Reply to Reader's Letter of Aug. 28

minuteness, and rehashed for centuries and will probably again be brought into requisition as long and as often as men want to justify a practice which tends to "ease and sloth," but for which

In his letter of Aug. 21st, Reader

broadly hints that A. B. has been consulting the "Toronto Professor and securing his assistance in the preparation of these letters. Let me assure Reader that he is entirely mistaken in his surmise. Up to this point, A. B. has not found it necessary to use any authority other than that Reader, he would not hesitate to do so were it necessary. But Reader's letters have been so "dead easy": their errors, their absurdities, their sophistries have been so manifestly on the surface that, far from being an honor, it were almost an indignity for any one pretending any literary ability or historical knowledge to notice them at all. No. Reader will have to go deeper, he must get beyoud the "frothy conjectures" of it will be necessary to call in the aid of that profound learning to which Buckle in his famous Hist. of Civilization, Vol. I p. 613, refers in these eloquent words: "The most profound thinkers have been on the Calvinistic side; and it is interesting to observe that this superiority of thought on the part of the Calvinists existed from the beginning "

warrant.

At the outset of the discussion on Liturgies, it is important to bear in mind what is the real question at issue. Reader has endeavored, wilfully or ignorantly to mistify it by confusing things which are essentially different and to which the same arguments will not apply. I shall try to state clearly for what Presbyterians contend. They do not assert the absolute unlawfulness of all forms. But they believe that their habitual use is attended with so many serious disadvantages, as to render free or unrestricted prayer an infinitely better mode of public devotion. They also object to prescribed prayers on the very ground that they are prescribed. They hold that no man, or body of men, no king, no convocation, no parliament has a right to frame the petitions and confessions of Christian people and to proclaim that in the exact words which they have decreed, and in them alone, are they to worship their Maker. They ask, as they have a right to ask, whence did any man or church get this authority and who gave this authority? Reader in several of his letters has prosed considerably on the Forms of the Book of Common Prayer but he has not once attempted to explain how the Church or parliament acquired the right to bind down these particular forms on the consciences of God's freemen. A vindication of the imposition of these set forms by human authority would be much more to the point.

In order therefore to have the real necessary to clear away some of the it. Anything connected with the it. He further exhorts them "to and to Bishop Patrick's observations private worship must therefore nec- seek out fit and able preachers "so thereon. The Song of Moses was

A. B. ON LITURGICAL WORSHIP. Reader and myself, and therefore no I was not far wrong when I said that with the Scape-goat (Lev. 16: 21) re-

(though he was not limited) he would God. They were given by inspira- these omissions he argues that we tended it should be so taken. Reader and very much more of the pressely designed by God to be sung, part of the institutions, instructions the Lord, let the Glory of His King

there is absolutely no Scriptural

world-wide difference.

