even- by those who professed to know know anything about this " real core ing edition for a week to contain all whereof they spoke that Liturgical of the Gospel "-Nor does it appear the denunciations which A. B. would services were then regularly conductthat the early Christians discovered pour out on him. "a dip into the vulgar tongue?" In it.) give explanations that do not explain, and befog instead of enlightinto another. In the future let him en, on their own shoulders be the responsibility." To whom does all this solemn warning properly apply? of course it was intended for Reader. I do not suppose the Bishop of Huron was in his mind when he wrote it But if it applies to Reader at all in this connection, it must, for a stronger reason, apply to the Bishop also, because while Reader asserted that the phrase "change of heart" is not found in the Scriptures, the Bishop makes the same statement, and goes much further, strongly and vigorous ly asserting that the phrase is also "thoroughly unscriptural, etc." It

> ard, of any Church in Christendom, for more than 1500 years. mentary to me and warns me against lieve that "the children of believing Dr. Fleming states the objections the exercise of my "metaphysical" parents are born within the Church." to extempore prayers as follows: powers, Dear me! "But he does Such a statement leads to Pelagian- "Extempore prayer, pure and simple, me grand!" After this undeserved ism. The Toronto Professor is ex- unless by a rarely gifted person, incompliment I surely cannot find it in ercising a bad influence on A. B's spired by the Holy Spirit, is apt to my heart to hit him hard. But to theology. By the way A, B, recently abound in crude unpremeditated proceed he says: "Reader instead betrayed a new interest in his friend, thoughts, and imperfect utterances." of metaphysically refining the mean- the Professor-" A friend in need is If, as is doubtless frequently the case, ing out of existence, had better di- a friend indeed." But to return. prayer is carefully prepared during rect his energies to secure such a Dr. Bushnell says: "We hold that the week, it then ceases to be extemchange for himself, and then to con- Baptized children are members of pore, and "from his place in the puivince others, of its absolute necessity the Church. * * * There is no pit the minister recites the thoughts to eternal salvation."

is of some significence that A. B's.

phrase, does not appear in any stand-

ministers, they cease to exist, as strongly worded homily is that he is well as after sin has hardened the written "and placed in the hands of ministers. So he cannot be said to too free in passing judgment on my sensibility, and bronzied the soul in every person in the congregation in He condition before God. Assuming the guilt "-I need only remind you of order that all might join the officiatcalls another set of ministers. That office of a judge is a tremendous re- Wesley's words on this point. If ing minister in the common petition is, he creates or makes them minis- sponsibility! It is something which | children are made members of the addressed to the Great Author of our ters. He does not change the one God does not permit. It is an office Church by baptism, then, surely un- being." Very rertinent is the folset into the other. Let us now ex- for which he has no qualification. It baptized children are not members of lowing question: "If we feel called amine his old boots illustration .- | does not say much for his "religious | the Church, and cannot be said to be upon to petition Parliament, are we The old boots can never be changed feeling." It certainly does not prove born within her. It seems that A. not extremely careful to have our into new boots. If A. B. can change him to be a person of fine feeling. B, does not know how he gets into wants expressed in well chosen old boots into new boots he will soon And as to my prospects when stand- the Presbyterirn Church-Of course words? If a Royal Prince, a Govermake his fortune. He will have a ing before the Great White Throne, he was baptized in infancy, but he nor General, or other high personage Raymond and New Williams veritable "corner" on boots. What they will be better as a humble, sin- does not seem to have realized the comes amongst us whom we wish to does his illustration of a change of cere member of the Body which value of his inheritance by adoption. address, what course do we follow? residence amount to? It does not Christ founded. than they would be. He certainly did not become a mem- Is it not customary, to introduce a make the residence a new house. if I had rejected the organization He ber of the Presbyterian Church at his capable personage, or a committee of The change does not make the man founded, and tried to get to Heaven birth when he first saw the light of persons to draw up with care and dein my own way. I am perfectly sat- day-He was not born a Presbyterian. liberation the address in fitting isified that the old Ark of Salvation He may not die one. which has come safely through many It is a sufficient reply to A. B's wintry seas, and the storme of ages, fling at the Church and Churchmen, and which He intends to last to the in which he indulges even before the end of time, is infinitely safer than Great White Throne, to say that the any of the new boats, modern in their good Churchman must be a good construction, and gaudily decked out Christian. Indeed he must be from to attract the popular eye. In ac- the very nature of the question-the cordance with his old promise the best Christian. Captain is, and will always remain in Those "simple honest folk" among the old Boat. If He should seem to Presbyterians who feel the need of a some to have forsaken Her, we do Scriptural Liturgical service have my Fleming, that in extempore prayer, Garafraxa Street, - Durham, Ont not harbor such an unworthy thought most heartfelt sympathy. I lately the officiating minister addresses the of Him. He is not unequal to Her came across the following remarkable Deity in words which up to the momsafety, and our Salvation. It is in- passage in the writings of a Scotch ent they were uttered are unknown finitely safer to stay in the old Boat. Presbyterian minister: "It must be to any single occupant of the pews.

