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Canadian Pacific Railway Time Table

Table with columns for P.M. A.M., P.M., P.M. and train routes including Walkerton, Maple Hill, Hanover, Allan Park, Durham, McWilliams, Glen, Priceville, Saugeen J., Toronto.

Grand Trunk Railway TIME-TABLE

Trains leave Durham at 7.15 a.m., and 8.45 p.m. Trains arrive at Durham at 10.30 a.m., 5.00 p.m., and 8.50 p.m. EVERY DAY EXCEPT SUNDAY

When a man's lofty ideals get no higher than highballs, alas! What the world doesn't know is how some people exist—or why.

SUNDAY SCHOOL

Lesson VI.—First Quarter, For Feb. 8, 1914.

THE INTERNATIONAL SERIES.

Text of the Lesson, Luke xi, 14-26; 33-36—Memory Verse, 23—Golden Text, Luke xi, 35—Commentary Prepared by Rev. D. M. Stearns.

The topic of this lesson is "Light and Darkness" and if fully studied will take us through the Bible from Genesis to Revelation. We are brought face to face with Christ and Satan and their kingdoms and are plainly told that we belong to and are living in the interest of the one or the other (verse 23). We can know the truth concerning these things not by the opinions of men, but only by the word of God, and in verses 27, 28, our Lord said to one who thought that His mother was a blessed woman, "Yea, rather, blessed are they that hear the word of God and keep it."

Ever since Eve listened to the devil in the garden of Eden and yielded to the tempter, believing his lie rather than the word of God, the conflict has been on and will be until the stronger than the devil shall bind him and shut him up in the abyss for a thousand years (verse 22; Rev. xx).

The Son of God was manifested that He might destroy the works of the devil (I John 3-8), and every instance of His delivering any one from his power, such as the one in our lesson, was a foreshadowing of the kingdom of God when there shall be neither adversary nor evil occurrent (I Kings v, 4).

Anointed with the Holy Ghost and with power, He went about doing good and healing all that were oppressed of the devil, for God was with Him (Acts x, 38).

When He shall come with His saints in resurrection power and glory then He shall be manifested as a greater than Solomon, and Israel all righteous shall see nations penitent as truly as Jonah, back from the dead in a figure, saw a whole city penitent.

To accuse our Lord of being in league with the devil was about the worst thing they could say of Him, but they were making it manifest that they were, as He said, of their father, the devil, a murderer, a liar and the father of lies (John viii, 44). They were fully of darkness and yet supposed they were in the light; they were blind and yet thought they saw. The devil, of whom they spake, the god of this world, had blinded their minds lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them (II Cor. iv, 4).

Refusing the truth, they were more filled with the lie; even as it is still and will be more and more until the end of the age, receiving not the love of the truth. God sends strong delusion that they should believe a lie (II Thess. ii, 10, 11). The Lord Jesus is the light and the truth; the truth is in Jesus and nowhere else; apart from Him there is neither light nor truth (John viii, 12; xiv, 6; Eph. iv, 21). Without Him all is without form and void and dark, chaos and confusion, as it was in Gen. 1, 2, and only of those who receive Him is it true that "God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ (II Cor. iv, 6).

Darkness is suggestive of the devil and his demons and those on earth who serve him and their awful future (Eph. vi, 12; I Pet. ii, 4, 17; Prov. iv, 19; Matt. viii, 12; xxii, 13; xxv, 30). God is light, and those who become children of God by receiving the Lord Jesus are called children of light, for the entrance of His word giveth light (I John i, 5; Eph. v, 8; Ps. cxix, 130). As in Gen. 1, 3, 4, God divided the light from the darkness, so it is always, and in I Cor. vi, 14, the question is asked, "What communion hath light with darkness?" should lead us to consider well whether our fellowships in ordinary daily life are with light or darkness.

In all the wilderness wanderings of Israel they always had light, for the pillar of cloud by day became a pillar of fire by night, and He never took it from them. On one occasion the pillar was darkness to the Egyptians, but it was light to Israel, just as during the plague of darkness in Egypt Israel had light in their dwellings.