must be removed before the question mitting to writing full directions as The next passage from Num. 6: Jews in their ordinary public wor- price and further particulars apply to is fairly before us. It is this. In to the manner in which Public Wor- 22-6, contains the form of benediction ship, and therefore they make noththe Established Church of England, ship should be conducted—the things which the priest was commanded by ing to his Argument. Truly the it must be remembered that the for example that Paul was to "set God to pronounce over His people cause of Liturgies is lamentably Book of Common Prayer is part of the in order" when he visited the Israel. But what has this to do with weak when recourse is had to such Act of Uniformity of 1662 and there- churches. (I Cor. 11: 38). If an the question? Reader must know passages as these in their support. fore it is unlawful for any clergyman Apostle had written out such rules that Presbyterians regularly use a to vary as much as one word from and directions, there can be no doubt Scriptural form of benediction in its prescribed forms—" without di- that they would be regarded as Scrip- their public worship. Can he fail to dip into the Lethean waters of Mcthe "popular furnishing treatises" minishing in regard of preaching, or the popular furnishing treatises minishing in regard of preaching, or the popular furnishing treatises which is benediction to be used over Appointing Kechnie's Melancholy Mill-pond, I in any other respect, or adding any- phatic any declarations he might a benediction to be used over Ancient thing in the matter or form thereof" make that they were not binding on Israel will never warrant a body of (Canon 14). If a Clergyman does so the church in other ages and places. fallible men now in prescribing all he violates the law and moreover If therefore the Holy Ghost prohib- the prayers of the Christian Church violates his Declaration of Office ited the Apostles from writing out and in determining that in these only (Canon 36) to use the forms of the liturgies for the churches, how can and unvaryingly shall her members at Prayer Book and "none other except any man that calls himself a Chris- all times publicly worship God. The so far as shall be ordered by lawful tian attempt to justify their intro- truth is that even the Scripture benauthority." No quibbling can evade duction into and continued use in the edictions, dictated and prescribed as this and no sophistry can destroy Church in after ages! The thing is they were by God Himself, are not the Canon law of the Church which incomprehensible to most men who always expressed in the one way. is as binding on the clergy as the look at the question fairly. The In the New Testament they are differ-Statute law itself-(See Judge Hard- Archbishop again says (ibid p. 243), ently worded in different places. wicke in More v. More 2, Atkins "It might seem at first that the And of this latitude, Presbyterians Reps. 158-and Lord Holt in 2 Atkins apostolical precedents were literally avail themselves. But the Anglican 605). Now, while a church or body binding on all ages; but this cannot prayers are fixed-in sentiment and of Christians might allow themselves have been intended; and for this phraseology alike changeless and unto agree on set forms of prayer, and reason, that the greater portion of the altering. In no point of view therethus use a liturgy, that would be a mitted to us, not on apostolical auth- obtained from the forms of benedic. digestion and sound sleep; it will There are about 11 acres cleared and suntable feed and energize the enfeebled or- ble for running machinery on. The balcompelled to read prescribed prayers ority, but on the authority of the un- tion recorded in Scripture. imposed by parliament or by any ex- inspired church: which has handed ternal human authority whatsoever. them down with an uncertain mixternal human authority whatsoever. them down with an uncertain mixternal human authority whatsoever. them down with an uncertain mixternal human authority whatsoever. The of its own appointments."

Reader's letter referring to the vigor, strength and ambition, and ley and ten miles from Durham. This farm will be sold during the next 60 days, and at land this state of affairs must con- land their origin in this "uncertain the number of the number o tinue while the church remains a had their origin in this "uncertain the purpose. They were not intend- it's the best tonic made. Price 50c. national or state church. The only mixture " of the appointments of the ed to be used in the public devotions per box, or 6 boxes for \$2.50. at Oct. 2nd. -2m. cure is disestablishment and possibly early church after it had fallen into of the Church, as any one who reads Druggists, or N. C. Polson & Co., disendowment and to that end all the corruption and error. To this a them over will at once perceive. Kingston, Ont. of that exerted by the privileged byterian) bears witness in the follow-

clergy are evidently hastening. Then the church would be free from parliating of prayer were not imposed in public worship until fleshimposed in public worship not however be thought that even had, to a lamentable degree, lost 'the then the extreme rigidity of this law spirit of grace and supplications, is fully relaxed. It is only about 30 and her ministers ceased to be willyears since a sentence of suspension | ing to pray extempore." and subsequently of degradation was I shall now examine Reader's argupassed by an ecclesiastical court in ments seriatim to see what is in lawfulness, and the beauty and the Charles E. Cheney of Chicago, for "Song of Miriam" after the passage the omission of the word "regener- of the Red Sea. From what I have ate" in the baptismal office.

In this connection, it is worth noticing that though the Continental and Scottish Reformed Churches had prayers imposed by authority. It liturgies, the Ministers were free to use them or not at their pleasure. No Minister was bound to adhere to them. "There was this important ing it does not come under set forms difference" says McCrie, "between the two: in the English othe Minister point at issue properly before us it is is restricted to the repetition of the er probably expected that this would very words of the prayers-in the confusions into which Reader has Scottish (first used by the English fallen in his letter. First it may be Church at Geneva, and called the a liturgy, hence the argument fails in noticed that the question is altogeth- Book of Common Order), he is left at its purpose. As to what Keble says, distinct from the public, as liberty to vary from them, and sub-Christian poorle Books line of stitute prayers of his own in their Keble was one of the Romanising Christian people. Reader himself room." This can be further verified Oxford Stars already referred to and distinctly states this in opening the from Knox's Liturgy p. 86 Edin. his testimony on any rite or cere-Hole Serietures Seretion the 1611. In these Liturgies, the forms mony of this kind must be taken with Holy Scriptures Sanction the use of were prescribed for use, as Calvin a good deal of "reserve and econ-Liturgies in Public Worship, and distinctly says, "to provide for the omy." Even if this song were rethey sanction no other mode of Pub-ignorance and unskilfulness of some" tained from the Jewish Service—and lie Worship." The truth of this I and "to counteract the levity of that is only "supposed"—it would simply to place the question squarely and corrupt ministers abounded in the Christian Church, much less in before us. I shall be compelled to the church. This implies that when the prayers thereof. The same reshow at the proper time that Reader such an era passed away, the pre- marks will apply to Reader's refer-

