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Originators of Low Prices. **TUESDAY BARGAINS**

Keeping everlastingly at it, you are getting Posted on the cheapest place to buy nearly everything. Never before have we given such bargains, perhaps never again will they be offered. Some weeks you find better Bargains than others, some weeks we are too busy to quote low prices. However you always find high grade goods at originally low prices. Read below, this week's exceptional Bargains, they will not be repeated. Save your dollars and come Tuesday.

Delicious Imported, Cured **HAMS** always in stock, at Bargain Day Price of 12 cts. lb.

Dark Blue (stripe) Dress Ducking, Reg. 12½ Tuesday 9c yd.

Same, white ground, blue stripe, a yard wide, we paid 10½c a yd. for it, special price for Tuesday 9½c.

Dollar and a quarter American Full Sleeves shirt waists going at the ridiculous price of 69c each.

A Tremendous shipment of New Woolen underwear just arrived, all must fall into line at Bargain Day Prices.

Best Hair Pins, 2 bunches for 5c. Special Bargain Day Price.

Best adamantine Pins, reg. 5c, Tuesday 2c paper.

Crash Toweling, very cheap, worth 10c for 5c yd.

Fine Dark ground wash Prints, worth 8c, going now at 5c yd.

Clearing Sale of men's and women's Cotton socks and stockings.

Dress Stays, reg. 10c at 5c a doz. Dress shields (extra) reg. 20c Tuesday 14c pr.

Fine new Dress Gingham, reg. 10 and 12½c, Tuesday, 8½ and 9½c yd.

Men's dark Pantings usually 65c yd. always here at 35 and 30c yd.

Men's dark navy blue serge **PANTS** Reg. \$1.25 pr. Tues. 93c pr.

10 Pieces New Tweed effect Dress Goods, Reg. 50c yd. Tuesday 25c.

Fine Leather Laces 2c pr.

Ontario made Plough Boots, Reg. \$1.25, go at 99c pr.

Carpet House Slippers at 15 and 20c pair.

National Pickling spice 5c pkg. Kolona Ceylon Tea, reg. 30c for 28c lb. Mascot " 25c lb.

Clearing Sale of Hay Forks, Scythes, Pokes &c. at cost Price.

Whet Stones, Reg. 8c for 5c. Binding Gloves from 19c pr. up. Come early and often any Day.

**J. A. HUNTER**

Please note:—After August 1st we give no credit to anyone. Please do not ask us for it.

Sermon by Rev. W. J. Connor, Rector of Trinity Church, delivered to the Durham Court of Independent Foresters, Sunday, July 26th, 1896. Subject:—THE FATHERHOOD OF GOD AND THE BROTHERHOOD OF MAN. Text:—"SIRS YE ARE BRETHREN." (Acts VII, 26).

Brothers of the I. O. F. on behalf of myself and this congregation, I bid you welcome to our Church this morning. I do so, not only because I have read, and I trust understand your constitution but also, because I know your principles, your aims and objects: you aim at the uplifting and elevation of humanity, morally and socially, and I might add financially, but still further and above all, you acknowledge the Fatherhood of God and the Brotherhood of Man, and not only the Fatherhood, but the universal Fatherhood, and not only his Brotherhood, but universal Brotherhood and these two great truths, I take for my subject this morning. We live decidedly in an age of learning and of great intellectual attainments, an age when goody goody talk will no longer suffice. Men now-a-days tell us Ministers of the Gospel, that they want facts something demonstrative, we may walk by faith, but they are going to walk by sight, not by Revelation, but by Reason. For my dear brethren, I am not sorry that this is so, I am glad in fact that men are beginning to reason and think for themselves. No Christian Minister ought to be afraid to reason or to argue his point logically. Great men tell us that the ground work of philosophy consists in reasoning. For my part I believe that the ground work of religion consists not only in reasoning, but faith as well. Why this Book of God's revelation lying open before us tells us Christians, always to be ready to give to those that ask us, a reason for the hope that is in us, and "to prove all things" and having done so to "hold fast that which is good." Take the apostle St. Paul, where will you get so great a reasoner or one more argumentative? For example take his Epistle to the Galatians, how he reasons with those that would go back to Judaism, which he calls the weak and beggarly elements of the world, or behold that great Apostle as he stands before the Athenian philosopher on Mars Hill. Here the Apostle delivered a discourse on philosophy before philosophers. I readily admit that Paul was not successful in the way of making converts on this occasion. Dionysius, Damaris, and a few others believed, but not enough to constitute a church. Why? Simply because great intellectual attainments, mental ability and reasoning powers is not the means which God has appointed to convert men to christianity, but rather, the love of God, as seen in the uplifted Christ on the cross at Calvary, and St. Paul determined afterwards, "not to know any thing among them, but Jesus Christ and Him crucified." Nevertheless St. Paul's example, and Scripture generally justifies our actions in appealing to reason so as to be ready when asked, to give a reason for holding and believing such important truths as we are considering this morning, which are as follows:

1. The Fatherhood of God 2. The Brotherhood of Man.

I would begin by saying, that these are truths which we as an order hold and acknowledge, but why do we acknowledge such? And from whence have we received them? Are they truths of reason? I answer no. They are truths of revelation and therefore above and beyond reason. I grant you they are truths of reason now, but that is because the human mind has been educated up to it, but when first admitted they were simply truths of revelation. Now there are but two great sources from which all our knowledge of God is, and has been derived, and when we have exhausted these we have no other source to fall back upon so as to learn of Him. The first is the Book of Nature, the second is the Book of God's Revelation, in a word the Bible. In the first we see God's hand. David says "the heavens declare the glory of God and the firmament showeth His handiwork." But the heavens do not declare what God is in Himself nor do they reveal what He is to us. Neither do they declare the universal brotherhood of man. In Nature we see a hand, a strange mysterious hand; like that which king Belshazzar saw writing mysteriously on the wall. The king could not read the hand-writing to his satisfaction, he can behold with wonder he can also read but he cannot interpret. Just so with us we can behold God's hand, writing mysteriously on the walls of Nature but we need an interpreter, hence we must turn our attention to the Bible. Daniel was Belshazzar's interpreter, the Bible, especially Christ is ours. Moses, Samuel, David, and especially Christ. These have proclaimed to us the unity and Fatherhood of God. Also the Brotherhood of man. In Nature we see but God's hand. In Judaism we see His back. In Christianity we see His face. With regard to the first David says "the firmament shews His hand," "With regard to the second, God said to Moses, "I will take away mine hand and thou shalt see my face," but when we come to the third we see God turned completely round, so we see His glory in the face of Jesus Christ. "He that hath seen me held his glory, the glory as of the only begotten of the Father, full of grace and truth." Then as I have already stated the Fatherhood of God, and

Brotherhood of man, are truths of Revelation which have become truths of reason, and that because He who revealed these truths, enabled the human mind to grasp them, so that they are clearly seen in the light of the fundamental principles of the mind, just like the great truths of the New Testament Scriptures—for instance, the incarnation of Jesus Christ, the Bible calls it "The mystery of godliness"—it is a truth of Revelation far in advance of reason. But then is it never to become a truth of reason? I believe it is. If it is a truth it will sooner or later enter reason—all truth must in the course of time go through reason, but as yet we cannot understand these great truths of the New Testament Scriptures. Nevertheless we are to believe it, and also to pray as taught in our ever matchless Litany, "By the mystery of Thy Holy Incarnation, good Lord-deliver us." This truth of New Testament Scripture is as yet a truth of Revelation only, and is there for our mysterious to us, yet we believe it and shall we for one moment doubt those truths which we have been enabled to see in the light of reason, which once were truths of Revelation alone and when first propounded were more than the human mind could grasp or understand. Let us not let God educate and instruct his people with regards to the first truth namely, His fatherhood. Having called Israel and given them a leader in the person of Moses, his command is, "Hear O Israel the Lord our God is one Lord." This was a new truth and was far in advance of human reason. Israel and their neighbors around them had learned to believe the very opposite; namely, that there were gods many. We have only to read mythology, or religion of the pagans; their religion consisted in the worship of false gods, and to whom they gave different attributes. Now Israel when brought out of Egypt was not a whit better, and even after they had gained the Land of Promise—not to speak of their great sin in the wilderness, they often fell into this error. Think how surprising this declaration must have been at such a time in their history. "Hear O Israel the Lord our God is one Lord." This is contrary to their reason and certainly to what they had learned from Nature, where they noticed light with its opposite darkness, wrong with its opposite right, good with its opposite evil. Was the author of light the author of darkness? The author of good the author of evil? We now turn to the inspired word, and especially to the portion which gives us the account and only source of information which we have of the creation of this world, of which account this Moses who taught the Unity of God is the inspired writer, "In the beginning God created the heaven and earth." etc. "He made the cattle after their kind; fowls of the air and creeping things after their kind." And man after his kind? No, God said, "Let us make man in our image, after our likeness." So God made man in His own image and breathed into his nostrils the breath of life and man became a living soul.