Great darkness is even now in Christendom because many religious teachers are turning away from the word of God, the only true light. Because they are wise in their own eyes, as was Israel in the time of our lesson, when our Lord was on earth, they put darkness for light and light for darkness, calling evil good and good evil (Isa. v, 20, 21). This darkness of unbelief shall increase until it shall be gross darkness; then the Redeemer shall come to Zion. His glory shall be seen upon Israel, and the nations shall come to her light and kings to the brightness of her rising; then, as it is also written, "The Lord shall be thine everlasting light and thy God thy glory" (Isa. lx, 19, 20; lx, 1, 3, 19, 20).

At that time saved nations shall walk in the light of the New Jerusalem, which shall come down from God out of heaven, for the glory of God shall lighten it, and the lamb shall be the light thereof (Rev. xxi, 2, 10, 11; 23, 24). While we may now be called upon sometimes to walk in darkness or to find God in the darkness, we may so live in the light of His face and favor that the darkness shall not trouble us (Isa. l, 10; Ex. xx, 21).

Wagner Worship.

"There is no such worship of national genius in America as prevails abroad," said a recently returned tourist. "In Germany, for instance, at the opera the scale of prices varies according to the composer. Wagner, of course, commanding the top notch admission. But the most peculiar feature of this musical adoration is that it affects the toilets as well. With the elaborate gowning of a New York audience in mind, I approached our landlady as to the propriety of appearing at the opera in such a makeshift costume as my tourist wardrobe afforded. 'It depends entirely upon the composer you intend to hear, fraulein,' was her astonishing reply. 'For some your present attire would be perfectly proper, but if it is the great Wagner you are to hear'—She broke off, but an expressive shrug of the shoulders told plainer than words that it would be an affront to his ashes to appear in anything but the most stunning and up to date evening gown."—New York Tribune.

When Thanks Were Given.

Many years ago a noted chief of the tribe of Chippewa Indians while hunting wounded a deer and followed it for miles. The chase was long and very severe, and the Indian was in the last stages of exhaustion from fatigue and lack of food and water when he found himself on the top of a wonderful mountain, at the foot of which nestled a beautiful lake crystal clear. From the surface of the lake trout leaped, and upon the shore lay the deer he had hunted. Here were food, water, fish and fuel for cooking.

Raising his hand and facing the setting sun, the exhausted chief exclaimed, "Isb-pem-ing," which in the Chippewa tongue means "heaven" or "the place on high."

The story was remembered, and the name given by the Indian was adopted by the white settlers when the present city of Ishpeming, Mich., was formed. —Ladies' Home Journal.

Inexperienced.

In a boarding house for bachelors Amanda, a typical "mammy," looked after the guests' comfort in true southern style, so well that one of the men thought he would take her away with him in the summer in the capacity of housekeeper. Toward spring he waylaid her in the hall one day and said: "Mandy, do you like the country?"

Mandy reckoned she did. "Would you like to go away with me this summer and keep house for me?"

Mandy was sure she would. "Suppose I get a bungalow. Do you think you could take care of it nicely by yourself?"

Mandy gasped and rolled her eyes. "Deed, no, massa! Reckon you all better get somebody else; I don't know nothin' 'bout takin' care of any animals."—Harper's Magazine.

Antiquity of Nagging.

No, if you are nagged you are not alone in your experience. Nor are the nagged persons of this age the only nagged persons of any age. Nagging is an old custom. They tell us that Adam, Job, Socrates, Aesop, Leonidas, Machiavelli and many more distinguished historical personages were victims of nagging. This proves the antiquity but not the wisdom or the respectability of nagging. And if it is as old as it is claimed to be let it crawl away somewhere to die. For come to think of it, nagging is just as hurtful to the nagger as it is to the nagged. So why injure ourselves for the purpose of injuring some one else? Samson did that, you know, when he pulled down the temple of Gaza and broke his own back. Rather a poor example to follow, eh?—Detroit Free Press.

Wrote in Bed.