My second remark is that the metthe point! The merchant would be aphysical refining is not the work of is hopelessly in the hands of the of- prayers cannot be called in any corliable to reply, "Hang your twisting Churchmen, but of modern Presbyof dictionaries and philosophy. You terians and others. The Church has The congregation's sole security lies tion. "It would be as correct to can't bamboozle me. I don't see your not adopted into her standards the novel technical ties of modern phil-A. B. seems to have felt quite sat- osophy. I assert that the Church isfied that he had accomplished his does hold to all the great practical difficult task when he very innocent- doctrines and truths of the Gospel ly put the question thus: "A new | though untrammeled by metaphysical heart instead of an old heart, is a theories. The doctrine of a sincere change of heart." But this is not repentance of all sin-the doctrine of stating the question properly. He a true and living faith in Jesus Christ has to prove that the change makes as the only meritorious cause of parthe old heart a new heart. God don for sin; the doctrine of a renovpromises in the Scripture to give us ation of the soul, by the Holy Spirit a new heart, but he never promises the doctrine of a rew and holy life, to change the old heart. A. B. as- according to the commandments and sumes what he has not proved name. ordinances of God; these practical ly: that God changes the natural truths are everywhere set forth in heart into a good heart. Bishop Bald- the Church's standards, and speak win asserts that God's Word does not out in all her living voices with no

A. B's words "instead of" do not My third remark is, that the clause worship, the reverent. and sensitive singing any more than the joyful exmean "changed from," or "changed is too sweeping in its extent. He soul is saved this source of exquisite ultation of "All Hail the Power of into." "A new heart" changed from tells us that "a change of heart must pain. The worshipper is sure that Jesus Name." St. Paul places the or made out of, an old heart, is es- take place in every soul that is to be the words spoken to God will be the two acts of worship-prayer and sentially different in meaning, from saved," and that it is "absolutely choicest and the best-words grave praise-on the same plane. "I will a new heart, instead of, an old heart. necessary to eternal salvation." and reverent, and solemn --- words pray with the Spirit, and I will pray A lady is not satisfied with her old What about infants? Can they ex- stately and musical and beautiful- with the understanding also!" If we dress. She has it "done over," to perience this change of heart? Well, words that to him who knows their have set forms of Sacred verse in use the popular phrase. The dress is if they cannot, how can they be sav- history, come down to us through Psalms, paraphrases, and hymns, changed, but it is not a new dress - ed? A. B. positively asserts that many long and eventful centuries, why should we not have set forms of "Create in me a clean heart, O God." it is absolutely necessary in every charged with a thousand memories, Prayer? "It would seem to be a is the prayer of David in the 51st soul that is to be saved. That must of saint, and martyr, and missionary, calm common sense conclusion that Psalm. The Church teaches us to include the infant. But it cannot ap- and struggle for right and truth. a book of prayers is required for the pray scripturally; "Create and make ply to every soul, if infants are to be And as life goes on do not the old Public Worship of God in the Presin us new and contrite hearts, etc." excluded. In one of his former let- prayers grow dearer, do they not byterian Church of Canada." That is, the new heart is the creation ters he tells us, "the children of be- more and more as it were, exhale Dr. Fleming concludes with an apof God. It is also God's gift: "A lieving parents are born within the the subtile and delicious fragrance of peal. "I ask that the men and wonew heart also will I give you." A. Church, and hence do not need the hallowed associations. They have men who gather together for Divine B. quotes Dr. Bushnell to disprove the converting-the turning from the been with us in joy and sorrow; they Service in Presbyterian public asthe Bishop of Huron's statement that world-necessary to those born with- have helped to make us what we are. semblies be permitted to take part in the phrase "a change of heart" is out the Church." This is a most re- -- they are almost a part of ourselves. the public worship of God to a great-. thoroughly unscriptural." But A. | markable statement for a champion | For a man in middle or advanced life, | er extent than at present."

