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CALVINISM.

A. B. Replies to Reader's Attack of September 11th.

DEAR EDITOR.—Now that Reader has finished his letters, I shall very briefly review the last four to which I have as yet made no reply. Being that Reader's opinions are shared by very few scholars in the world to-day because the exposure of many of them has been most complete by members of his own church, and knowing that space in your columns is now a valuable consideration I shall not attempt a refutation of his erroneous assertions one by one. Were the conditions, however, as formerly, I should esteem it a pleasure to show how foundationless is the imposing edifice which he has with so much labor and travail built up, and how flimsy the materials of which he builds.

Let me go back to his letter of September 11th in which I find three subjects that call for reply. First, is his attack on Calvinism and on the Standards of the Presbyterian Church.—He gives the "awful fatalism" of the Confession of Faith and other "horrible doctrines" therein contained as the chief obstacles to Christian Unity or "Church Union." It is a pity he did not state this earlier in the controversy instead of hedging around the whole range of Christian Literature for two or three months. It would seem that he took this method of getting an opportunity of proclaiming his views on Vestments, Liturgies, Apostolical Succession, The Episcopate, etc., questions which are of very little interest and of less importance to the mass of educated people to-day.

And this is Reader's contribution to the great question of Church Union! What a miserable fiasco it turns out to be! How little of the Spirit of real unity does he possess! His idea of Union is that of the lion and the lamb lying down together with the lamb inside the lion. He still thinks his church will be found to be Moses' rod with a divine right to swallow all the rest, as being the rods of mere magicians. Doubtless if the Presbyterians threw their Standards into the fire and accepted the thirty-nine Articles (the "forty stripes save one") and the Prayer Book without questioning any of their "horrible doctrines," he would be abundantly satisfied. This consummation which he so devoutly wishes is yet a great way off. He thinks too that the fatalism of the Confession is responsible for some "89 sects" of Presbyterians which reported at Glasgow in 1896. He still persists in his fondness for this word "sects" which is as poison to him. How he hates the poor Sects of other churches! Not one word however in condemnation of the "hundred sects battling within" his own church as Macaulay aptly phrases it. He forgets that a church itself becomes a sect when it acquiesces in being the church of a social class, or the church of a specific temperament, or the church of a certain intellectual grade or character, or an organization to lay under stress on some one idea to the destruction of the right perspective of Christian teaching." If newspaper reports of the late coronation, or the following sentence by Mr. Richard Heath, an Episcopalian, be true, then, in this view, his own church has already ceased to be a church and become a sect.—Mr. Heath is speaking of the "Superior educative power of the Presbyterians to the Church of England system, as seen in the higher form of manhood and womanhood of the people under its control. The reason is clear: the one is ademicocratic religion, the other the most aristocratic in the world." (American Church History vol. vi. p. 293). Another living English writer has this ominous picture of the condition of the Noble English Church to-day. "She presents a most pitiable and humiliating spectacle of discord, distraction, rebellion and strife. Threats of disruption and separation are heard in every direction; and the day cannot be far distant when, if the church itself is not disestablished, there must be a vast schism, and perhaps a large number of schisms tearing this beautiful fabric into pieces." * * * Among the clergy are Ritualists, Rationalists, Deists, and Infidels; men who deny the inspiration of Holy Scripture, the personality of the Holy Ghost, the future punishment of the wicked, the depravity of human nature, and the existence of the devil; while a vast number of them neither preach nor believe the doctrine of an Atonement for sin by the sacrifice and death of Christ."

After Macaulay but not quoting him the following description of the State within the Church of England will also be interesting:—"Some cried one thing and some another, for the assembly was confused." "Potter and Hall declare Prelacy to be of divine appointment Bishop Stillfleet flatly contradicts them. Hammond insists, that originally there were no Presbyters and that all the bishops mentioned in Scripture were NONA FIDE diocessans. Dodwell teaches that all were Presbyters at first, except a bishop or pope at Jerusalem and that prelacy was not introduced until the second century. "You are all wrong," says Bishop Burnet, "there were at first both bishops and Presbyters, and by presbyters deacons were meant." "Silence," cries the author of Sermons on the Church? "there were three distinct and un-missing orders, bishops, and priests, and deacons." This and much more upon only one point. All other points are similar—Is it not truly a

Babel? And this is the "Unity" promised by Reader to such as share his Communion.—Is it not wonderful that Reader dares to talk about the "three orders in the Ministry" with such confidence when the great teachers of his church hold so many divergent views?