Mark Twain wrote nearly all his later books in bed. So persistent a "sluggard" was he that he had a specially contrived bed desk fitted up so that he could write without trouble or exertion while propped luxuriously among his pillows. He used to aver that most of his best thoughts came to him in bed and that the trouble and worry of getting up, shaving and dressing dispersed them all and left him in no mood for commencing his literary labors. He was of opinion that bed was the very best place for the author, and he acted upon his belief.

Careless.

"Have you made a special study of the subject on which you are going to lecture?" "No," replied the gifted speaker. "I tried that once, and I got so interested in the subject that I didn't have time to write the lecture."—Washington Star.

Man's Love For Woman.

"If a man loves a woman for her looks he will love her for five years. If he loves her mind he will love her for ten years. If he loves her ways he will love her forever." And every woman believes when she marries that her lover loves her ways.—Exchange.

Consolation.

"Would you marry a man who has the reputation of being not more than half witted?" "No, but I'll be a sister to you."—Houston Post.

Cynical.

"My wife is an angel," said the boob. "How long has she been dead?" asked the grouch. —Cincinnati Enquirer.

Sloth makes all things difficult, but industry all things easy.—Franklin.

Fat and Fashionable.

According to the Moorish idea of beauty, the chief charm of a beautiful woman is that she can only waddle, not walk. The fatter she is the more beautiful she is considered. If she can attain two or three hundred pounds of flesh she is the envy of all her sex. The Moorish shape—if shape it can be called—approaches the perfection of feminine beauty when it resembles, or rather exceeds, the circumference of a barrel.

What a paradise for the fat woman! There she can eat and drink and feast to her heart's content, denying herself nothing, living an easy, indolent, luxurious life, with no horror of accumulating fat, but rather rejoicing in it. There the ambition of a woman is to acquire bulk. Physical culture she would regard as an enemy to beauty, and to take Turkish baths and diet herself would be considered the height of folly. She wants to be beautiful, and to be beautiful she must be fat.—St. Louis Globe Democrat.

Why Their Clothes Didn't Fit.

The late Admiral Robley D. Evans during his visit to Japan was received by Mutsuhito and his empress at a court ceremony. In speaking of the Japanese court he said:

"Hand kissing was not the thing. Instead, I received a handshake from a very shapely and beautiful hand. I found the empress a woman of great refinement and perfect ease of manner, so delicate in appearance and so small in stature as to remind you of some fine piece of Dresden china. She was attired in a Paris gown of heliotrope brocade, the bad fit of which I accounted for just as I accounted for the baggy trousers of the emperor. After I had been a year in Japan I was satisfied it was owing to the fact that a tailor would not permit himself to touch the persons of their majesties, but just looked at them and guessed what the measurements should be."

Long Lived Spaniards.

Though the average age of Spaniards is among the lowest in Europe—thirty-two years and four months, against fifty years in Sweden and Norway—yet Spain remains the land of hundred-year-old people.

South of the Sierra Morena there are fifty to sixty a hundred years old in every million inhabitants. In Malaga and other parts of Andalusia 100 hundred-year-olds are reckoned in every million inhabitants. And when a Spaniard once attains that age he usually hangs on to life for ten to fifteen years longer.

One of the famous long lived men of Spain was Dr. Manuel Barca, who lies buried in the Church of San Sebastian at Seville, having 121 years to his credit, according to the church record. He left 300 descendants.—Boston Post.

The Palmetto State.

The origin of the state arms of South Carolina is thus given in the histories: "On June 28, 1776, a force of less than 100 Carolinians, under command of Moultrie, protected by the rude fortification of Sullivan's island, in Charleston harbor, made of the trunks of the palmetto, repulsed the attack of a British fleet under command of Sir Peter Parker, and when the state of South Carolina was organized the state seal, which was first used in May, 1777, was made to commemorate this victory. A palm tree growing erect on the seashore represents the strength of the fort, while at its base an oak tree, torn from the ground and deprived of its branches, recalls the British fleet built of oak timber, overcome by the palmetto."

