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Do not intrude professional or other topics that the company generally cannot take an interest in.

LEAVEN OF THE PHARISEES

Rev. Dr. Talmage on the Simplicity of Christian Character.

A despatch from Washington says:—Dr. Talmage chose as his text, I Sam. xv. 14.—"And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" The Amalekites thought they had conquered God, and that He would carry into execution His threats against them. They had murdered the Israelites in battle and out of battle, and left no outrage untried. For four hundred years this had been going on; and they said: "God either dare not punish us, or He has forgotten to do so." Let us see, Samuel, God's prophet, tells Saul to go down and slay all the Amalekites, not leaving one of them alive; also to destroy all the beasts in their possession—ox, sheep, camel, and ass. The Amalekites and Israelites meet; the trumpets of battle blow peal on peal, and there is a death hush. Then there is a signal waved, swords out and hack; javelins ring on shields; arms, fall from trunks; and heads roll into the dust. Gash after gash; the frenzied yell; the gurgling of throated throats; the cry of pain; the laugh of revenge; the curse hissed between clenched teeth—an army's death-groan. Stacks of dead on all sides, with eyes unshut, and mouths yet grinning vengeance. Huzza for the Israelites! Two hundred and ten thousand men wave their plumes and clap their shields, for the Lord God hath given them the victory.

Yet that victorious army of Israel are conquered by sheep and oxen. God, through the prophet Samuel, told Saul to slay all the Amalekites, and to slay all the beasts in their possession; but Saul, thinking that he knows more than God, saves Agag, the Amalekite king, and a fine drove of sheep and a herd of oxen that he cannot bear to kill. Saul drives the sheep and oxen down towards home. He has no idea that Samuel the prophet, will find out that he has saved these sheep and oxen for himself. Samuel comes and asks Saul the news from the battle. Saul puts on a solemn face—for there is no one who can look more solemn than the genuine hypocrite—and he says: "I have fulfilled the commandment of the Lord. Samuel listens, and he hears the drove of sheep a little way off. Saul had no idea the prophet's ear would be so acute. Samuel says to Saul: "If you have done as God told you, and slain the Amalekites and all the beasts in their possession, what meaneth the bleating of the sheep in mine ears, and the lowing of the cattle which I hear?" Ah one would have thought that bushes would have consumed the cheek of Saul. No, no. He says, the army—not himself, of course, but the army—had saved the sheep and oxen for sacrifice; and then they thought it would be too bad, anyhow, to kill Agag, the Amalekite king. Samuel takes the sword, and he slashes Agag to pieces; and then he takes the skirt of his coat, in true Oriental style, and rends it in twain, as much as to say: "You, Saul, just like that, shall be torn away from your empire and torn away from your throne." In other words: "Let all the nations of earth hear the story that Saul, by disobeying God won a flock of sheep but lost a kingdom."

I learn first, from this subject that God will expose hypocrisy. Here Saul pretends he has fulfilled the Divine commission by slaying all the beasts belonging to the Amalekites, and yet, at the very moment he is telling the story and practising the delusion, the secret comes out, and the sheep bleat and the oxen bellow.

A hypocrite is one who pretends to be what he is not, or to do what he does not. Saul was only a type of a class. The modern hypocrite looks awfully solemn, whines when he prays and during his public devotion shows a great deal of the whites of his eyes. He never laughs, or if he does laugh, he seems sorry for it afterwards, as though he had committed some great indiscretion. The first time he gets a chance, he prays twenty minutes in public; and when he exhorts he seems to imply that all the race are sinners, with one exception, his modestly forbidding the stating who that one is. There are a great many churches that have two or three ecclesiastical hypocrites in it. When the fox begins to pray, look out for your chickens. The more genuine religion a man has, the more comfortable he will be; but you may know a religious imposter by the fact that he is uncomfortable on the fact that he is uncomfortable. A man of that kind is of immense damage to the Church of Christ. A ship may outride a hundred storms, and yet a handful of worms in the planks may sink it to the bottom. A man may, through policy, hide his real character; but God will after awhile tear open the white sepulchre and will expose him just as thoroughly as though He branded upon his forehead

