

MILLINERY Price - Cutting Bargain Sale!

A Splendid Showing of Handsome New Hats

We have made special preparation for the Christmas trade. Holiday time brings visitors, students and a host of every ladies' friends. We will make a special effort to cater to and please each and all in suitable Millinery. Bring your piece of fur and we will make you a smart fur hat.

We have 35 stylish Felt Street Hats we are clearing out at a low price, regular \$3.75, \$4.25, \$4.50, sale price \$1.98. We also have a number of Misses' and Children's Trimmed Hats for 98c.

The following are a list of what we have in our immense stock:—

23 Black hats, felt shape, small and large velvet toques, and plain covered large velvet hats, all good quality, trimmed with ribbon, wings, fancy mounts and ostrich feathers, reg. \$3.50 up to \$10, sale price \$1.98, 2.98, 3.98, 4.98.

25 Navy Blue hats in felt and velvet. A larger assortment than we have had all season. All new and fresh from our workroom. Some deeper toques among the list, sale price \$1.50, 1.75, 1.98, 2.25 and up.

9 Brown hats in felt and velvet. Some drop turbans in velvet, trimmed with wings, flowers and sprays, sale price \$1.19, 1.98, 2.00.

Some beautiful Green hats, also in grey, red, old rose, in many styles. Baby bonnets and children's hats.

1,000 yards of beautiful Taffeta and Satin Ribbon for hair bows, sashes and millinery bows. All bows made free of charge.

We are trimming over hats every day and such value giving was never heard of. Trimmed hats of the best quality at very low prices.

MISS DICK

Lambton Street -- -- DURHAM

THE BIG STORE

We are prepared to give you as good value as ever before. Everything sold on a very small margin.

We have a full stock of Fur and Fur-lined Coats for ladies and gents, to be sold below wholesale prices, also a large stock of Muffs and Ruffs.

A new stock of up-to-date Dress Goods, all newest shades and at very low prices.

We also have a complete stock of Crockery in sets, and Fancy China at very low prices.

We also have a very large stock of Boots and Shoes, also a full line of Rubbers of all description with prices to suit the pocket.

We have a nice stock of Ladies' Mantles, Skirts, and an up-to-date stock of Millinery on which we are prepared to give you a very close price.

A fresh stock of Groceries always on hand.

Highest prices paid for Fowl, Butter and Eggs, also Raw Furs.

J. LEVINE :: Garafraxa St. DURHAM

SUNDAY SCHOOL.

Lesson XII.—Fourth Quarter, For Dec. 18, 1910.

THE INTERNATIONAL SERIES.

Text of the Lesson, Matt. xxviii, 1-20. Memory Verses, 5, 6—Golden Text, Matt. xxviii, 20—Commentary Prepared by Rev. D. M. Stearns.

Those who know nothing of a risen Christ know nothing of faith or forgiveness of sins or life eternal and have no gospel to believe or preach (I Cor. xv, 14-19). It was the one great topic of Peter and Paul in all their preaching. "This Jesus hath God raised up." "The Prince of Life, whom God hath raised from the dead." "With great power gave the apostles witness of the resurrection of the Lord Jesus." "The God of our fathers raised up Jesus." "Him God raised up the third day and showed Him openly." "God raised Him from the dead" (Acts ii, 24, 32; iii, 15, 26; iv, 10, 33; v, 30; x, 40; xiii, 23, 30, 33; Rom. i, 4). Hear the Lord Himself to John in Patmos long after He had ascended. "Fear not. I am the first and the last; I am He that liveth and was dead, and behold I am alive forevermore, amen, and have the keys of hell and of death" (Rev. i, 17, 18). In Col. iii, 1, believers are spoken of as "risen with Christ" and are exhorted to seek those things which are above, where Christ sitteth on the right hand of God.