the Apostles give? Did they use A.

B's. "real-core-of the Gosples" re-

ply? Ye must have a change of heart. No! We never heard of such a reply-They always exhorted men to repent, believe, etc. Now is not A. B. satisfied with the Apostles' replies? Why does he want to add or substitute his "real-core-of the Gospels?" Why does he want to read into the Gospel" a phrase which the apostles never used—a phrase not found in any of the Apostolical in fact, in any part of the Christian Church for so many ages? Then A. B. becomes somewhat compli- Baptism, etc." Calvin did not bereason why a principle of Divine life and words already rehearsed in My first remark on this very may not be imparted in infancy, as private." They might as well be

journ in a country place in Scotland, hearers." where he had been doomed to listen ordinary unlettered people."

"Hence" says the quotation, so Calvin and Wesley whose teaching I prayer, would be like tearing the old to the principles of Prayer Book Readers's Reply to A. B.'s Letter of much is said about a change of heart give below will correct him-Calvin peasant from the village where he Worship? The remarkable Presbymuch is said about a change of heart give below will correct him carving peached to the graph of point we dispute. We say, it is not are saved, must first be regenerate. among strangers. And we can im- piled by the devout and scholarly Dr. a fact, that neither in the Gospels. For they have a corrupt nature from agine such a one coming back to the Shields, who has since become a nor in any other part of the Scrip- their mother's womb, they must be beloved old prayers, after, perhaps, Churchman, the earnest efforts of tures does the phrase, or the thing, purged of it before entering God's years of enforced exile; how his Drs. Hopkins and Hitchcock also April 1. occur. And the quotation ends with: Kingdom, where nothing entereth pol. heart would beat and his face flush among the Presbyterians, and other "a man's love is the same as a man's luted or defiled." Infants, Calvin with joy; it would be like the re- like minded men in other denominaheart." Now how shall we test this contends: "must be capable of re- newing of youth, like stepping from tions, are a few among the many inconclusion? By the dictionaries, or generation, though they are not cap- a day in January to a day in June! dications that the prejudice against by the Scripture? Let us enquire, able of faith; else they could not re- Compare this frame of mind with Liturgical worship is rapidly dying "what saith the Scripture? "Thou ceive purgation from inward corrup- that of a leading Presbyterian divine away-There has been a sudden wakshalt love the Lord thy God, with all tion." Again, "For God regenerating on the eve of his entrance into the ing up to the fact that hymns, which Browne. The house contains 12 rooms thine heart, etc. Love is the act of us in Baptism grafts us into the English Church and how marked is are for the most part nothing but coveniently situated, and quite new. Will thine heart, etc. Love is the act of us in Daptism graits us into the English Church and now marked is are for the most part in the make an excellent boarding house. For the heart not the heart, in this pass- fellowship of His Church, and makes the contrast! His own words will rhythmetical prayers, are as distinct- particulars apply to age. The heart is the organ, or in- us His Children by adoption. John best describe it: "To be losing my ly liturgical, as the Litany or the strument by which the act is to be Wesley in his treatise on Baptism time and patience and to be injuring Psalter; and if it be right to sing July 10th, 1901. performed. I don't see how love can says: "By Baptism we are admitted my devotional taste and temper with liturgical prayers in verse. it can be made to mean the heart itself in into the Church and consequently are the "gifts" of the trethern in a hardly be wrong to say, or sing them this passage-Let us take another: made members of Christ its Head; stupid prayer meeting, when I might in prose. "For with the heart man believeth for by one Spirit we are all Baptized be wafted toward heaven in the submeans the organ or instrument-be- the Body of Christ." And again he when by a single step I might enter lieving is the act of that organ or in- says: "In the ordinary way there the larger liberty of a Church which strument. It is quite needless to is no other means of entering into breathes, and believes, and prays, multiply examples, so we pass on. the Church, or into Heaven, By and praises, as she did when Iren-After a few observations A. B. adds: water, then, as a means, the water aeus, Ignatius, and Polycarp beheld