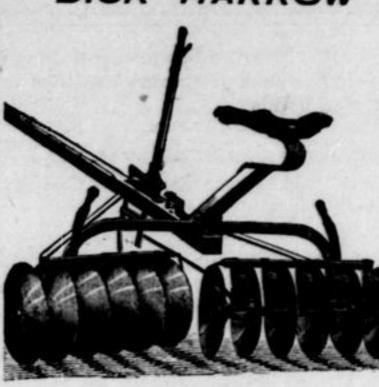
essarily be excluded as totally irrel- that all such helps could be discon- sung not read, hence we could all tinued. It would appear after all join in "with one voice and with one Secondly, it must be remembered that, in the opinion of Calvin. the accord." that there is no difference between greatest theologian of Protestantism, Reader's next paragraph, dealing

There is another confusion that strained by the Holy Spirit from com- his authority.

already said, this argument will have no weight whatever. It makes nothing in favor of precomposed was a "Sacred Song" and since Presbyterians as well as Anglicans believe in set forms of verse for sing. A FULL LINE OF GROCERIES of prayer about which only there can be any dispute or discussion. Readfavor a liturgy, but Presbyterians use such singing and yet do not use deny and its incorrectness I hope fully others" That is, he thought them give no sanction to introduce it as a to establish But here I introduce it advisable at that time when ignorant fixed piece in the public service of more than once conveniently forgets such an era passed away, the pie-

