

THE BEE

There once was a lumberly, bumberly bee;
A gumpious and bumpious old fellow
was he.

He blumped into this flower, then into that;
He teased the poor dog, and he scared the poor cat.

He buzzed with a zip! round the baby's bare head,
And quickly whizzed off to the new posy bed.

Then zip! in a jiffy he came flying back,
And tumbled at Bessie's and bumbled at Jack.

But though he was bright and a handsome young fellow,
Dressed always most gayly in brown stripes and yellow,

And though he was fitted with wonderful wings,
Yet he was suspected of having sharp stings!

And nobody ever cared greatly to see
That lumberly, bumberly bumblebee.
—Carolyn Wells.

TWENTY YEARS AGO

From the Issue of The Free Press of Thursday, July 11, 1912

Twenty-five days since the last fall of rain here.

Fifteen minute sermons were manifestly popular on Sunday.

The temperature rose to 85 degrees at noon on Sunday, and 87 on Tuesday.

The fall wheat is already well headed and golden tints are appearing.

The first raspberries were marketed here this week.

Mr. H. C. Barlett, undertaker, has just had completed a fine new casket wagon, a great improvement on the one formerly in use.

Owing to the extreme heat the evening service at the Methodist Church last Sunday was held on the church lawn. It was a cool and pleasant degustation.

Messrs. C. C. Speight and W. Sayers had some rare sport in fishing at Marl Lake, near Stayner, last week. Their friends enjoyed the prime pickerel, pike and bass they brought home with them.

On Wednesday the drill was removed from the Enderby oil well, near Milton, after it had reached a depth of 1,720 feet, without striking but a slight showing of oil. It had passed through the strata from which oil only could be expected. The operators are not discouraged. Many "dry holes" are bored in the best of oil fields and they will make another venture nearer Milton.

The new stone crusher is turning out large quantities of road material at Eildons. The gap between the old manse property and Fairview Avenue is being stoned. The section between Main Street and Park Avenue, on Mill Street, and a piece on Main Street, from Ebbage's creek toward the G. T. R. crossing, will also be coated. The centre of Mill Street will also be given a good coating of the inch size. The steam roller will then be put on to consolidate all these new and improved roadbeds.

The G. T. R. construction gang are laying the ties and steel on the Beardmore siding. The bridges over the ravines are to be built yet.

It has Many Qualities.—The man who possesses a bottle of Dr. Thomas' Electric Oil is armed against many ills. It will relieve a cough, break a cold, prevent sore throat; it will reduce the swelling from a sprain, relieve the most persistent sores and will speedily heal cuts and contusions. It is a medicine chest in itself.

SOMEWHAT UNSTABLE

Of all sections of Ontario the City of Windsor with its environs has been in the last ten years the most openly favorable to liquor and the freest stamping-ground for the Trade. It is perhaps not without significance that the only acknowledged municipal bankruptcy in the province is in this area and is somewhat general.

The six municipalities concerned, all close to Windsor, Ontario, are:

- City of East Windsor
- Town of Sandwich
- Town of Sandwich E.
- Town of Riverside
- Township of Sandwich W. and
- Town of Tecumseh.

Each one of these municipalities has become subject to the provisions of the new law with respect to places which have failed to meet their obligations or seem likely to do so. The six municipalities will, no doubt, be governed by a commission set up under this law until in the Municipal Board's opinion, it is deemed advisable to give them back their autonomy.

From this general area also comes the loudest and most persistent cries for beer-by-the-glass. We would commend for meditation to the Windsor wets the wisdom of an old book:

"Look not thou upon the wine when it is red, when it sparkles in the cup, when it goeth down smoothly."

"At the last it biteth like a serpent, and stingeth like an adder."

"Thine eyes shall behold strange things, and thine heart shall utter perverse things."

"Yes, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast."

"They have stricken me, shall thou say and I was not hurt; they have beaten me and I felt it not; when shall I awake? I will seek it yet again."

From the office of the Ontario Prohibition Union.

I will speak ill of no man, not even in the matter of truth; but rather excuse the faults I hear charged upon others, and upon proper occasions speak all the good I know of everybody.—Benjamin Franklin.

THE SUNDAY SCHOOL LESSON

SUNDAY, JULY 10th

THE CALL OF MOSES

Golden Text.—Certainly I will be with thee. Exodus 3: 12.

Lesson.—Text.—Ex. 3: 10-15; 4: 10-12. Study also, Ex. 2: 11-14; 18.

