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Genuine winter weather is not far away, and you want to look your best and be comfortable also. We have a large stock of Furs and are selling them at bargain prices. Buy now as your wife deserves a Fur Coat. Other people have them, so should she.

PRICES ON JACKETS—\$20 to \$50. CAPERINES—\$1.25, \$2, \$3, \$4, \$5 up to \$20.

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ALEX. RUSSELL

CASH OR PRODUCE.

Successor to J. A. HUNTER.

PRICEVILLE.

The annual concert under the auspices of the Artesian Agricultural Society was held in Watson's Hall on the evening of Oct. 15th, Dr. J. G. Hutton, of Durham, in the chair, which he filled with credit to himself and satisfaction to the large and respectable audience which filled the Hall to its utmost capacity. His opening address was brief and to the point, thanking the audience for the honor of presiding over such a large gathering, and congratulating the Society on the success of the show. The program was then opened by our young townsman, Mr. P. F. McArthur, giving that historical Scotch air on the bagpipes, "The Cock of the North," which he played in good style and was greeted with vociferous applause. During the evening he gave several choice selections, all of which were received with great satisfaction and proved him to be a piper of whom we might all feel proud. Pipe music will not die out in this section while we have such artists in the line as Mr. McArthur. Mr. Fax, the inimitable comic artist, was then called on, and as usual captured his audience on the spot. The "Country Fair" was his first number followed by "Calculations," "His four Wives," "Story of a Kiss," "Swinging on the Garden Gate," "It never Worries me," and a "Lovely Dream," &c., &c., were all received with much pleasure, and elicited repeated encores, and unbounded applause. Fax is a name that ensures success to any concert here. Miss Jean Renwick, who is a great favorite here, sang a number of pieces that were new to a Priceville audience. But we think "Will ye no come back again" was her best effort and seemed most appreciated by the audience. Her new numbers, perhaps, may be more satisfactory as musical efforts, but the "Auld Scotch," in which she excels, are the favorites here. Short addresses by Messrs. John Nichol, James Brodie, D. McLean and Commissioner McArthur in their usual congratulatory style. Mr. Patton's recitation of "Tam o' Shanter" and the National Anthem by the Company concluded a pleasant evening's enjoyment. Miss Christie, of Flesherton, ably presided as accompanist. The proceeds, after paying all expenses, added about \$40.00 to the funds of the Society.

the show: Messrs. Thurston of the "Flesherton Advance," Ramage of the "Durham Review," and Irwin of the "Durham Chronicle."

We heard a story a few days ago that shows how some people in trying to trouble their neighbors sometimes get fooled. A certain farmer wishing to show his smartness started threshing before his neighbors got through harvesting. One of them refused to leave his harvest and risk his crop to go to the threshing No. 1. To get even when the machine returned so arranged that when he finished up in the forenoon, instead of giving the men their dinner next to his neighbor, who was sent for the machine, for their dinner thinking he would not be prepared for such a crowd as it is not usual in such cases for the threshers to leave their last stand without getting a meal if anywhere near meal time. The neighbors thought it queer and after talking over it came to the conclusion that No. 1 wanted to save his grub at the expense of his neighbor and that if any slur was intended it was on them. Next time this man wants his neighbors for threshing he may find it rather difficult to get some of them. Getting even does not always pay. Perhaps Mr. Smartman may find it out later.

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CHURCH NOTES.

METHODIST.

The special services conducted by the Monkman brothers are still continued and increasing in interest. You and your friends are invited.

Miss King, of Mt. Forest, delighted her many friends with the solos she rendered in the Methodist church on Monday and Tuesday evenings.

An interesting Convention and young people's Rally will be held in the Methodist church next Tuesday afternoon and evening. The Monkman brothers will assist in the song service on the occasion.

A special service of the Durham Junior League will be held in the Methodist church on Tuesday afternoon at a quarter past four o'clock.

Teacher Wanted.

FOR S. S. NO. 8, BENTINCK, FOR 1903, male or female, stating salary. Applications will be received up to the 10th of November. Address: THOMAS CROSS, Sec.-Treasurer, Oct. 21, 1902. 4pd. LOUISE P. O.

A. B. ON LITURGICAL WORSHIP.

Continued from Page 5.

gregation have one common voice, the voice of him who leads their devotions. The Apostle Paul exhorts the members of the church "with one mind and one mouth to glorify God." Would any one infer that the Christians at Rome, therefore, must have had of necessity a fixed liturgy?