room for discussion on the question liturgies were for "simple houest veals his old tactics of Aug. 14th of Set forms for Praise, or for the folk" in out of the way communities that I got tired of exposing in my singing of the congregation in the without, as yet, the services of a reply. I pass over the substitution DEAR EDITOR, -In my last letter, public worship of God. Both Angli- regular pastor. The settled convic- of "lives" for "sins" in the Sacred I imtimated my intention of discus- cans and Presbyterians agree and be- tions of Capellus (an eminent author- text as an error of inadvertence or of sing the question of Liturgies in the lieve that it is right and proper to ity) Dr. Urwick, Dr. John Owen and the typo., but the concluding part of Public Worship of Christian people have books of Praise-to have set others could also be cited to prove so the sentence must be more seriously and I am pleased that Reader has forms of Psalm, paraphrase or hymn far as their opinion could do so, the considered. First, he says, "the Call and see the Disk Harrows and given me a larger text to work upon. for praise in the Sanctuary. In dis- same point but want of space com- form to be used by the High Priest Steel Rollers made by T. E. Bissell, Had he left me with only the opinions cussing the question of Liturgies, pels me to omit these for the present. was exactly prescribed and the peo- of Elora, Ont. We handle them. of Sir Sanford Fleming and of that therefore, this must be excluded as It may be well also to remember ple fell down upon their faces." etc. other pervert whom he mentioned one upon which there is agreement the extreme importance of the Omis. How does he know? It is not so (Aug. 21), I should have been con- and therefore does not properly enter sion from the Sacred Books of the written here. Beyond the exactness strained to touch the question but into the present discussion. Reader, New Testament, of many things recorded in this verse, the Word lightly. Now, however, I have am- however, would have us infer from which humanly speaking we would written, gives no information. All ple scope and I thank Reader for the Sir Sandford Fleming's address (Aug expect to find there. If Liturgies else is simply conjecture yet Reader opportunity of stating the question 21) that he can see no reason "if we were desirable or would be a benefit boldly declares it as a fact. Will he from the Presbyterian standpoint at have set forms of Sacred verse in to the Christian Church we can hard. say that the Confessions, etc., used some length and with some degree of Psalms, paraphrases and hymns, why ly conceive it possible that all men- by the High Priest were written out should we not have set forms of tion of them should be omitted by and that he read them from a book First, let me compliment Reader prayer" It may be so, but it does the Sacred writers. Archbishop over the head of the Scape-goat? for his calmer consideration of this not follow that even if both Reader Whately distinctly points out (On the Yet he brings this verse as a "proof" question than of some of the others and Sir Sanford can see no reason in Kingdom of Christ p. 93) that the for a liturgy-for stated pre-composdiscussed, and further upon the it, that there is none or that others New Testament does not "supply us ed forms of prayer to be used in Pubplausible case he has been able to cannot. On the contrary, it seems to with a Liturgy for ordinary Public lic Worship. His logical acumen make out of the materials that lay to me that there are few persons of or- Worship, or with forms for adminis. may be imagined. It cannot be dehis hand. FLAUSIBLE I must say it dinary intelligence who, if not biassed tering the Sacrements, or for cenfer- scribed. I wish the honest reader to is, for when carefully examined all by prejudice or swayed by personal ring Holy Orders; nor do they give note too, the quotation which closes its pretensions to validity or stability leaning, cannot easily discern the us any precise directions as to these the paragraph. Following so closely vanish into thin air. Those mater- wide difference between them. It is and other ecclesiastical matters: - upon the heels of a Scripture quotaials from Scripture are confessedly but necessary to reflect that the anything that at all corresponds to a tion one would think it too was scanty, but if Reader had more space Psalms were dictated by the Spirit of Rubric or set of Canons." And from Scripture and doubtless Reader indoubtless have given more from the tion. Is this' the case with the lit- have a "complete moral demonstra- what purpose is it introduced? Is it works of Lightfoot, Prideaux, Hall urgy? Are its prayers given by in- tion that the Apostles and their fol. not to make it appear that the people and Boyd upon the same subject, spiration? Reader will not say they lowers must have been supernatur. had a set form, a liturgy, from which where I find everything adduced by are. Again, the Psalms were ex- ally withheld from recording great they would respond: "Blessed be same specious reasoning set forth in and were sung, in time past, in pub- and regulations which must in point dom be forever." I would ask the order. I had expected if this ques- lic worship. Can Reader plead a of fact have proceeded from them :- searcher after truth to read the tion were discussed at all, that some- similar prescription for his prayers? withheld on purpose that other whole chapter (Lev. 16) or the whole thing new would have been said upon He cannot truthfully do so. There churches, in other Ages and Regions Bible through if he likes and he will it but I am disappointed. It is the is no command of God to read prayers might not be led to consider them. nowhere find any such formula, or same old story that has been repeated in the ordinary public worchip of selves bound to adhere to several sanction of a liturgy in public wor-God's people. Forms of prayer are formularies, customs and rules, that ship in connection with this ceredifferent from forms of singing and were of local and temporary appoint. mony. The act specified was not it is but a misuse of language to con- ment; but might be left to their own public worship at all, it was a special fuse them. Any argument for set discretion in which it seemed best to act or symbolical putting away of sin forms of prayer based on set forms of Divine Wisdom that they should be and as such special instructions were verse for singing, even if these so left." This is an eminently sen. given respecting it. The very fact Psalms are themselves prayers, is sible view of the matter, and coming that these special instructions were utterly without weight and entirely from a most scholarly Anglican Arch. given would go to show that it was untenable. There is all the differ- bishop who was very desirous (as not the ordinary public worship for Built in 6, 8, 9 and 12 foot lengths, old Downy Colts, sired by Freemore. ence in the world between singing other parts of his writings prove) which already full provisions had with many real good improvements. psalms and hymns inspired by God's of obtaining evidences to support the been made. Reader's brilliant im- Full particulars will be given, so Holy Spirit and prescribed by Him use of a Liturgy from the Scriptures, agination has flashed forth this gem for His worship and reading human it should have due weight in expos- (it is a gem though not Scripture) or prayers prescribed by human author- ing the fallacy of Reader's claim, that he has quoted it from some old Jewity, and ordered to be used exclusiv- the Scriptures sanction the use of Lit- ish tale for which there is probably ely in the public worship of God. It urgies in Public Worship and no otler. no more foundation than the ordinary street gossip of a jew roystering. C. SMITH & SONS strikes me that even a child, who has In other words, the Archbishop can. ary street gossip of a few roystering found in books. Not presuming, been properly trained to reverence not conceive the omission of such on the swidence of Pridency binness. the sacred things of God, can see the any other ground than that the on the evidence of Prideaux himself Apostles and their followers were re- and I am sure Reader will not despise

DISK HARROW



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They were not prescribed for the to school, church and post offices. For

And now, Mr. Editor, since I do shall stop here and endeavor to complete my reply to Reader's arguments in favor of liturgies in my next letter. With thanks for space, I am again,

Faithfully Yours ..

