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BIG SLASH in the mens ready to wear department at Patons, 25 per cent off present reasonable prices.

SPECIAL FOR SATURDAY only womans crepe de-chene and georgette blouse in odd sizes and shades half price, Prowse Bros.

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SILK REMNANTS AT HALF PRESENT REDUCED PRICE.—Here's a notable Saturday morning bargain. A nice lot of remnants of silks, will, at nine o'clock Saturday, be placed on sale at one half the remnant price. Be early. Moore & McLeod, Limited.

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TURKISH ROLLER TOWELLING 28 cents per yard at Patons.

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I. .O. .D. .E.—Regular meeting Monday Jan. 17th at 3.30 p. m. 2i

MENS READY TO WEAR SUITS of quality and style 25 per cent off this week at Patons.

POPLIN DRESSES from $19. to $21 for $9.98 for early shoppers at Patons.

BUY MY CALLER HERRIN, at Burns Anniversary 24th and 25th look out for program.

..FUR COATS for men, fine for cold weather and driving 25 per cent off at Patons.

MILLS.—At Duluth, Minn., on Jan. 1st. 1921, to Mr. and Mrs. Earle Mills (nee Jennie Boisner), a daughter.

SPECIAL FOR SATURDAY only womans crepe de-chine and georgette blouse in odd sizes and shades half price, Prowse Bros.

K. OF P.—Empire Lodge, No. 19, Knights of Pythias held a very enjoyable social period at the close of their regular meeting on Thursday night. Mr. P. A. Farquharson Chancellor Commander elect presided. The entertainers were composed of the following: Mr. W. T. Wellner at piano, Mr. H. G. Gorbell, solo; Mr. D. M. Shaw, reading; W. E. Scantlebury, exhibit of Indian club swinging; Messrs Quigley and Gorbell, duet. Speeches followed intermingled with story telling affording much amusement to all. Those taking part in the entertainment included Mr. W P. Doull, Dr. H. D. Johnson, Prof J. T. Ready of Toronto, S. A. McDonald, J. R. Dyer, Hon. W. M. Lea, W. P. Gillis, Pre. Thomas White, C. L. McKay, N. W. Lowther and B. R. Holman. A luncheon was served during an interval in the proceedings. This entertainment was on the occasion of the semi-annual installation of officials. The following are the new officers installed: Chancellor Commander—P. A. Farquharson; Vice-Chancellor—N. W. Lowther; Prelate.. Earl Reid; Master of the Work—Harold Palmer; Keeper of Records and Seal—W. G. Gillespie; Master of Finance—John Godkin; Master of Exchequer—W. W. Clark; Master at Arms—Walter Smith; Inner Guard—Jack Sterns; Outer Guard—Wilfred Wright.

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Don't let that rheumatic pain or ache find you without Sloan's Liniment again. Keep it handy in the medicine cabinet for immediate action when needed. If you are out of it now, get another bottle today, so you won't suffer any longer than necessary when a pain or ache attacks you.

Apply it without rubbing—for it penetrates—giving prompt relief from sciatica, lumbago, neuralgia, backache, lameness, soreness, sprains, strains, bruises. Be prepared—It's easy to use.

All druggists—35c. 70c. $1.40. The largest size contains six times as much as the smallest.

Sloan's Liniment (Pain's enemy)

MEN'S $5.00 SOFT HATS for $3.00 Saturday at 9. Drop in early Saturday and see this wonderfully attractive lot of new hats. Moore & McLeod Limited.

MEN'S $9.00 VELOUR HATS SATURDAY FOR $5.50 There are all new, offered in greens, grey, beaver and brown. This is one of the finest bargains offered at the January clearance sale. Saturday at 9 a. m. Moore & McLeod Limited.

Sunday School Lesson

Matt. 19:16-30

"Thou shalt love they neighbor as thyself."—Matt. 19: 19.

To begin with, it needed a great deal of courage and resolution to make this young ruler come at all. He was a man of some wealth—all the Evangelists make a point of that; he was also, according to St. Luke's account, a "ruler," i.e., probably a ruler of the synagogue. He was a young man, therefore, not simply of wealth, but of official and acknowledged standing. Now, I repeat, it was not easy for a young man of such a position to come to Jesus at all. For the wealth and officialism of Palestine had taken up an attitude of hostility towards Jesus. "Publicans and sinners" came together to hear Him; it was comparatively easy for them. But this young ruler had to set his own class at defiance; he had to brave the anger and scorn of the official world to which he belonged.

There was intense eagerness in the manner of his coming. He "ran" to Him. He felt the business on which he came brooked no delay. It was pressing, urgent, vital business. And when he reached the Lord, regardless of all the proprieties, and careless of the scowls and frowns of his friends, he flung himself upon his knees in the dust before Him. Perhaps there was something superficial and facile about this young ruler; at any rate, Christ Jesus meets his impassioned inquiry with a preliminary objection He said: "Why callest Thou Me good? none is good save one, even God?"