After He died Joseph of Arimathea went to Pilate and asked for His body, and he and Nicodemus took it and wrapped it in a clean linen cloth, with about 100 pounds weight of spices, and laid it in Joseph's new tomb and rolled a great stone to the door and departed. The women from Galilee, having seen where His body was laid, returned and prepared spices with which to anoint His body when the Sabbath should have passed and rested the Sabbath day. Was there ever a gloomier Sabbath to any believers? He in whom they had trusted as their Messiah, to whom they had lovingly ministered, for whom they had forsaken all, had been taken from them and crucified by the authorities as a wicked person, and now they were in great darkness, without any hope, for they looked not for His resurrection. "Having no hope and without God in the world" (Eph. ii, 12) is the condition of so many religious people today because they know not a risen Christ.

The first day of the week having come, they are found very early at the tomb to do what they had purposed for His dead body, but the tomb is open, the stone rolled away, and there is nobody to anoint, for as the angel from heaven said to the women: "Ye seek Jesus who was crucified. He is not here, for He is risen, as He said." Mary Magdalene, who came with the other women, seems to have run to tell Peter and John as soon as she saw that the tomb was open and the body gone. While she was gone the other women saw the angels and heard their message and went to tell the other disciples. Peter and John ran to the tomb, and, having seen for themselves that it was empty, the linen clothes lying just as when the body was in them, they went away again unto their own home (John xx, 3-10). Mary Magdalene returned to the tomb and stood weeping; then, stooping down and looking in, she saw two angels and heard them say, "Woman, why weepest thou?" Even as they spoke to her I think that she saw them looking beyond her, and, turning around, she saw a man whom she supposed to be the gardener, who also said to her: "Woman, why weepest thou? Whom seekest thou?" But not until He called her by name did she recognize Him. Thus He appeared first to Mary Magdalene even before He had ascended to the Father (John xx, 16-17) in His resurrection body. As she went to tell that she had seen Him He, having ascended and returned, met the other women and allowed them to hold Him by the feet and worship Him (verse 9). Part of the angel's message to the women was, "Go your way; tell His disciples and Peter" (Mark xvi, 7), the only one mentioned specially by name. Some time, somewhere, on that day He appeared to Peter alone (Luke xxiv, 34). In the afternoon He appeared to the two who walked to Emmaus, and He walked with them and opened to them the Scriptures. In the evening He appeared to ten of them (Thomas being absent), comforted them, showed them His hands and His feet and ate a piece of broiled fish and honeycomb before them (Luke xxiv, 36-43). Thus He appeared five times on that day, and we know that He appeared on at least five other occasions during those forty days. "He showed Himself alive after His passion by many infallible proofs, being seen of them forty days and speaking of the things pertaining to the kingdom of God" (Acts i, 3).

At the end of the forty days, having commanded them to wait in Jerusalem till He should send them the Holy Spirit, He visibly ascended from the Mount of Olives, and when He shall come again to that same mount, bringing His saints with Him, Israel shall receive Him, and He will set up His kingdom (Acts i, 10-12; Zech. xiv, 4, 5, 9). Our commission during His absence is to be His witnesses in the power of His Spirit, in all the world, in the consciousness of His presence and the manifestation of His power, that from all nations may be gathered His body, the church, that so He may come again (Acts i, 8; Matt. xxviii, 19-20; Acts iii, 19-21).

SATURDAY NIGHT SERMONS

BY REV. SAMUEL W. PURVIS, D.D.

GOD'S PARENTHESIS.

Text, "Judas (not Iscariot)."—John xiv, 22.

In this matchless chapter of St. John, amid its pearls of comfort and hope, there occurs this little parenthesis that we skip over in our eagerness to feast our eyes and hearts on the words of our departing Saviour. The apostle, quoting Judas, takes pains to assure us that the speaker was not the traitor. Judas had seven namesakes in the Bible, and probably none of them related his cognomen resemblance to the betrayer. St. John realized that all future readers would confuse the speaker with his odious double, whose name was to be a hissing and a by-word, and so carefully adds, "Not Iscariot!" Good. A parenthesis of God outweighs a paragraph of man. We are careful to place dollars and cents in separate columns, but we confound men, motives, errors and truths.

The Rarity of Charity.