The representatives of 89 bodies of Presbyterians reported to the Alliance were representatives of one church in so many different countries or states—all however holding the same doctrines of faith and of Church Government, all acknowledging the Presbyterian Standards—Schmucker in his "History of all Religions," gives four bodies of Presbyterians, but two of these united since so that now only three will remain. It seems necessary to inform Reader that the Presbyterian Church in Canada, in the United States, in South Africa, in Natal, in France and so on are not Sects of the church but branches of the same great church having such a Unity of Faith and doctrine as the Scriptures enjoin upon the Church of Christ. The fact that so many places were represented proves the Catholic and ecumenical character of Presbyterianism and the numerical vastness of her constituency. Dr. W. P. Breed estimates her adherents at 40 millions. Dr. Moore says The Presbyterian Church is the largest Protestant Church in the world to-day. Rev. E. P. Kerr, D. D., pronounces it "by far the largest Protestant church on the globe." Rev. Moses D. Hoge D. D., L. L. D., said from his pulpit: "The largest Protestant family in the world is the Presbyterian." And it is increasing at a very satisfactory rate.—A recent writer, not too friendly to Presbyterianism states that it is increasing in England far more rapidly than any other church. Another book lately published contains this pregnant paragraph. "While the adherents of other Protestant Communions are more or less massed in single countries, the Lutherans in Germany, the Episcopalians in England, the Methodists and Baptists in the United States, the line of the Presbyterian Church is gone out through all the earth. She thrives this hour in more continents, among a greater number of nations and peoples and languages, than any other evangelical church in the world. As her witnesses in Continental Europe, She has the historic Reformed Churches of Austria, Bohemia, Galicia, Moravia of Hungary, Belgium, France, Germany, of Italy, Greece, the Netherlands, of Russia and Switzerland and Spain. She is rooted and fruitful in Africa, in Australia, in Asia, in Great Britain, in North America, in South America, in the West Indies, in New Zealand, in Malanasia,—the people of this faith and order gird the earth."

Let me now examine very briefly this "awful" Creed that it is so fashionable to malign, that professional story-tellers whose only weapon is caricature set down as producing fanatics, fools or savages. It must be either very good or very bad. Let it be tested by its fruits. And first let me consider the Assembly of Divines which gave it expression in the Confession of Faith and in the two Catechisms.—The Westminster Assembly consisted of 121 divines, 11 lords, 20 commoners from all the counties of England and the Universities of Oxford and Cambridge with 7 commissioners from Scotland." Milton pronounced it a "Select Assembly" "of so much piety and wisdom," "a learned and memorable synod," in which "piety, learning and prudence were housed." Richard Baxter wrote that "the Christian World, since the days of the Apostles had never a Synod of more excellent divines." Philip Schaff, the origin of the Modern World, pronounces the above a "just tribute" and says "Whether we look at the extent or ability of its labors, or its influence upon future generations, it stands first among Protestant Councils." Dean Stanley declares that of all Protestant Confessions the Westminster Confession "exhibits far more depth of theological insight than any other." Dr. Curry, the than any other." Dr. Curry, the late eminent editor of the "Methodist Advocate" of New York calls "the Westminster Confession the ablest, clearest and most comprehensive system of Christian doctrine ever framed—a wonderful monument of the intellectual greatness of its framers." Dr. C. A. Briggs says that "such a band of preaching and praying ministers as gathered in the Westminster Assembly the World had never seen before."