Now it is here that man is taught that Adam is not our first nor best parent but God, that our ancestry has its roots in the Godhead, we see our relationship to God, our affinity, yes Divine affinity. Is there then anything Divine in me? Believe me, there is. The divine in you than in the whole universe of God's Creation put together; but, you say, is it not hard to believe this as we realize our weakness, not to mention our sinfulness? I answer yes if you allow reason to be your guide, but if not you are learning from God's Book of revelation, let me keep to it and it will set us right, because it is our only true source of knowledge, and whilst it tells us that man was made to have dominion it also tells us, man has fallen, and not only this, it tells how this fall was brought about. "God saw everything that He had made and behold it was very good." but Satan the chief of the fallen angels of whom we read in St. Jude's Epistle, "which kept not their first estate," came to our first parents in the garden with a lie upon his lips, saying "ye shall not surely die." now we know the result. God did not force men any more than angels to remain in His service and His holy sphere against his will, he can please himself and abide by the consequence, but why not annihilate fallen angels and fallen men? Reverently speaking there are many things which God cannot do, for instance, He cannot keep He cannot cease to exist etc., and because he cannot cease to exist neither can those beings to whom God seems to have communicated a part of his own mysterious life. God is the maker of nature but He is the father of man. He is the begetter of Spirits, to me it seems scriptural to say, that souls are not only made but begotten of God. "He breathed into man's nostrils the breath of life and man became a living soul." The white man carries about with him God's image in ivory, and the colored man as one has beautifully said, His image in ebony, but none the less an image for that, thus the Bible traces back the human race to its fountain head in the Divine nature. How striking his genealogy in St. Luke III. The son of David, the son of Abraham, the son of Noah, the son of Adam, the son of God, our first parent, but God, God's Kinship is a figure. His fatherhood is a reality. "Sirs ye are brethren," God sent Moses to convince Israel of this truth, "Israel thou art my first born," what is that but I am thy father, again, "wilt thou not from this time forth cry Israel responding? Do we ever find them at any time addressing God as father? No not even the best of Psalms, the most devotional part of holy Scriptures, God is not once addressed as father, we do find the figure, Like as a father pitieth his children, etc. The fact is notwithstanding all the revelations which God had made to them, they felt the position of slaves than children, and we know that it is not natural for the slave to look up to his master and say, my father. Just so God's people before the great Redemption was completed on Calvary, felt that it would be out of place to look up to God and say, our father. But Redemption is no sooner completed than we hear the cry, "our father which art in heaven," why? manners, spake in time past unto the fathers by the prophets, hath in the last days spoken unto us by His Son,"

and Gods command is "Hear him." "Hear him as he proclaims the universal fatherhood of God." "If ye then being evil know how to give good gifts unto your children, how much more shall your heavenly father give his holy spirit to them them that ask him." Consider the fowls of the air which have neither storehouse nor barn and yet your heavenly father feedeth them: you are to emphasize, not the fowls, or barn, but "your heavenly Father." Again Christ by his example forced home this truth in every prayer of his, as offered in the presence of his disciples, "Father glorify thy son," Father I will that those whom thou hast given me be with me where I am," until at last his disciples exclaimed "Lord teach us to pray, and he said, when ye pray say, "Our Father which art in heaven," Thus he gave them, and in doing so, gave us this great privilege namely, to address God as father, not my father, but our father, thus setting forth a catholic or universal spirit when we pray. Then in the words of my text, "Sirs, ye are brethren."