Crocodile in a Tree.

An African hunter once found a large crocodile hanging in the fork of a tree about ten feet from the ground. As the place was fully half a mile from any water, it was difficult to account for the crocodile's strange position. When questioned about the subject the natives explained that it was put there by an elephant. It seems that when the elephants wade into the Lake Ngami to bathe the crocodiles are in the habit of worrying them and biting their legs. Sometimes when an elephant is annoyed beyond endurance it picks up its tormentor in its trunk, places it among the branches of a tree and leaves it there.—London Graphic.

His Claim to Fame.

"There goes one of the most famous men I know of."

"How so?"

"He was never on the Chautauqua platform, was never arrested for speeding his auto and never testified before a senate investigating committee."—Indianapolis Star.

Rebelling.

Wife—John, wake up! There's a burglar downstairs. Husband—Well, what of it? Ever since I got my life insured you've been trying to push me to the front.—Milwaukee News.

Pleasing People.

Men often say by way of defense that it is impossible to please everybody. It is worse than that. It is impossible to please anybody.—Philadelphia Ledger.

Love and the Men.

Kitty—They say, you know, that love makes the world go round. Marie—Maybe so, but it cannot make the eligible young men go round.—Boston Transcript.

Mad Audience.

Ham—Gee, but our audience was mad last night! Let—Sore, eh? Ham—Now, we played at the insane asylum.—Stanford Chaparral.

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If your bowels are out of order, instead of using some harsh salt or other physic, take a Reaxall Orderlie tonight, and tomorrow you will feel great. They taste good and act so easily that there isn't a particle of griping or purging, nor the excessive looseness that follows the taking of salts and most pills. They soothe and strengthen the bowels, promptly relieving the constipation, making it unlikely to occur again.

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NEW REVISED CLUBBING RATES

Table listing various publications and their rates: The Chronicle and Weekly Mail and Empire, 1 year \$1.75; The Chronicle and Weekly Globe, 1 year 1.75; The Chronicle and Family Herald & Weekly Star, 1 year 1.90; The Chronicle and Weekly Witness, 1 year 1.90; The Chronicle and Weekly Sun, 1 year 1.90; The Chronicle and Farmers' Advocate, 1 year 2.50; The Chronicle and Canadian Farm, 1 year 1.90; The Chronicle and Toronto Daily News, 1 year 2.50; The Chronicle and Toronto Daily Star, 1 year 2.50; The Chronicle and Toronto Daily World, 1 year 3.50; The Chronicle and Toronto Daily Mail and Empire, 1 year 4.75; The Chronicle and Toronto Daily Globe, 1 year 4.75; The Chronicle and The Grain Growers' Guide, 1 year 1.60; The Chronicle 1 year, and The Daily World to September 1, 1914, 2.00; The Chronicle and Daily Mail and Empire on rural routes, 1 year 4.00; The Chronicle and Daily Globe, on rural routes 4.00.

Advertisement for Canada Cement Company Limited. Includes an illustration of a city street and the text: "How Good Roads will benefit You. THEY BENEFIT THE FARMER, because they increase the value of his farm; enable him to raise more profitable crops; his cost of hauling will be low; he can reach markets when prices are best; his children can get to school every day in the year, and he will have more social life and better conditions generally. THEY BENEFIT THE CONSUMER, because they reduce the cost of living in proportion to what the farmer saves, and by bringing new industries to the community, enable a larger proportionate amount to be paid out in wages, and with increased population, more amusements and better stores. Public roads are commercial feeders of the city, and every improvement of these roads means a greater prosperity through increased agricultural production and greater stimulus to all industries. Economical Good Roads. Concrete roads are best from the start and cheapest in the end. They are free from ruts, mud and dust. They give good footing to horses and easier traction to every class of vehicle, but most important is the fact that they require practically no expenditure for upkeep. Complete information of concrete road construction is yours for the asking, without cost or obligation. Write to-day for concrete roads literature, to Concrete Roads Department Canada Cement Company Limited 803 Herald Building, Montreal."

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