Our doctrinal system is known as Calvinism, not because it originated with Calvin; it originated with God; but because Calvin, after Paul and possibly Augustine, was its ablest expounder.—It has been called even by its enemies the most scriptural Creed in existence. "There are hard sayings in our Standards because there are hard sayings in the Bible." Some of our doctrines are among the "hard things to be understood" of which "our beloved brother Paul wrote—"Many were offended at the hard sayings of our Blessed Master Himself and it is not to be wondered at if many stumble at the same sayings to-day." Some are demanding a religion "more Christian than Christianity and more Christlike than Christ." There are many others who put "Churchianity" before Christianity hence the un-befitting Scripturalness of our Creed flinching offense. To this class I give them belongs. "The offense of the Word is as undying as the offense of the Cross, hence though the Bible substantiates every statement of Essential Calvinistic doctrine in our Standards by equally bold and bald statements of its own, it is con-

sidered safer in a Christian age, to attack the Presbyterian Standards than the Bible upon whose authority alone the Standards are based.

"By their Fruits ye shall know them." Matt. 7: 20. This was Christ's own test. I shall apply it to the Calvinistic System of doctrine to see what sort of fruit it yields. For the most part I shall take the testimony of men who were not ecclesiastically allied with the system so as to give greater weight to their testimony. Froude, the great Oxford historian in his celebrated essay on Calvinism has this to say of the system: "The practical effect of a belief in the real test of its soundness" * * * "I am going to ask you to consider, if Calvinism be, as we are told, fatal to morality, how it came to pass that the first symptom of its operation, wherever it established itself was to obliterate the distinction between sins and crimes and to make the moral law the rule of life for States as well as persons? I shall ask you, again, why, if it be a creed of intellectual servitude, it was able to inspire and maintain the bravest efforts ever made to break the yoke of unjust authority? When all else has failed; when patriotism has covered its face, and human courage has broken down; when intellect had yielded, as Gibbon says, "with a smile or a sigh," content to philosophize in the closet or abroad worship with the vulgar; when emotion, and sentiment, and tender imaginative piety have become the handmaids of superstition, and have dreamt themselves into forgetfulness that there is any difference between lies and truth, the slavish form of belief called Calvinism, in one or other of its many forms, has borne ever an inflexible front to illusion and mendacity, and has preferred rather to be ground to powder like flint than to bend before violence or melt under enervating temptation." Again he says, "The Calvinists abhorred, as no body of men ever more abhorred, all conscious mendacity, all impurity, all moral wrong of every kind so far as they could recognize it. Whatever exists at this moment in England and Scotland of conscientious fear of doing evil is the remnant of the convictions which were branded by the Calvinists into the people's hearts."

And again, he adds "Grapes do not grow on bramble-bushes. Illustrative natures do not form themselves on narrow or cruel theories. Where we find a heroic life appearing as the uniform fruit of a particular mode of opinion, it is childish to argue in the face of fact that the result ought to have been different."

And then as illustrating the type of Character produced by Calvinism he names, William the Silent, Luther, Knox, Andrew Melville, the Regent, Murray, Coligny, Cromwell, Milton, Bunyan. "These were men," he says, "possessed of all the qualities which give nobility and grandeur to human nature—men whose life was as upright as their intellect was commanding and their public aims untainted with selfishness; unalterably just where duty requires them to be stern but with the tenderness of a woman in their hearts; frank, true, cheerful, generous, as unlike sour fanatics as it is possible to imagine any one, and able in some way to sound the keynote to which every brave and faithful heart in Europe instinctively vibrated."

Motley, the famous historian of the Dutch Republic declares that "the doctrine of predestination, the consciousness of being chosen soldiers of Christ, inspired the Puritans (Calvinists) who founded the Commonwealths of England, of Holland and of America, with a contempt of toil, danger and death which enabled them to accomplish things almost supernatural." It was Calvinism that nerved the Dutch people to throw off the yoke of Spain.—The Duke of Alon boasted that within five years he had delivered 18,600 heretics to the executioner. "The heretics to the executioner," says Motley, "had its daily victims but did not make a single convert." "Calvinism," says Bancroft, "inspired Holland with a heroic enthusiasm." It was the same "rock of Calvinistic faith" by which Cromwell and his Ironsides a century later "in England, Scotland, Ireland, Flanders, often surrounded by difficulties, sometimes contending against threefold odds, not only never failed to conquer, but never failed to destroy and break in pieces whatsoever force was opposed to them."