the word, "hypocrite." He may think he has been successful in the deception, but, at the most unfortunate moment, the sheep will bleat and the oxen will bellow. Oh, my dear friends, let us cultivate simplicity of Christian character. Jesus Christ said: "Unless you become as this little child, you cannot enter the kingdom of God." We may play hypocrite successfully now, but the Lord God will, after a while, expose our true character. If we are really kneeling to the world while we profess to be lowly subjects of Jesus Christ, the screen has already been removed and all the hosts of heaven are gazing on your hypocrisy. God's universe is a very public place, and you cannot hide hypocrisy in it. Going out into a world of delusion and shame, pretend to be no more than you really are. If you have the grace of God, profess it. Profess no more than you have. But I want the world to know that where there is one hypocrite in the church, there are five hundred outside of it, for the reason that the field is larger. There are men in all circles who will bow before you, and who are obsequious in your presence, and talk flatteringly, but who, all the while they are in your conversation, are digging for bait and angling for imperfections. In your presence they imply that they are everything friendly, but after a while you find that they have the fierceness of a catamount, the slyness of a snake, and the spite of a devil. God will expose such. The gun they load, will burst in their own hands; the lies they tell will break their own teeth; and at the very moment they think they have been successful in deceiving you and deceiving the world, the sheep will bleat and the oxen will bellow.

I learn, further from this subject how natural it is to try to put off our sins upon other people. Saul was charged with disobeying God. The man says it was not him; he did not save the sheep, the army did it; trying to throw it off on the shoulders of other people. Human nature is the same in all the ages. You cannot throw off the responsibility of any sin upon the shoulders of other people. Here is a young man who says: "I know I am doing wrong, but I have not had any chance. I had a father who despised God, and a mother who was a disciple of Godless fashion. I am not to blame for my sins—it is my upbringing." Ah, no; that young man has been out long enough in the world to see what is right and to see what is wrong, and in the great day of eternity he cannot throw his sins upon his father or mother, but will have to stand for himself and answer before God. You have had a conscience, you have had a Bible, and the influence of the Holy Spirit. Stand for yourself or fall for yourself. Here is a business man. He says: "I know I don't do exactly right in trade, but all the dry goods men do it, and all the hardware men do this, and I am not responsible." You cannot throw off your sins upon the shoulders of other merchants. God will hold you responsible for what you do, and them responsible for what they do. I want to quote one passage of Scripture for you. I think it is in Proverbs: "If thou be wise, thou shalt be wise for thyself; but if thou scornest, thou alone shalt bear it."

I learn, further, from this subject what God meant by extermination. Saul was told to slay all the Amalekites and the beasts in their possession. He saves Agag, the Amalekite king, and some of the sheep and oxen. God chastises him for it. God likes nothing done by halves. God will not stay in a soul that is half His and half the devil's. There may be more sins in our soul than there were Amalekites. We must kill them. Wee unto us if we spare Agag. Here is a Christian who says: "I will drive out all the Amalekites of sin from my heart." Here is jealousy, down goes that Amalekite. Here is backbiting, down goes that Amalekite. "And what slaughter he makes among his sins, striking right and left. What is that out yonder lifting up his head? It is Agag—it is worldliness. It is an old sin he cannot bear to strike down. Oh, my brethren, I appeal this morning for entire consecration. Without holiness no man shall see the Lord. I know men who are living with their souls in perpetual communion with Christ, and day by day are walking within the sight of heaven. How do I know? They tell me so. I believe them. They would not lie about it. Why can we not all have this consecration? Why slay some of the sins in our soul and leave others to bleat and bellow for exposure and condemnation. Christ will not stay in the house with Agag. You must give up Agag or give up Christ. Jesus says: "All of that heart or none." Saul slew the poorest of the sheep and the meanest of the oxen, and kept some of the finest and the

INTERESTING ITEMS.
 All that remains of the great temple of Zeus, which was 700 years in building, is to be found about 150 yards from the foot of the Acropolis at Athens. The ruins consist of sixteen columns of the Corinthian order, 61-2 feet in diameter and 60 feet high. It was the second largest temple erected by the Greeks, one superior to it in size being the temple of Diana at Ephesus. According to a legend its foundation was built by Dukalion, the Greek Noah, who from this point witnessed the waters of the flood subside. An opening in the ground is said to be the orifice through which the flood disappeared.

In the calendar of the nations there are quite a number of "black" days. "Black Monday" was April 14, 1360, a day so dark and cold that many of the army of Edward III, King of England, which lay before the City of Paris, were frozen to death. An immense bush fire occurred on "Black Thursday" in Australia, February 6, 1851. Two events are commemorated by "Black Friday" in England—December 6, 1755, when the news reached England that the Pretender had arrived at Derby, and May 11, 1866, when the failure of Overland, Gurney & Co. brought on a most disastrous panic. A panic in New York occurred September 25, 1869, which was afterward known as "Black Friday." "Black Saturday" is the name applied to August 4, 1821, when a great storm occurred at the time Parliament was sitting to enforce Episcopacy upon the people.

