

Grand Trunk Railway TIME-TABLE

Trains leave Durham at 7.05 a.m., and 3.45 p.m.
Trains arrive at Durham at 11.20 a.m., 2.30 p.m., and 8.45 p.m.
EVERY DAY EXCEPT SUNDAY
G. T. Bell, C. E. Horning,
G. P. Agent, D. P. Agent,
Montreal, Toronto.
J. TOWNER, Depot Agent
W. CALDER, Town Agent

Canadian Pacific Railway Time Table

Trains will arrive and depart as follows, until further notice:—

P.M.	A.M.	A.M.	P.M.
8.10	11.10	Av. Toronto Lv.	7.45 5.25
4.35	7.40	Lv. Saugeen J.	11.30 9.13
4.20	7.25	" Priceville "	11.42 9.24
4.10	7.15	" Glen "	11.52 9.34
4.06	7.11	" McWilliams "	11.56 9.38
			P.M.
3.55	7.00	" Durham "	12.08 9.50
3.41	6.46	" Allan Park "	12.22 10.04
3.32	6.37	" Hanover "	12.33 10.14
3.23	6.28	" Maple Hill "	12.40 10.22
3.10	6.15	" Walkerton Ar.	12.55 10.35

R. MACFARLANE - Town Agent

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J. Towner, Station Agent, Phone 18

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Single Fare, good going Monday, October 11th, return limit Monday, October 11th, 1915. Minimum charge 25c.

Fare and One-Third, good going October 9, 10, and 11, return limit Tuesday, October 12 15. Minimum charge 25c.

Particulars from Canadian Pacific Ticket Agents or write M. G. Murphy, D.P.A., Toronto, or Wm. Fulton, Asst. D.P.A., Toronto.

R. Macfarlane, Town Agent
E. A. Hay, Station Agent

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THE TRUTH ABOUT THE KAISER

Continued from page 2

and Germany ought to unite against "the exclusively mercantile peoples," notably the English, whom he already hated. He hated his school also, and held it in some contempt as concerned largely with things that did not matter. When talking of his studies later on he often scornfully remarked that nineteen boys out of twenty-one in his class at one time wore spectacles; and there is little doubt that it was from his experience at the Cassel Grammar School, that he became convinced of the need for revolutionary reforms in the educational system of Germany. He ridiculed examina-

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ations, by the bye, as tests of education. I think he was almost certainly right here; and his reward was at the school was a good good-conduct medal.

It was while a student at Bonn University," suggests Mr. McCabe, "that the Kaiser began to develop the dynamic and personal concern, the hostility to the principles of his parents, the enthusiasm for the army, and the outlandish russiaism which were to distort his character and go near wrecking the modern world. But our author does not believe the more scandalous stories of William's youth days at Bonn. He drank beer, of course, but it was later on that he began to exhibit his keen taste for female companionship. In after years we have heard of his young wife in tears because of the frequency of his visits to various ladies, and we have read or heard of the indiscretions of the divorced Countess Wedel, and how after having seven babies in eleven years, the Kaiser's wife had no more at all.

But Mr. McCabe is charitable in such affairs. "His flirtations seem to have been mild and platonic," we are told. Whatever of the minor vices the Kaiser may have contracted or failed to contract at Bonn do not affect us greatly." A vice which brings misery and desolation upon hundreds of millions of people is incalculably worse than those personal vices which the Kaiser flatters himself he escaped, and it was at Bonn he contracted the first elements of that vice."

Photographed just before he left Cassel, the Kaiser looked the usual "nice boy" photographed with his corps at Bonn he looked like a budding bouncer with more than a bit of the bully in him. Formerly an industrious reader, he dropped this at Bonn, dabbled instead in a host of miscellaneous lectures eminently calculated to furnish him with the sort of superficial culture which characterizes him in common with most of his subjects. History was the only subject he took at all seriously; and here his teacher was one of the earliest and most ardent preachers of the German imperialist gospel, who regarded the New Germany and Bismark as the only redeeming features of the 19th century. It was from this lecture that William learned that the Germans had been raised providentially to redeem the world.