It was Calvinism that through Holland, England and America, preserved the civil and religious liberty of the world, Hume, a hater of Calvinism unwillingly declares that to the Puritans, England owes "the whole freedom of her constitution." Again it was the Calvinists that saved Protestantism to the world. "Whatever was the cause says Froude, "the Calvinists were the only fighting Protestants. It was only through their courage that stood up for the Reformation, and for them the Reformation would have been crushed." Further, it has been Calvinism that "enthroned," as Tine says, "purity upon the hearth." Green says, "Home as we conceive it now, was the creation of the Puritan." Dr. L. P. Brown declares: "Calvinism has moulded God's own type of womanhood; worth without vanity, self-sacrifice without self-righteousness, zealous service without immodesty, strong convictions without effrontery, human loveliness heightened and softened by heavenly-mindedness."

Mr. John Morely, who is classed as an "Agnostic," has given a

splendid tribute to Calvinism in his Life of Oliver Cromwell, lately published. He says "Calvinism has proved itself a famous soil for rearing heroic natures." * * * "On this black granite of Fate, Predestination and Foreknowledge absolute, the strongest of the Protestant fortresses all over the world were founded. Well it has been anticipated that fatalism as unflinching as this would have driven men headlong into 'desperation and recklessness of the most unclean living.' Yet there was no more the actual effect of the fatalism of St. Paul, Augustine and Calvin than it was of the fatalism of the Stoics or of Mohammed. On the contrary, Calvinism exalted its votaries to a pitch of heroic and moral energy that has never been surpassed; and men who were bound to suppose themselves moving in chains inexorably riveted, along the track ordered by a despotic and unseemly before time began, have yet exhibited an active courage, a resolute endurance, a cheerful self-restraint, an exulting self-sacrifice, that men count among the highest glories of the human conscience."

Bancroft in his Hist. of the U. S. Vol. II p. 463 says. "We boast of our Common Schools; Calvin was the father of popular education, the inventor of the system of free schools." * * * "Whenever Calvinism gained dominion, it invoked intelligence for the people and in every parish planted the common school."

According therefore to unbiased historical testimony of the most reliable kind known among men, Calvinism has given us, first, Civil and Political liberty; secondly, Religious liberty; third, Protestantism; fourth the Home as now conceived with all that is involved in it; fifth, the highest type of virtuous womanhood with its far-reaching and beneficent effects and sixth, our system of free schools, with its almost infinite possibilities for the intellectual uplifting of humanity. History is full of proofs for all these statements. In view of all this, how true is the saying of the historian Green, an Episcopalian Clergyman, "It is in Calvinism that the modern world strikes its roots; for it was Calvinism that first revealed the worth and dignity of man."

It seems needless to pursue this subject farther. If the detractors of the Calvinistic system were to read history with a view to truth, their malignant attacks would cease and they would unite to do honor to a system that has done, is doing now, more to exalt God and unify humanity than any other system in existence. It is a fact that should be remembered in this connection that the Reformed Anglican Church was, during the first hundred years of its existence; during the time it was a voice in the world and not merely an echo; when its bishops sealed their testimony with their blood, a Calvinistic church.—It was not until the time of Laud, of oblois memory, that it lost the martyr spirit of its founders and its accepted doctrines became permeated with and emasculated by that Arminianism which, in Matthew Arnold's words, "is apt to scrape the surface of things only." It was at this same period,—The Caroline period, that the famous glorification of Episcopacy and Apostolical Succession in the Reformed Church of England had its birth—up to this time Presbyterian Ministers were admitted into the Anglican Church without re-ordination. This was not merely permitted by the Church, it was the law by the Statute of 13 Elizabeth and sustained by subsequent decisions of the Ecclesiastical courts. It was the Act of Uniformity (1662) that finally put a stop to the practice. The question naturally arises in the mind of the unbiased reader if this change in the attitude of the church was from heaven or of men, from a quickened spiritual life or from prevailing aristocratic death? It undoubtedly arose from the desire not to glorify God but to exalt the hierarchy. It marked the growth of Sacerdotalism and in a measure a return to the Romish principles of pre-reformation times. And yet men are found who defend these anti-democratic and unscriptural doctrines as if they were of divine origin and therefore conveyed some spiritual gift and created a spiritual aristocracy. If the teaching and practice of the "bigoted and barbarous monster," Laud could give them any spiritual gift or christen them they certainly possess such a gift for it was pre-eminently his influence that secured for them the ascendancy which in a large section of the church they have ever since maintained.