> ed in Queen's University Kingston. When men intensely anxious to be Those services were not "conducted saved asked the Apostles, what shall by ordinary, unlettered people." The we do to be saved? What reply did professors and students were among the most intelligent members of the Mar. 23, 99. y Presbyterian Church in Canada The distinguished Chancellor of this University, Dr. Fleming in an address to the theological alumni undertook "to consider the merits of each system and ascertain on which side the weight of advantage proponderates,' that is of an extempore or liturgical service. After an able and exhaustive address he came to this conclusion; "It would seem to be a calm common sense conclusion that a book Fathers, early Christian writers, or of prayer is required for the Public Worship of God in the Presbyterian Church in Canada." This is the again he confounds "a change of proof A. B. required me to furnish heart" with regeneration. Calvin namely, that a liturgical services says: "God by regenerating us in would be of benefit to the Presbyter-

terms? If we are so careful in thus arranging our words so that they shall not be wanting in order, propriety and respect, how much more OUR BUGGIES AND WAGGONS July 2nd .- 6. needful is it when a body of Chris- are bought for cash in carload lots, tian people approach the infinite and our prices are away down. Call Deity that they should present their and see our goods before purchasing. deepest thoughts in words fitly chosen, and not leave all to the im-

rulse of the moment." It is again well objected by Dr. admitted that a Scottish congregation | The people are simply listners, the ficiating minister for its worship, rect sense the prayer of the congregain the good sense, good taste, and call the sermon, the sermon of the devout feeling of the minister. If congregation." "Joint prayer which he be a fool, he can make the entire amongst all denominations of Chris- Pumps of all Kinds. service as foolish as himself. Col- tians is the declared design of coming ridge once remarked 'that he never together, is prayer in which all join. felt the sublimity and sweetness of and not that which one alone in the the Anglican Liturgy, as on return- congregation conceives and delivers, ing to his parish Church from a so. and of which the rest are merely

When we turn to another part of a few Sundays to the extempore ef- the Service the Service of Praise, we SHOP open every afternoon. fusions of a Scotch minister.' " A. find a recognition of set forms of B. will acknowledge that this exper- words, The earnestness, the feeling, ience did not occur in "districts and and devotion with which a hymn is unsettled communities, in which sung, is not diminished but increased there was no settled pastor-districts by familiarity. The pathos and in which services are conducted by pleading of such hymns as "Rock of Ages," and "Jesus Lover of My Entering the Anglican Church for Soul," is not diminished by frequent

B. does not give us the data on which of his Church to make-It is contrary who has any sense or appreciation of May we not thank God that Engauthority bases his judgment. to Scripture, to our experience, and their beauties to be left to the mercy lish speaking Christians of every

THAT RELIGIOUS DISCUSSION. The omission may have a significence. to the teaching of his own Church— and crudities of public extempore name are more and more coming back Yours truly.

READER.

BEG LEAVE TO INFORM MY CUS TOMERS and the public in general that am prepared to furnish

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> ARCHIBALD DAVIDSON. Clerk Division Court,

That is sure to please can Jan. 20th. lyr-pd. Durham, Ont.

Farm for Sale.

TO EING LOT 9, CON. 14, GLEN. D elg, containing 100 acres-90 acres cleared and in first class state of culti vation, well fenced, well watered, with good frame dwelling and good out build ings. Frame barn 54x64 on stone found ation, another frame barn 25x50. Good bearing orchard of nearly 100 trees, will be old reasonable and on easy terms. For particulars apply to the owner,

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DEING LOT 53, CON. 3, SOUTH Tools and Harvesting Machines. | Durham Road, Township of Glenelg. 50 acres under good cultivation. There is well and pump, small orchard. Convenient to school, church and post offices. For

> MRS. MARY MCNULTY or to D. McCormick.