Given a romantic degenerate, and this horrible delusion, and all the rest has followed naturally. When William was 25 he sent to the chancellor of the empire a photograph labelled, "Cave, adsum," or "Be careful—I am here!" The years have brought neither wisdom for him nor relief for us. Unfortunately, he is still here; one hopes for very little longer.

DOES THIS MEAN YOU?

We have a number of delinquents on our subscription lists and we would like the accounts converted into cash.

Many, we know, neglect to pay through mere oversight. They intend to do it some time, but the longer they neglect, the larger the debt becomes. The arrears, in many cases, are small, individually, but in the aggregate they run up into hundreds of dollars. An effort on the part of delinquents to pay promptly, and the placing of the money in our hands, where it properly belongs, would make very little difference to the individuals themselves, but would assist us very materially.

We have borne patiently with some; many are owing us for years. Some have gone so far as to promise, but the promise has not yet materialized into cash. Some have taken the paper for years, and then allowed the postmaster to send us a card saying it was "refused." A person who does so doesn't deserve much consideration. He should take the matter home to himself and imagine how he would feel under similar treatment.

Those who are behind in their subscriptions should remit at once. We'll appreciate it, and with more money at our disposal we'll be able to render better service

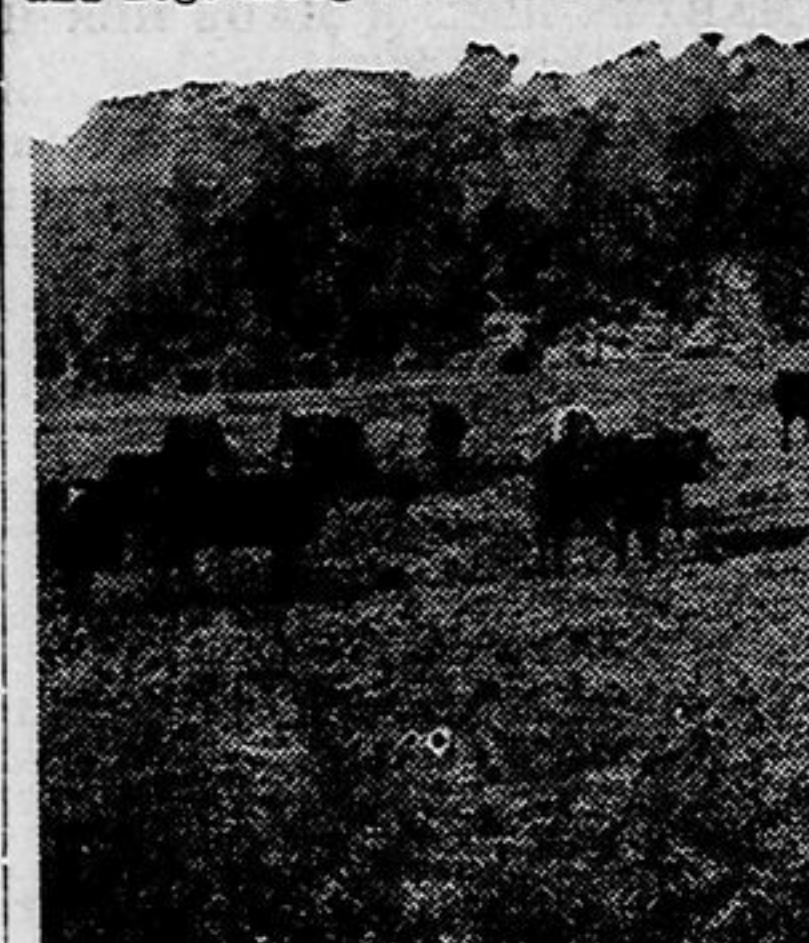
Making the Little Farm Pay

By C. C. BOWSFIELD

Alfalfa is a profitable crop both on large and small farms. It is of special value where the acreage of pasture is restricted.