From what I have said, it will be seen that everywhere and at all times, Calvinism has stood for all that was best in the line of human progress. For a fuller treatment of the subject I refer my readers to an excellent little book entitled, "The Creed of Presbyterians" by Dr. E. W. Smith, in which will be found a mass of overwhelming evidence in support of the positions I have taken above and of many others. As general intelligence advances, and spiritual experience deepens this most Scriptural of Creeds must become more and more the Creed of God, freemen everywhere. Dr. Horton late fellow of New College, Oxford, said recently at a great public gathering in England that "when men are touched by the Spirit of God and earnestly moved they become dissenters. The dissenters leave the church not because it is established but to get at God better. They go out into the silence of the mountains and hear the voice of God speaking to the soul." The Creed is too severe ever to be popular

in the ordinary sense but perhaps therein lies its chief merit.

In concluding this letter I would say that all Presbyterians will rejoice with our Episcopal brethren if they succeed in receiving the 80,000 Poles which "Citizen" (doubtless a very near friend of Reader) in your issue of Oct. 16th, alleges are applying for admission to that Body in the United States. They will swell the numbers and will furnish an argument based on numerical increase for the "Hopkines" and "Readers" who use such a plea for Liturgical Worship. It is doubtful if such wholesale acquisitions are a source of strength to any church but since their Bishop has the true Apostolic Succession (both Greek and Roman) and they already have "Episcopacy" and are used to the "distinctive vestments" they will need no further "conversion" to be admitted to the Episcopal church. It can be arranged by and between their respective bishops, as "Citizen" indicates without the lay people troubling themselves much about it. When they get still more light they will do as Dr. Horton affirms others are doing in England at the present time—become dissenters."

The other points are reserved for another issue.

Yours faithfully,
A. B.

P S—Enclosed find a signed cheque for the amount due for this insertion

A. B.

MARKET REPORT.

DURHAM, Nov. 12, 1902.

Fall Wheat.....	63	65
Spring Wheat.....	63	65
Oats.....	26	28
Peas.....	65	68
Barley.....	35	40
Hay.....	6	7
Butter.....	15	16
Eggs per dozen.....	50	75
Dried Apples.....	4	5
Potatoes per bag.....	50	60
Flour per cwt.....	1	2
Oatmeal per sack.....	2	2
Chop per cwt.....	1	1
Dressed Hogs per cwt.....	7	7
Hides per lb.....	5	5
Sheepskins.....	25	40
Turkeys per lb.....	8	10
Beef.....	6	7
Lamb.....	8	10
Tallow.....	5	5
Lard.....	10	12
Ducks per pair.....	30	50
Geese per lb.....	5	6
Live Hogs per cwt.....	5	5

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If you require a good pair of Scissors or a Razor that you can depend on, examine our stock of Clausen's. They're good.

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See the variety of Horse Blankets which has arrived lately.

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JAS. IRELAND

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MEN'S OVERCOATS, newest style Raglans, with or without yoke, made of the popular Raglan Cloth, prices \$8 00, \$8 50, \$9 00 and \$10 00.

BEAVER OVERCOATS, in blue and black, full range.

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MEN'S ODD PANTS.

MEN'S ODD PANTS, very special line of Working Pants, heavy all-wool goods, well made and good fitters, special \$1.50 pair. Now for a bargain.

MEN'S UNDERWEAR.

MEN'S UNDERWEAR, some popular lines are Wool, Scotch, Knit, unshrinkable, at \$1 00 suit.

HEAVY ALL-WOOL, unshrinkable, at \$2.00 suit.

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MEN'S LONG BOOTS, we have too many pairs in sizes 6, 7 and 8. We've put them at price to clear. \$2.25 Boots for \$1.75, \$3.00 Boots for \$2.00 and \$2.25.

LINED BOOTS, principally sizes 6 and 7. These boots sell regularly at \$2.00 to \$3.00, selling to clear at \$1.50.

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