And now let me ask Reader if he really believes that in the many other examples of social prayer recorded in the Acts of the Apostles, the worship was conducted by the aid of "Forms?" After our Lord's ascension, for example, we read that the disciples "all continued with one accord in prayer and supplication." Does this mean that they were exceedingly diligent in reciting over certain pre composed petitions? Again in Acts 1: 24, was the prayer, "Thou Lord, which knowest the hearts of all men, shew," etc., part of a liturgy then existing or was it conceived and uttered at the moment? Again in Acts 12: 5, on the occasion of Peter being cast into prison by the tyrant, it is said that "Prayer was made without ceasing unto God for him," does Reader think that this was by the aid of forms? Does he believe that in this wonderful liturgy that he thinks existed, there were passages to suit all the exigencies of the fearful crisis in which the church was then placed? Is it not supremely ridiculous to take any such unfounded and superficial view? Further, what does Paul mean when he exhorts the members of the church, "to pray always with all prayer and supplication in the Spirit" (Eph. 6: 18)? What do we suppose to be his desire when we find such passages as "that they would strive together with him in their prayers to God for him," does he mean that they were to present constantly one set of words? Lastly, Reader should explain the remarkable passage in I Cor. 14: 13-19:—"Wherefore let him that speaketh in an unknown tongue pray that he may interpret, or, as MacKnight explains it, "so as that some one may interpret his meaning." We may ask how could these teachers pray in a foreign language if the church was tied to certain fixed forms? Or if they prayed over these same forms in a foreign tongue what was the use of their meaning being interpreted? Could not the people know perfectly well what was going on if it were the case that they had their prayer books before them? Indeed, this passage presents insurmountable difficulties to the advocates of liturgies hence they usually leave it severely alone.

Now, with one or two quotations from scholars and authorities I must reluctantly leave the subject without going into the writings of the early Reformers, the practice of the Primitive Church or the advantages of free prayer, for I am persuaded that all are overwhelmingly on the side of free and unrestricted prayer. I have however said sufficient to demolish Reader's so-called arguments root and branch. Many others of his statements would not stand a moment's critical investigation but want of space compels me to pass over them in silence.

One other fact should have great weight in settling this question. It is, that during the bitter persecution of the Christians under Diocletian (A. D. 303) while copies of the Scriptures, were taken from the Christians, no copies of any Prayer-books or Service Books were found. This is confirmed by Bingham (Anglican) iv 187. "In the persecution under Diocletian and his associates, though a strict enquiry was made after the books of Scripture and other things belonging to the Church, which were often delivered up by the Traditores to be burnt, yet we never read of any ritual books, or books of divine service, delivered up among them."

The reason would seem to be as Leburn says, "There are no Liturgies earlier than the fifth century" (iii. 1-17). As to the general effect of book prayers, I make one quotation from Bishop Wilkins whose excellent little book "Gift of Prayer," I commend to Reader;—"For any one to sit down and satisfy himself with this book prayer or some prescript forms, so as to go no further, this were still to remain in his infancy and not to grow up in his new nature; this would be as if a man, who had once need of crutches, were still to use them, and so necessitate himself to a continual impotence."

And now, to the kind reader who has indulgently followed this discussion from the beginning I must reluctantly say adieu. The genial editor of this great Family Paper has in his own gentle fashion called off this game for the present. It is with sincere regret I drop an interesting and deeply absorbing subject. It is my hope, that the discussion has not been so "fruitless" as some may imagine. There are doubtless a few who object to read religious discussions of this kind. These are not always the wisest men and such an attitude is no sign of a great mind or of deep convictions but the reverse. Many of these objectors would dawdle for hours over the latest society scandal, the disgusting details of a murder trial, or the senseless and rapid political discussions so common in these latter days and probably consider themselves rather clever in doing so. It should be remembered that every great reform, political, social, moral, or religious, that has blessed the world, has usually been brought about by discussions that were sometimes long and dreary and sometimes "short, sharp and decis-

Gray? "My hair was falling out and turning gray very fast. But your Hair Vigor stopped the falling and restored the natural color."—Mrs. E. Z. Benomme, Cohoes, N. Y. It's impossible for you not to look old, with the color of seventy years in your hair! Perhaps you are seventy, and you like your gray hair! If not, use Ayer's Hair Vigor. In less than a month your gray hair will have all the dark, rich color of youth. \$1.00 a bottle. All druggists.

If your druggist cannot supply you, send us one dollar and we will express you a bottle. Be sure and give the name of your nearest express office. Address, J. C. AYER CO., Lowell, Mass.

ive." It must be so with men who are a "voice and not merely an echo," when what they conceive to be truth is at stake.