As this crop is cut three times or more every summer the total yield per acre will average upward of five tons. The market value therefore runs from \$60 to \$100 an acre. It is a much more valuable crop than corn, wheat, or oats, and requires less work.

Owners of small farms cannot give up much land to pasture, but to a great extent must feed their stock in summer, as well as in winter. Alfalfa provides than any other legume provides midsummer feed, keeping up the flow of milk or bringing cattle and hogs along in flesh toward mar-



PASTURING AN ALFALFA FIELD.

ketable condition. After the first cutting of the season an alfalfa field may be pastured until winter sets in.

Deep, loamy soils with open subsoils are undoubtedly best for alfalfa, but there is plenty of evidence to show that it may be successfully produced on almost any type of soil, from light sandy or gravelly loams and peats or mucks to heavy clays, provided that it is well drained, sweet and properly supplied with organic matter and available plant food.

Many soils that at present are not fit for alfalfa culture may be made so by providing drainage facilities, correcting acidity, adding organic matter or supplying needed plant food, according to the requirements. Good drainage is essential in order that the roots may go deep into the soil. Hardpan must be broken up or avoided altogether. Soils that are sour may be made sweet by thorough drainage and the application of lime. A good supply of decomposable organic matter in the soil helps the bacterial action in making plant food available, facilitates the inoculating process, and together with good drainage prevents heaving in the spring.

Alfalfa requires large quantities of plant food and cannot be expected to do well on poor soils. Its deep rooting habits may enable it to extract more food from the soil than most other crops, but to secure large yields there must be an abundance of food within easy reach, and, if the soil is not naturally well supplied, manure or commercial fertilizer must be added. After it is thoroughly established and properly inoculated with its nitrogen gathering bacteria alfalfa will supply itself with nitrogen from the air, but all potash, phosphoric acid, and other mineral food must come from the soil, and as the crop is naturally a large producer large quantities are required.

Every alfalfa field should be started with a liberal dressing of stable manure if possible. Experiments have proved time and again that manure is unusually valuable in starting alfalfa. The farmer must also be sure that his land is not lacking in lime. The planting can be done at any time between April and September.

Usually it will pay to use all available manure on the grain crops and buy the necessary amount of phosphoric acid and potash for alfalfa. An application of 300 pounds per acre of 14 or 16 per cent. acid phosphate and 200 pounds per acre muriate of potash costs between six and seven dollars and supplies as much phosphoric acid and potash as ten tons of manure. There is little question also that such an application of fertilizer about the third or fourth year after seeding generally prolongs the life of a field of alfalfa from two to four years.

To get the most out of the alfalfa crop and, in fact, before it can make its best development the roots must be inoculated with the proper nodule forming, nitrogen gathering bacteria. In the majority of cases where alfalfa is sown for the first time it will need to be inoculated by some artificial means. The surest and most practical way to do this is to broadcast and harrow in before sowing the seed some earth from a good alfalfa field where the bacteria are known to exist. At least two or three hundred pounds of soil per acre should be used.

Fall Care of Alfalfa.

A growth of from four to six inches is necessary to hold the snow and to protect the crowns of alfalfa plants. A higher growth is not often necessary.

New seedlings of alfalfa should not be pastured. The ground in these fields is not firm and considerable damage is done by the tramping of the plants, especially during wet weather. Fields established a year or more may be pastured lightly in the fall, but should never be eaten down close.

SUNDAY SCHOOL

THE INTERNATIONAL SERIES.

Lesson IX.—Fourth Quarter, For Nov. 28, 1915.

Text of the Lesson, Amos v, 1-15. Memory Verses, 14, 15—Golden Text, Jer. xxiii, 28—Commentary Prepared by Rev. D. M. Stearns.