Time.—1491 B. C. Place.—Horeb.

Exposition.—I. Moses Called of God to be Deliverer of God's Chosen people, 10-12.

Moses' third school was the wilderness, tending sheep. Forty years Moses spent in this school and the lesson opened just as he is about to graduate. God has trained all His great servants in the wilderness, alone with Himself (cf. Lu. 3: 2; Mat. 4: 1; Gal. 1: 17). The time was nearly ripe for Israel's deliverance in three ways: (1) Their sufferings had reached their climax. (2) They were crying for deliverance (ch. 2: 23-25). (3) The deliverer was fully prepared. Moses accepted the lowly occupation that was his in the land of Midian without complaint (ch. 2: 21) and was faithful in his duties as a shepherd. His faithfulness in this position was a preparation for the larger work God had for him (L. 16: 10). God selected a time when Moses was faithfully attending to his humble duties to reveal Himself unto him. The place of revelation was Horeb called the mountain of God, because God there revealed Himself (cf. 1 Kl. 19: 8). Jehovah's presence was symbolized by the fire (cf. ch. 13: 21, 22; 19: 18; Deut. 4: 11; 24; Heb. 12: 29). The lowly bush represented Israel. The whole scene sets forth Israel ensnared in the fire of God and yet not consumed. The bush, too, was a type of the incarnation; in Jesus the word became flesh; humanity was on fire with the presence of God, and yet was not consumed (Jno. 1: 14). Moses was an alert man; he did not pass the wondrous sight of a bush on fire and yet not consumed listlessly by God. He was pleased to see Moses turn aside to see what this manifestation of God meant (v. 4). So God called to him with audible voice, calling him twice by name (cf. Jno. 10: 3). Moses was ready at the call and said at once, "Here am I." Moses was going to press forward to the bush at once, but he must learn another lesson, the unapproachable majesty and holiness of God. A way has been provided for us by which we can draw nigh with boldness (Heb. 10: 19); but it should always be also "with reverence and awe" (Heb. 12: 28, 29, R. V.). God revealed Himself to Moses as the same God who dealt so wonderfully with and made such covenants with his great ancestors, Abraham, Isaac and Jacob. By speaking of Himself as still God of Abraham and Isaac and Jacob, God bore testimony to the fact that they were still living (Mat. 22: 32). As soon as Moses realized who he was speaking to him he "hid his face" (cf. 1 Kl. 19: 13; Isa. 6: 2, 5; Judg. 13: 22; Rev. 1: 17). Moses has at last been brought to the end of himself in the only way a man ever comes completely to the end of himself, i. e., by a vision of God. God tells Moses three wonderfully comforting things: (1) "I have surely seen the affliction of My people." God always sees the affliction of His people (Ps. 12: 5). But it did not seem through all these bitter years that God had seen the affliction of His people, but He had. (2) "I have heard their cry" (cf. Ps. 50: 15; 145: 18, 19). (3) "I know their sorrows" (cf. Ps. 63: 9). In every hour of most hopeless sorrow we may say, "He knows" (Ps. 142: 3). God came down Himself (v. 8); cf. Lu. 19: 10; Jno. 1: 14; 1 Jno. 3: 8). He came down to do a threefold work. (1) "To deliver them out of the hands of the Egyptians." He will also deliver us "from the hands of Satan and all our enemies (Lu. 1: 71, 74). (2) "To bring them up out of the land." God does not deliver us from the hand of the Egyptians and then leave us in the land of the Egyptians. He brings them OUT also (1 Cor. 6: 17). (3) "To bring them INTO a good land," etc. God does not merely bring out of bad, but He brings into good. The trouble with many Christians is that they have not come out of the world (Egypt), but they have not come into the fullness there is in Christ (Canaan), the "good land and large, a land, flowing with milk and honey" without conflict; for it is "the place of honey." This Canaan life will not be the Canaanite and the Hittite, etc. (cf. Eph. 6: 12, R. V.). It was not Israel's merit but Israel's cry that brought God down to deliver (v. 9; cf. Ro. 10: 13). God was ready and waiting for the cry when it came. He went 600 miles to Horeb to bring up an answer in the person of Moses. Just before Jehovah speaks a word that makes the rejoicing heart of Moses stand still. "Come now therefore, and I will send THEE unto Pharaoh." This is always God's method to save men through men (Jas. 5: 20; 2 Cor. 5: 20). Moses now has a commission from God. Before, he went at his own call and failed (ch. 2: 11-14). He is much humbled by his previous experience and cries, "Who am I that I should go to Pharaoh," etc. (cf. Jer. 1: 6). Well may we all say when God gives us a commission, "Who am I? God gives an all-sufficient answer to Moses' startled question, "Certainly I will be with thee." No one need fear any foe or shrink from any work if God is with him (Ro. 8: 31). It is a favorite way with God to cheer His trembling servants by saying "I will be with thee" (Deut. 31: 6-8; Josh. 1: 5-9; Jer. 15: 20; Mat. 28: 20). When God says that to us we on our part can say, "I will not fear; what shall man do unto me?" When later Moses brought Israel to that very spot, how his heart must have throbbled with holy memories and unutterable confidence and joy!