As for the letters of Reader, still unanswered, I may say that though I have occupied scores of inches less space than my opponent and though promised a chance to reply to all Reader's letters (Aug. 21) I bow gracefully to the wisdom of the editor. Another letter may be necessary even at the expense of \$2 a column, to vindicate Calvinism from the attack made upon it by Reader. As for the Apostolic Succession, in the Anglican and Romish sense, my candid opinion is that the whole thing even in the fullest sense claimed by Reader is not worth \$2 or anything, for that matter. It is a mere figment, unsupported by either Scripture or History. Even though it were a fact and not a figment, there is not a word of Scripture to show that it would convey any privilege whatever. There is much in both Scripture and history to show that it is not of light but of darkness. Macaulay has shown as much and Reader has only revealed the weakness of his position by his attempt to refute the learned Historian. Silence would have been golden where so much had to be taken for granted and it would have been wisdom for Reader to remain silent. It is incredible that any logical mind can accept as proof such huge historical assumptions as he has been compelled to accept. Were I to use such twaddle for argument and such illogical inferences for historical facts, as he has used, Reader would justly hold me up to ridicule and censure. A writer in England has written a pamphlet with the long title "The Apostolic Succession a fiction; A Deception and an Impious Popish Imposture, the Church's Weakness and England's Shame," and I refer my readers to it for a brief statement of the other side of the case. If however it is found expedient to refute in these columns, the stale arguments of Sacerdotalists, the tax of \$2 a column will be no bar to such proceeding. It is hardly necessary to repeat that only those who support sacerdotalism place any value upon this fiction of Apostolic Succession for they find it necessary in their efforts to justify their false position of standing between the human soul and God, thus usurping the place of the living Christ who is the only priest of Evangelical Protestantism.

Yours truly, A. B.



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Salada Ceylon Tea in black, green and mixed, in LEAD PACKETS at 25c, 30c and 40c lb.

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ALSO PLEASE TAKE NOTICE that any flour or offal owing on Grist must be taken out of the mill by that date.

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AGENT--DURHAM.

VOL. 36--NO. 1860.

The Ch

Local News It

GATHERED DURING THE PAST WEEK CHRONICLE READERS.

6 Lbs. rice 25c., and 6 lbs. 25c., at Parker's.

You can buy rubbers at lowest prices.

Buy your underwear, gloves and hosiery at H. W. Mockler's.

NEXT Saturday, at The Big 50c. ties will go at 30c. bargains.

FARMERS, see our stock of footwear—it's hard to beat. Mockler.

PEEL'S handmade boots at cost no more than factory made stand double the wear.

WHEN tired of ready-made you want an up-to-date suit coat go to Glass, the draper.

NOTICE—All twine and reams are expected to be sold Saturday, Nov. 1.—John Livingstone.

THE CHRONICLE will be sent new subscriber in Canada, United States for one dollar end of 1903.

DR. GEO. S. BURT will be at Middaugh House on Wed. Nov. 5th, for consultation Ear, Nose and Throat cases.

THE Prospectus of the Natural Gas and Oil Co., Ltd. now ready for distribution. Best testimony is any good, lots of gas and oil in the vic-

Word was received here of the death of Mr. Perrin, killed at Listowel by a kick horse. Some of the brethren I. O. O. F. Lodge here attend funeral.

THE Cement mill proper complete, and any delay in manufacture will be owing to work being unfinished. It will not be long now before this is running full blast.

A MEETING of the S. O. Institute will be held at Patterson's, 2nd Con. G. Thursday, Nov. 6th. Commence at 2 p. m. A program is being prepared.—K. Secretary.

DIED at Regina, N. W. T. on Sunday, October 5th, 1902, R. McLean, eldest son of Neil McLean, aged 10 years. Cotton McLean died Saturday, 11th, 1902, aged 2 years, the fourth child of the late from diptheria within the family. This leaves Mr. and Mrs. without a single child. Mrs. was Miss Jessie Black, (Bunessan, a daughter of the Duncan Black.

PRESBYTERIAN Anniversary in the Presbyterian Church held on Sabbath, Nov. 3rd. Rev. J. McD. Duncan B. Toronto, will preach to one of the ablest young Presbyterian Church and full church will greet him to Durham. On the occasion as part of the services a popular lecture given in the Church by the L. Giggie, of Parkdale, was in all the churches.

REVIVAL services have been on in the Methodist church past three or four weeks, the very last a lively one taken in the meetings. The methods of religious revival meet the approval of all, evident that good has been pleased, and it may be who attended these services after look back to them as place to a higher hope. go to scoff, others out of pity is painfully apparent occasions, and we don't in the opinion that people with such motives are not to the welfare of a relig-

MRS. CHAS. MCARTHUR telegram from Kawanda Monday morning and death of her eldest brother Whitmore, who has been for the past twenty-five last visit to this part of ten years ago. Particularing his death have not received, but it was known here that he was still alive. This is the second received by Mrs. McArthur succession, as a similar about three months ago announcement of the death of brother, Captain James. We regret indeed to chide news.