The word "bedlam" is a corruption of the word "Bethlehem," and originated as a synonym for chaos at the time when the House of Bethlehem, occupied by a sisterhood of London, became an insane asylum. The treatment of the insane in the early part of the sixteenth century was not well understood and according to the theories then prevalent it was necessary to frighten the patient out of his lunacy. All sorts of awful expedients were resorted to, among them "surprise floors," which slipped from under the feet; "surprise baths," and floggings at the periods of most severe illness. Hence the name "bedlam," the result of incorrect spelling, possibly, came easily to stand for awful things.

Pitiful Lives of Chinawomen.

It is a mistake to speak of the Chinese as mere barbarians. The progress of the world's scientific knowledge has not been kept pace with by their scholars, and their moral ideas, especially in regard to kindness and humanity are behind those of the Christian nations; but they are a most learned people in their ancient, mostly useless, ways, and they have made many discoveries in the past, and are highly skilled artistically. We need only remember, to help us to realize this, that the favorite beverage of the world—tea—was discovered by Chinese gardeners; that the silks that are still the best and most splendid of dress materials were first spun and woven by them; and that the "china" that is so pleasant and cleanly to eat off, and that has replaced the pewter and coarse earthenware plates and jugs of our own forefathers, was, originally, produced amongst the Chinese.

Since it is universally agreed by thinkers on social science that the position of women is at once a test of the standing in civilization of a nation, and a reason for its further progress, the very low position given to the Chinese women may be a cause as well as a token, of the inferior place amongst the nations that China now holds. In this respect the leading men of China have for a few years past been slowly awakening to the need for change.

The small feet of the women are the great indication of this being the truth. For countless centuries the feet of the little girls have been tied up in bandages, to keep them always as small as those of natural children at five or six years of age. This has been a barrier to the growth of the intelligence of the women as well as to their influence. It is designed to prevent them from moving about freely; and as the spread of thought and knowledge can only be made by communication from mind to mind, the enforced confinement of the small-footed women, joined to their not being able to read, has mainly kept them narrow-minded and ignorant. All the missionary ladies state that the Chinese women cannot think. Miss Miller, missionary at Amoy, says: "Generally they will listen for a short time, but it is not easy to make them understand, they are so dense. If the foreign lady wishes to speak she can, but if we question them as to the meaning of what we have said, they reply: 'I am unable to understand,' and laugh at the idea of its being supposed that women can understand."

This does not exactly show that the women of China are naturally unable to learn. The subordination of the women to the men is so absolute that the small feet are a result of it, and the natural consequence of both causes is the stupidity. The Chinese Government made an official appointment of Pung Kwang Yu to give a discourse on Confucianism to the Chicago World's Fair Congress in 1893, on religion. The mandarin referred considerably to the views taken of the women in China under that religion, which is the State and the leading faith, though "Buddhism" and "Taoism" are also forms of religion followed by many Chinese. Confucianism, on which the laws and customs are based, teaches that the wife is to regard her husband in just the same light as man is to regard God. Women are not to be allowed to learn anything except from the male head of their own family, and only what he pleases; and the mandarin stated that the main cause for the native dislike of the missionaries is that they try to teach the women to believe in Christianity apart from, and independent of, their husbands. "In China," he said, "the responsibility of educating the women rests with the head of each family; the primary object is to preserve female modesty. If such a practice as giving religious instruction directly to women and girls is allowed it will have the effect of driving away from the Christians all those who value filial piety, truth, probity, rectitude, and sincerity, or who have any sense of shame!"

To make Christian hearers understand the impossibility of Chinese women having any independent thoughts or actions, Pung Kwang further informed them that "Chinese law provides that in the case of a female person violating the law the punishment for it is inflicted upon the male head of the family. Chinese law provides that a woman burning incense to ancestors publicly, a sacrifice for a woman, shall be punished with stripes, but the actual person beaten shall be the male head of her house; and this principle is applicable to all violations of law in which the offender is a female person!"

At first sight this may seem like a "woman's privilege," but like many other similar special provisions for women, it is in practice the cause of incredible misery to the "protected" females. The foot-binding is a device hardly unreasonable if the man must pay the penalty of his wife's or daughter's crimes, to prevent the women

going about, acting, and conversing, and so learning to think, on their own account; and there has hardly been in the history of the world a practice that has caused so much agony, so protracted and so acute, as the foot-binding of China. Most of us know the misery of an occasional tight boot; think of the poor little girls whose feet, night and day without rest, are deliberately bound up so tightly that they shall not grow!