JOHN MCARTHUR.

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Farm For Sale. BARGAIN ON EASY TERMS OF payment, Lots 24 and 25, 13 conces-

sion, Bentick, Grey County, half a mile from school, a mile and a quarter from church and post office and a mile from sawmill. 145 acres cleared, 100 acres in good state of cultivation remainder pasture land, 50 acres good hardwood bush and 5 acres cedar, 2 orchards, trees in full bearing. There is a bank barn on stone foundation 70x45, a brick vaneered house, 2 wells of property and one never-failing spring in rear. Well fenced. For further particulars apply to

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CTRAYED TO THE PREMISES OF the Undersigned, Lot 6. Concession 2, Egremont, on or about the 4th day of July 1902, one Bay Horse apparently seven of eight years of age. The Owner may have same by proying property and paying ex-

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July 29th '02.

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August 2-tf. Durham

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Cor. Michigan Ave. and Shelby Street.

to the public; and for a work of the Department in spect was informational an

THE FRUIT MARKS

After the Parliament of

passed the Fruit Marks Act

the Minister of Agriculture

that every opportunity shot

forded the fruit growers and

of the Dominion to meet its

ments and to fulfil their ob

Operates.

tional. This year some ame were made to the Act as passed, and to-day the Act provisions is "as plain a staff." and every clause of nle that "he who runs ma No farmer, or fruit grower. who is honest in his endeau straightforward in his trad fear any of its clauses. The being enforced, and the i appointed to execute its requ have been instructed to duty. They are the servar crown; Parliament has pronounced its judgement false and fraudulent pac marking of fruit consignme these men have been selected out the regulations place statute book for the purpo.

generally in Great Britain where, that the fruit is marked and honestly packe The principle sections of

tecting honest traders from

pled dealers, and of prese

violate the fair commercia

Canada from unscrupulous

In other words, the Act wi

to the public of the Dominio

commission agents and t

Section 4. Every person himself or through the age other person, packs fruit i package, intended for sa cause the package to be ma plain and indelible manner is taken from the premises is packed, -

(a) with the initials of his names, and his full surnan dress: (b) with the name of the

varieties; and

(c) with a designation of of fruit, which shall inclu the following six marks: f the first quality, No. 1, or fruit of the second quality, XX : and for fruit of the th ty, No. 3, or X; but the may be accompanied by designation of grade, prov designation is not inconsis or marked more conspicuo the one of the said six ma

is used on the said package Section 7. No person sh offer, expose or have in his for sale, unless such p

marked as required by the cading section. Section 6. No person sh offer, expose or have in his for sale, any fruit packed i package, upon which p marked any designation wh sents such fruit as of No. finest, best or extra goo unless such fruit consist grown specimens of one sound, of nearly uniform si

cent, free from scab, wo bruises and other defects perly packed, Section 7. No person sh offer, expose or have in his for sale, any fruit pack package in which the faced surface gives a false repl of the contents of such pa it shall be considered a fa sentation when more than cent of such fruit is su

smaller in size than, or

grade to, or different in va

the faced or shown surfa

colour for the variety,

shape, and not less than t

package. Explanations of its appli be taken thus. On packa or marked contrary to the of the Act, Inspectors notifying the packer by le egram, place the words packed" or "falsely mark fine of \$40 may be impose ally removing the Inspect

It will be noticed that o packages" need be marked package is defined to be a rel, the contents of which seen or inspected when s ed. Baskets, berry crate boxes even, with veneer not considered "closed and therefore do not req ing. Cranberries and all are not subject to the pr the Act.

Merchants are held rest the fruit they offer for sa in their possession for sa criginal wrongdoer, if for every case be prosecuted.

The penalty for a viola law with reference to p marking is not less than cents and not more than per package ; for removing tor's brand, forty dolla structing an inspector & The fines are divided equa the informant and the cre

Inspectors are given ! under the Act to enter p the purpose of making s tion and to detain shipme for the same purpose. however, is amply prote stipulation that immed must be given by the I the packer when fruit, mes is at the risk of th randed or detained, and