The Story of Morning Tiredness Is told by impure blood, poor digestion, sluggish liver and tired nerves. It is a warning of very serious trouble ahead, and should prompt sensible people to take a bracing tonic like Ferrozone, an energetic invigorant and rebuilder. Ferrozone will give you a sharp appetite, promote good north end of the Township of Glenelg. gans, strengthen the nerve and vital ance is hardwood bush and supposed to forces and regulate the heart. Ferr- frame house and cedar post barn on it. The The next two paragraphs of ozone changes that tired feeling into farm is situated about six miles from Berkepassages in Deut. 21:7-8 and 26:1-11, does it quickly. Remember the name, a bargain. For further particulars or

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> GEORGE LAMB. Dafter, Mich

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NY PERSON WISHING TO PUR. do well to take a look at John A. Warren's plan of sub-division of Park Lot number Four, north of Chester street, in the Government Survey, of the Town of Durham. Plan can be seen at the office of J. P. Telford, Durham, or at the office of the under signed. For further particulars apply to

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STOP THAT LEA

In order to pay, farming conducted in the same wa business enterprises. A turn should be received, n the money invested in the and implements, but also or and cares of managemen farmer should by a simple book-keeping, keep a caref his receipts and expenditu to know exactly which of ing operations are yield profit, which are conducte and which are causing him " mark time." A little this sort may reveal to him of little leaks which alm ceptibly drain away the n should reward his labors. days of fierce competition by keeping down the cost tion and preventing all farming can be made Some sources of loss are which will readily suggest

time and energy because the ment is not carried out on a system. A study of an succestful business will success has been largely medothical and systemat doing things, System may too far so as to become chanical, but as a general it may be said that after fixed plan of action has mined on it should be rigi out. As more knowledge or new ideas acquiree, it essary to make changes in but no change should be out due deliberation. should be carefully plant vance and all tools and i gotten ready so that there delay when operations at

Lack of system. One d

leaks on many farms is

Use of Time Tables. A ployed on the farm should defined duties to perform so time may be used to the b tage. A good system pr the feeding of stock at reg each day. When stock a watered at regular hours th accustomed to the regulari ing, and thrive much bet fed at different hours on ceeding day. Care of implements. A

gin.

mon source of loss is for neglect of expensive farm if and tools. These are le the fields where they have subject to all the inclemen weather, which are more than actual use. Small frequently lost, and lar ments rust or rot. There a place on every farm who ments may be kept under none should be left outside in use. A workshop sho provided in connection wit house, so that during rain other slack periods, imple be painted and necessal made. Much time is lost during busy seasons such having and harvest, because some other smal! part has and a trip to blacksmit foundary is necessary to This waste of valuable tim prevented by a little fore examination of the implen it was required for use. cases implements are which the farmer could we

out. Keeping Unnecessary st is another frequent cause a farmer has more horses required to carry on the w farm, he should sell thou not need, if a figure at all can be obtained. The does not yield enough mil to pay a good profit of should be disposed of, an filled by another, -a lew of the scales and Babcock usually furnish some sur

sults in this direction.

Improper Feeding of secure maxium profits it is that stock should be fed it for the object in view should be carefully com -order to secure a proper of albuminoids, and cart or as it is called, a prope ratio. Animals should for early maturity and f be ready for market at at The nearer maturity an af the greater becomes it growth. Again money failing to provide green feeding during summer d cident to this country. many cases are given a they care to eat, - a practi wasteful, but injurious to as well.

Waste of Manure. In settled portions of Canada ation or maintenance of s is already an importan How desirable is it then t manure made on the far saved, and used in the b condition, without loss fr firefunging, etc. Inferior Seed. In m

partial or total failure crop is due to the purchas or inferior grade of s seed is usually badly loreign seeds, so that th comes over-run with w not only replace useful entail a vast amount of rid of. The division of smail or irregular fields vides numerous breeding weeds in the fence corner uncultivated spots.

Neglect of Fence and Another leak which take of the farmer's pocket i seeping fences and build