II. The universal brotherhood of man like that of the fatherhood of God which we have been so far considering is also a truth of Revelation. Moses when he uttered the words of the text did not understand this truth, as he did not understand when God called him to be the leader of his people Israel, and it is doubtful if ever he understood it as did St. Stephen the Proto-Martyr who quotes the passage when making his apology or defense on behalf of the Christian religion. St. Stephen has learned the truth which St. Peter had revealed to him, when "he saw heaven open and a certain vessel descending unto him as it had been a great sheet knit at the four corners and let down to the earth." The great truth revealed and the lesson to learn, was that all nations were to be gathered within the pale of Christ's Church. The size of the sheet was to impress upon the mind the universality of the Christian religion. Judaism was only a small sheet just big enough to cover Palestine, whilst the great world was lying outside in wickedness, but Christianity is a "great sheet." A clear hint of its universal character. Hence St. Stephen understood the words "Sirs ye are brethren," in a far wider sense, than did Moses from whose lips they first fell. Moses as I have already hinted used them in a very limited sense as yet he had not been inspired, having been miraculously preserved by God and up to this time learned all the learning of the Egypt honor and the office awaiting him, yet having learned from his mother-in-law the Hebrews, not the Egyptians according to the flesh were his brethren it came into his mind to visit them, and on doing so found an Egyptian suiting one of his brethren, he slew him and saved his brother but on a second visit he found his Hebrew brethren quarrelling among themselves, and said, "Sirs ye are brethren." He might kill an Egyptian in order to have peace, but with regard to his own people he must rather plead and teach them this truth, "Sirs ye are brethren." But it remained for one of whom Moses wrote and spoke, to convince the world, that all mankind, black or white, of whatsoever tribe or nation, are brethren. He showed in all its beauty of depth and character this great truth as wrapped up in the promises to Abraham, before the time of Moses. "In thy seed shall all the families of the earth be blessed." Not the Jew only, but the Gentile as well, hence He taught this truth, "All ye are brethren." "Lays as death, "Go ye into all the world and preach the gospel to every creature." "Sirs, ye are brethren," is a truth which the Bible has taught us, a truth which Moses, David, Samuel and all the prophets were inspired to reveal to us, and a truth which Christ our dear brother has made clear and placed beyond a doubt. Reason would never have taught us this truth, but the very opposite. We with all our enlightenment, and Christian training, when we look at our poor ignorant brother, black or red sometimes find it hard to admit this truth, until we turn to the Book of the revealed word of God, and read "these are the three sons of Noah, and of them was the whole earth overspread. Scientists may weigh souls and measure bones, and after so doing tell us that down in the scale of humanity, and that educate and train them as you can, will always remain so, but this Gospel proves all things has proven this to be false, and the word of God to be true, namely, "Sirs ye are brethren," for the red man, and the black man, are counting favorably with the white man, in every department of learning, both secular and religious, and especially this last which alone can exalt any people or nation, and we know that it is not our great intellectual attainments that has placed the white man above others but rather the knowledge that we have secret of Britain's greatness is the Bible but are we all what we ought to be? Do we live up to our privileges? No, this brotherly love, this brotherly feeling, all do not possess, but this Gospel must not wait the messengers of the cross; must not tarry for any, but pass on from sea to sea. This Gospel of Christ like Himself in the days of His flesh, is passing by. He did not wait for the blind man, the blind man waited for Him. He did not wait on Zaccheus, Zaccheus waited on Him. He did not invite Himself to the marriage feast, the couple invited Him. So in like manner the Gospel is being preached to all because all do not wait on Christ. Still would have us believe, that the world is getting worse. I believe it is getting better, look at the strength and number of the Church of Christ, today, our many charitable institutions and brotherhoods, all banded together for the elevating and well being of humanity, religiously, socially and in many instances had been established before Christianity was revealed to us, Christianity had borrowed much from them, but knowing as we do that christianity was established first we say that these have borrowed from Christianity.

I would say then in conclusion, to you my brethren, go on in the noble path which you have marked out for yourselves, and may God Almighty bless you and may your order long continue to be a blessing and comfort to the widow and orphan, and when our work on earth is done, may we each and all be admitted into the High Courts above for Christ's sake. Amen.

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**A Sore**

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**Foot**

is now well and I have been greatly benefited otherwise. I have increased in weight and am in better health. I can say enough in praise of Hood's Sarsaparilla." Mrs. H. BLAKE, So. Berwick, Pa. This and other similar cures prove

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