Mrs. Archibald Little, who has founded a Chinese society against foot-binding, to which a good many leading Chinamen have given in their names, tells us that it is quite a frequent thing for the crushed toes to mortify and fall off; and that the pain is always so insupportable that the tiny children are given opium as the only means of enabling them to sleep. Even then the unhappy little things cry aloud in the night, so that a Chinese mother sleeps with a big stick beside her in order to get up and beat the little one into silence. We remember our mothers as the beings to whom we owed our most tender soothing and most ready sympathy; Chinese women remember theirs chiefly as torturers who first inflicted unspeakable agony and then had recourse to violent beating to silence the wails of ceaseless pain.

It is not, as some English people think, only the rich women who are foot-bound. On the contrary, Miss Williams, missionary, of Kalgan, testifies that "the women and girls who work in the fields all day have smaller feet than the middle-class women have;" and Mrs. Little gives a sad picture of the women that she sees kneeling to do all sorts of heavy field-work, because if they try to stand their tiny feet sink into the land. No wonder that we are told, "One thing they are all conscious of, and that is that their burdens are greater than they can bear, and that life is full of sorrow."

Infanticide of female children is common, so much so that some twenty years ago a proclamation of a native Viceroy stated that not more than 20 to 30 per cent of the girls born were permitted to live; "wherefore," he continued "you are now required to acquaint yourselves that all male and female infants being equally your flesh and blood, you may be visited by Heaven with some monstrous calamity if you rear only the male and drown the female children." The retribution that he threatened, however, was that "repeated female births follow in many cases when the female infants have been drowned!"

A Chinese father does not count his girls as children; he will say that he has no children when half-a-dozen famale offspring are running about his home. A husband may divorce his wife merely at his caprice and for no cause; but in no case of even the worst outrages, can a wife so free herself from a bad husband. Girls are sold as slaves, under the pretended name of "adoption" by their purchasers. The marriage of a widow is considered disreputable. The married women work very hard, and have to pay their husbands for their keep, as well as to find the men in clothing and other things. Marriage portions are always demanded in classes above the very lowest, and a girl who has no money has little chance of honorable marriage, but will have to be taken as an "inferior wife" in a polygamous fashion.

Yet while the women are thus de-

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It is as follows:—"I am pleased to recommend Milburn's Heart and Nerve Pills to anyone suffering from nerve trouble, no matter how severe or of how long standing. For years my nerves have been in a terribly weak condition, but Milburn's Heart and Nerve Pills, which I got at Geary's Pharmacy, have strengthened them greatly and invigorated my system, leaving me no excuse for not making known their virtues.

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graded, the natural affection of a man of good feelings for his wife, and the influence of personal character in some women, results in a different state of affairs practically. A missionary says:—"The true state of affairs in many households is well illustrated by the present position of the Emperor and Dowager Empress. In nearly all Chinese families the ruling power is really in the hands of some women, whose decisions with regard to domestic matters at any rate are final." And another says that it is useless to convert the men alone, as in that case idol worship will continue in the house just the same; and it is no good to ask the converted husband why he does not put a stop to it. All the writers are agreed as to the intense poverty of the majority of the Chinese. "Many of these women never know what it is to have a full, satisfying meal from one year's end to another."

Other features that help to modify the sad position of Chinese women are the natural love of a father for his child, even if it be a despised girl; and the great respect paid by all Chinese to their ancestors, in which the female parent has some share. A lady doctor in China gives an interesting account of the care that Chinese sons sometimes bestow on afflicted mothers. In one case an old lady was operated on by the doctor for cataract in the eye. She was dreadfully afraid of the operation, and her sons actually carried her to the hospital and back home again three times before she finally went through it. Then, for three weeks, during which her eye was still under treatment, they never both left her at once, one of them staying in the darkened room in attendance on her incessantly.

I will say, remarked the young woman, that he is not afflicted with that self-consciousness which marks the person of deficient culture. No, answered Miss Cayenne, he isn't at all, self-conscious. He will be tiresome by the hour without being in the least aware of it.

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We beg to inform our customers and the public generally that we have adopted the Cash System, which means Cash or its Equivalent, and that our motto will be "Large Sales and Small Profits."

We take this opportunity of thanking our customers for past patronage, and we are convinced that the new system will merit a continuance of the same.

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