II. "I AM hath sent me." 13-15. Moses still hesitates to obey the Divine

call; he asks a question of great importance, "What is thy name?" The name of God is that by which God reveals Who and What He is. And what an answer Moses receives, My name is I AM, the eternal I am, the One Who always was, always is and always shall be, and the One Who is self-existent and indefinite, from all eternity and to all eternity.—Let us listen, ponder and worship.

III. "I will be with thy mouth." 4: 10-12. And still Moses holds back. He looks at himself instead of looking at the infinite I AM, at his own insufficiency instead of at God's perfect sufficiency. And then from the infinitely patient God comes the great promise, "I will be with thy mouth, and teach thee what thou shalt speak." And the promise is for us, too, if we go as He bids (Mat. 10: 16, 19, 20; Ac. 1: 8; 2: 4).

The use of Miller's Worm Powders insures healthy children so far as the ailments attributable to worms are concerned. A high mortality among children is traceable to worms. These sap the strength of infants so that they are unable to maintain the battle for life and succumb to weakness. This preparation gives promise of health and keeps it.

BIG BROTHER

One of the professors at Syracuse learned last week that the father of one of the pupils is a famous Chicago gangster.

He learned it when the parent dropped into the town to visit his son. The youngster brought the father around and introduced him to the instructor, and the three chatted pleasantly for a while, the Chicagoan expressing appreciation for the help and attention given his boy.

Upon leaving, he drew the professor to one side.

"Listen," he asked, in a tone implying that he wanted but one word to turn machine-guns loose, "they treating you all right here?"

THE ALTERNATIVE

He was a new boarder, and was not used to the ways of the house. However when prunes turned up for dinner the third time in succession he felt he was entitled to make a complaint.

"Miss Harbake," he said to the landlady, "I'm not very fond of prunes. Have I no choice?"

She looked him squarely between the eyes.

"Yes," she said "you can have your choice. Either take them or leave them."

RAINCOATS OR RUBBERS?

"Look, dear, isn't the rainbow beautiful?"

"She—'Oh, yeah. What's it advertising?"

A more glorious victory cannot be gained over another than this; that when the injury began on his part, the kindness should begin on ours.—John Tillotson.

DEAD-GAME SPORT

It happened in front of the Palace. Two lay-offs were chewing the rag.

"What's doin' to-night?" asked one.

"How about takin' in a movie? It'll take our minds off the depression."

"Sorry, old man," was the answer.

"But I can't make it. I've got a bridge date."

"That's okay, too," was the amazing retort. "I'll jump off with you."



J. Cadesky
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TIME TABLES

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Daily, except Sunday	10.07 a.m.
Daily, except Sunday	2.28 p.m.
Daily, except Sunday	6.13 p.m.
Sunday only	8.00 p.m.

The Chicago flyer, that passes through here at 9.47, eastbound, stops at Georgetown at 9.55 p. m.

Going West

Daily, except Sunday	7.40 a.m.
Daily, except Sunday	9.08 a.m.
Daily, except Sunday	2.28 p.m.
Daily, except Sunday	6.40 p.m.
Sunday only	8.25 a.m.
Sunday only	10.35 p.m.

TRAVEL BY BUS

Eastbound

Daily, except Sunday	6.00 a.m.
Daily	9.35 a.m.
Daily	1.00 p.m.
Daily	4.25 p.m.
Daily	5.55 p.m.
Daily	9.00 p.m.
Sundays and Holidays only	8.00 p.m.

Westbound

Daily	9.15 a.m.
Daily	11.15 a.m.
Daily	1.15 p.m.
Daily	4.15 p.m.
Daily	6.15 p.m.
Daily, except Saturdays	10.15 p.m.
Saturdays only	8.20 p.m.
Saturdays only	12.15 a.m.

STANDARD TIME

ARROW

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