The message of Jonah was to gentiles, suggestive of foreign missions; that of Amos was to Israel, and therefore a home mission lesson reminding us of the need of the church today to be awakened to see her privileges and opportunities and responsibilities. The sins of Israel and her needs were not different from those of believers now. They bore the name of Jehovah, but were false to Him and worshiped idols. "They know not to do right, saith the Lord" (iii, 10). There was self and sin in all their worship. Therefore the Lord said, "Offer a sacrifice of thanksgiving with leaven, * * * for this liketh you" (iv, 4, 5). Leaven is always a type of evil. Because of the sin in their professed worship of God He said, "I hate, I despise your feast days." I will not accept nor regard your offerings (v, 21-23). Although they outwardly kept new moons and Sabbath days their hearts were longing for them to be over that they might sell corn and wheat and grow rich by fraud, giving small measure and taking in as much money as possible (viii, 4, 5).

Consider the growing rich by fraud that abounds today even among those who hold high positions in the church, the oppression of the poor, the formality in worship, the false teaching that all are children of God, that Jesus Christ was only one of the sons of God, better than the others, but not God; that there is no hell, no lake of fire; that if people are not saved in this life they can be in the next and that a God of love will never allow any one to perish eternally; the Bible cannot be taken literally, it does not mean what it says—consider all these horrible things and then think how God in His mercy sent forth a Daniel Crawford from the heart of Africa and a William Sunday from the baseball field to show His people their sins and to uphold the honor of His word.

How does the Lord plead by Amos? He reminded them how He had brought them out of Egypt, led them forty years in the wilderness, given them the lands of others, raised up prophets and Nazarites from among their sons and revealed to them His purposes by His prophets (ii, 10, 11; iii, 7; ix, 7), therefore He would have them seek Him and live, assuring them of an abundant pardon if only they would turn to Him with the whole heart (v, 4, 6, 14; Isa. lv, 6, 7). He also pointed them onward, as He always did and still does, to the future glory, for in spite of all the sin of Israel it is the purpose of God to restore Israel and bless all nations through them. He will raise up the tabernacle of David (ix, 11), and James said at the great council at Jerusalem that would be after He had gathered the church, or, as he put it, taken out of the Gentiles a people for His name. Then he said that all the Gentiles would after that be gathered (Acts xv, 13-18). Note how in the very last words of Amos' prophecy the Lord said that He would bring again the captivity of Israel, that they would build their waste cities and inhabit them; that He would plant them upon their land and that they would no more be pulled up out of it (ix, 13-15). Abraham was encouraged and sustained by the assurance of the city—Moses by the recompense of the reward, David by the kingdom, Paul by the glory to be revealed and our Lord Himself by the joy set before Him. I know of no way by which the church of today can be turned from its worldliness and indifference so successfully as by setting clearly before her the great love of God in Christ Jesus, the greatness of the salvation He has provided and the glory of the kingdom to which we are called.

Men are trying to remedy the evils that exist, to reform or uplift the race, to bring a kingdom of peace on earth by their own efforts, but "They know not the thoughts of the Lord, neither understand they His counsel" (Mic. iv, 12). They do not know that the babe of Bethlehem was born to rule in Israel and that there can be no kingdom of peace on earth till He shall come again (Mic. v, 24). People are so filled with their own thoughts and ways, just as Israel was, that they will not be agreed with God and therefore cannot walk with Him (Amos iii, 3). Because many preachers in pulpits and teachers in seminaries are turning away from God to the wisdom of men there is a famine of hearing the words of the Lord (Amos viii, 11). As in the last lesson, those who have knowledge of God are disobedient and asleep and must be awakened. As it is written in Eph. v, 14, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." "Be not unwise, but understanding what the will of the Lord is" (Eph. v, 17, 18). "It is high time to awake out of sleep, for now is our salvation nearer than when we believed. The night is far spent, the day is at hand" (Rom. xiii, 11, 12). The whole world lieth in the wicked one; it is an evil age from which the Lord desires to deliver us (I John v, 19; Gal. i, 4). All things indicate as never before that the end of this evil age is near and that it is a time to be specially separated unto God from all evil and unbelief.

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