Controversy has raged about this sentence. The Socinian interprets it to mean that Christ disclaims the epithet "good," and argues from it that He totally disclaims any idea of being put on an equity with God. But that quite clearly cannot be the meaning of the sentence. For, according to that interpretation, it would amount to a denial not simply of Christ's divinity, but of His goodness as well. And, as we know from the whole tenor of the Gospels, Christ knew Himself holy, harmless, undefiled. This is certainly no confession of imperfection. Nor is it simply a rebuke to the young ruler for using a word without meaning it. Apparently the purpose of the question was to drive this young ruler back upon his foundations, to make him investigate his own half-formed beliefs, face the issues of his own confession, You have called me 'good'." He says, "Consider what your language means. 'Good' is a title which belongs to God. You have given it to He. Do you really mean it?" Far from being a repudiation of sinlessness, and a disclaimer of Divinity, rightly interpreted this question becomes a challenge and a claim.

And then our Lord proceeds to answer the young ruler's question. He refers him to the law of Moses. "Thou knowest the commandments." "Jesus looking upon him loved him." And then He set before the young man the inexorable demand of the Kingdom, the stringent condition of eternal life. "One thing thou lackest; go, sell whatsoever thou rast, and give to the poor, and thou shalt have treasure in heaven; and come, follow Me." Now we must be careful in our interpretation of this demand of our Lord. It does not mean that every one who wants to lay hold on the eternal life must sell all his goods, and give to the poor; it is not a general condition, but a demand made to meet the young ruler's case. Our Lord, like a skilful physician diagnosed the disease before prescribing the remedy. He saw that this young ruler was suffering from a "divided heart." It wavered between love of God and love of gold .And there is never any peace for a divided heart; only war and strife and misery. "Sell whatsoever thou hast." Christ said to this young ruler, "and give to the poor, and thou shalt have treasure in heaven." In other words He asked him to surrender to God an undivided heart.

That is what God asks of us—not the punctilious observance of external rites and ceremonies, but a surrendered heart. Thus alone are life and peace to be gained, not only by the works of the law, but by the surrendered heart. Have we learned the lesson? I look around, and see much labored "keeping of the commandments,"; a careful and exact obedience given to the moral law; a punctilious observance of the externals of religion. Yet people are not at rest. No; and they never will be along those lines alone. The experience of this young ruler, the experience of Paul himself, only illustrates the truth of the Apostle's saying, "By the works of the law shall no flesh be justified." (Gal. 2: 16) Peace only comes by way of a consecrated and surrendered heart.

"Sell that thou hast, and give to the poor," said our Lord. But the demand was too much for the young ruler. He who, in his enthusiasm and eagerness, came "running" to Christ, went away with a face like a "lowering" sky, which forbodes "foul weather;" for he had "great possessions," and for those "great possessions" he sacrificed his Lord. Granted it was a stringent demand. And yet the demand was not too much for the "along with it. "Sell whatsoever thou hast, and give to the poor," said Jesus, "and thou shalt have treasure in heaven; and come, follow Me." The compensation outbalanced the sacrifice, for there was the blessed company of Jesus all the way; the inheritance incorruptible and undefiled at the last. But he clung to his gold, and sacrificed the company of Jesus and the internal inheritance. "He went away sorrowful."

Some people find it hard to believe that so promising a young man, whom Jesus "loved," could really make a final refusal. They point out that he went away "sorrowful"; and they choose to think that, some time later, he chose the "better part" which here he refused. That may be so, though his present refusal made it harder for him later to choose aright. But, as a matter of fact, Scripture says nothing about a later acceptance. And fany like him have "gone away." They would have been glad to have been Christians on easier terms. but this inexorable demand for sacrifice was more than they could hear, and they "went away." What about ourselves Christ asks still for a completely surrendered heart. He demands still the expulsion of everything that disputes the dominion with Him What will you do? Will you also go away? God gives us grace to say with Peter, "Lord, to whom shall we go? Thou hast the words of eternal life." (John 6:.68).—Rev. J. D. Jones.

The Great Reward. What credit did Peter claim? It was much like him to say, Lo, we have left all, and have followed thee. "They had left an honored religion, given up home associations and forsaken daily avocations for a wild and roving life, for a couch on the ground and the night sky bending over them, and for the privilege of living on a begrudged charity."—Rev. Caleb D. Bradlee What was to be their reward? And how soon was it to begin?

How did Christ assent to Peter's boast? By his earnest promise of a reward far more glorious than Peter had in mind. Whoever, like Peter, had left all to follow Christ should receive a hundredfold immediately, even in the midst of persecutions; of course not literally a hundred houses in return for the one lost, say more than a hundred fathers or wives, but spiritual blessings a hundred times as valuable as any of the lost joys. And in the world to come, eternal life, perfect joy unvexed by any persecutions or sorrows for evermore.

What great reversal did Christ foretell? That many—not all—that are first shall be last; and the last first In that day brilliant intellects will not count, or vast achievements, but only simple, loving obedience to Jesus Christ.—A. R. Wells, L. L. D.

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SHE USED DODD'S KIDNEY PILLS FOR SCIATICA

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