Accuracy is divine. Mathematics arose in the councils of God. To err is human—and human alone. Occasionally it is inhuman. Voltaire, Paine, Burns, Byron—these have long stood as convenient pegs to hang illustrations that lack but one feature to be forceful—they are not true. Phillips Brooks of beloved memory was careful to write "Not Iscariot." One searches his sermons in vain to find a hasty imputation or thoughtless attack. We public speakers sometimes have a trick of using illustrations of a color that any good student of history knows will not wash. Labels are excellent things, but they should be properly applied. When we remember our own leanings from the perpendicular we ought to be shy of calling every Judas an Iscariot. It is a little confusing to think that some day the magnanimous sod will cover us all without reproach. Among men of my craft many a good "call" has been carefully boxed, its freight paid and the train started with prayer, only to be flagged by a zealous brother who forgot the parenthesis, "Not Iscariot." I do not know where either of the Judas brethren may be. I leave that to those who like to map the world above and that beneath. I do know that God's ledger is evenly ruled. No confusion there. No auditing required. Judas, the true, has one page. Judas, the false, another. In our ardor we quickly gum and affix our little tags. We use the terms "crank," "eccentric," "fanatic," "unbeliever," but God's directory of "Who's Who" remains the same. With him every Judas is not an Iscariot. I am glad the higher critics allow this little parenthesis to remain. It is a little gem of charity hidden amid the exhaustless mine of God's word.

Drawing Inferences.

"Mose," said the employer to his colored teamster, "can you draw an inference?" "Deed, boss, dem mules can tote any inference you want if de tugs hold out." An ancient story, of course. But inferences and weakness of harness go together. In drawing inferences one is apt to forget—"not Iscariot." An inference is defined as "a probable conclusion toward which facts point, but do not absolutely establish." When Hannah knelt praying in the temple her lips moved, but her words were not audible. Eli, the priest, inferred the godly woman was drunk and so accused her. When Paul was shipwrecked at Malta he helped gather the sticks to make a fire. A deadly viper fastened itself on Paul's hand. The barbarians immediately inferred that he was a bad man. "No doubt a murderer. He escaped drowning, but the viper is God's avenger on him for his crimes." When Paul didn't fall dead from the viper's venom they drew another inference—"he must be a god." When John came "neither eating nor drinking" some inferred he "had a devil." When Christ came doing both they inferred he was "a glutton and a wine bibber." Of John Christ said, "None greater born among women." Of Christ God said, "This is my beloved Son." "Not Iscariot." Mrs. Jones' eyes look red as she descends the steps. Her neighbor "infers" that she has quarreled with her husband. "Do you notice how often our pastor goes to Brown's? He knows on which side his bread is buttered." Go slow in your inferences. You may later have to write with shamed face, "Not Iscariot."

Your Neighbor's Name.

We owe it to our neighbor not to do him an injustice. A man's character is one thing, his reputation another. His character is what he is, his reputation is what you say he is. Jesus Christ had a good character, none better. He could say truthfully, "Satan cometh and findeth nothing in me." And yet his reputation during most of his public life was bad, very bad. Many men in public life have a good character and a bad reputation. Washington was such a one. So was Lincoln. Want to make your blood boil? Just read the journals of their time. You are anxious that "not Iscariot" should follow your name. If your morning's paper says a man in your town was arrested for some crime, you feel like writing a note to the editor something like this:

Dear Sir—Please call the attention of the public in your next issue to the fact that the John Smith who was arrested yesterday for beating his wife was another John Smith, not the one who lives in my street and at my number. Respectfully yours, JOHN SMITH, No. 10 Peaceful Avenue.

Catch the idea for yourself—and your neighbor? "Not Iscariot."

Hardware and Furniture



As Christmas is approaching we have for sale goods specially adapted for:

CHRISTMAS GIFTS

Such things as Children's Sleighs, Boys' Rifles, a fine collection of Skates and Hockey Sticks, and Shaving Sets are suggestions. Numerous other articles equally sensible, and anything you buy here can be depended upon for quality.

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Before buying Christmas Gifts in Furniture, call and see our stock. We are ready with the goods you are likely to want.

F. Lenahan and Company

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The undersigned begs to announce to residents of Durham and surrounding country, that he has his Planing Mill and Factory completed and is prepared to take orders for

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