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Canadian Pacific Railway
Time Table

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

P.M.	A.M.			P.M.	P.M.
3.15	6 25	Lv.	Walkerton Ar.	12.40	10.05
3.28	6.38	"	Maple Hill "	12.25	9.50
3.37	7.47	"	Hanover "	12.17	9.42
3.45	6.55	"	Allan Park "	12.08	9.32
				A.M.	
4.00	7.10	"	Durham "	11.54	9.19
4.11	7.21	"	McWilliams "	11.44	9.09
4.14	7.24	"	Glen "	11.41	9.06
4.24	7.34	"	Priceville "	11.31	8.56
4.40	7.50	"	Saugeen J. "	11.18	8.43
5.15	7.50	"	Toronto "	11.15	7.50

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Wenger Bros., Ayton Garage

Two Hour Tug of War

Continued from page 2.

As the hours went by and the men were still hauling and tugging in vain, the crowd became violently partizan. Extremists were going up the line of desperate and exhausted men striking them in the face to make them let go the rope. Under guise of exhortation they would crouch in front of the tug-of-warsmen, and with a violent upper-cutting swing of their fists, and a cry "Yo heave," smash their helpless victims, now dripping with blood and perspiration—smash them in the face. At sight of that "Whalebone" Jack McCauley left the stand again. That was too much.

With others he took upon himself the duty of keeping the crowd back from the Sullivan men. And a general fight began.

Stubborn, slowly dying, the hot-blooded backwoods farmers—the champions of their respective townships, refused to yield. The rope hung at the four-foot mark for another half hour.

With that, Macdonald, who had been flashing the money, stepped forward with an axe.

"These men are dying," he cried "They won't quit. I'm going to cut the rope."

Jack McCauley stepped out. He had had trouble with this man before. Jack had come into his strength since that, however, and felt himself more than a match for Macdonald now.

"You just cut that rope," he said, measuring Macdonald with his eye.

"What do you mean?" demanded Macdonald, pausing.

"Just cut that rope," repeated McCauley with deadly significance.

"What do you mean?" demanded Macdonald again.

"That's what I mean," replied McCauley, staring his man in the eye.

The little schoolmaster McCauley's father had taught to box came squaring up. In the name of humanity and Sydenham he wanted that rope cut.

"One at a time now Bert, one at a time," said McCauley.

The hot-headed little old schoolmaster drew off a pace like a soldier, clicking his heels in the position of attention. Fair play had been ground into him by his training.

"Now," said McCauley, "if any man wants to see an exhibition, let him cut that rope."

"But them men are dying," protested Macdonald.

"I don't care—You were waving your money around here to say that Sydenham would pull our boys off their feet—now let's see them do it, if it takes a month," returns McCauley.

Macdonald dropped his axe and turned away. But the men were in distress. Bain, the big anchor man of the Sullivan team, had a piece of board between the rope and the small of his back where the rope passed around his waist. But Carmichael's body was being actually crushed. His injuries indeed are said to have caused his death which occurred a year later. The sun was sweltering. Supporters on both sides were now begging that the rope be cut. But through grim drawn lips and clenched teeth the men on that rope swore vengenace upon anyone who should take axe in hand and cut it.

"Send for the Magistrate—there will be a riot here," cried someone, and the cry was taken up.

"Send for the Magistrate!"

And suddenly Magistrate McGill appeared on the tumultuous scene. He held a copy of the riot act in his hand, and raised it aloft for silence.

Then he read the act, the tug-of-war continuing in grim silence all the while. When he finished reading the Magistrate took up the axe and in the name of the Queen brought its keen edge down on the rope. It failed to part at the first blow. The second still left one strand, but the strain of the teams on each end was such that this last strand snapped; the parted ends flew wide, and then ten men on each team fell backward on the ground, used up.

Thus ended the great and historic tug-of-war at Chatsworth in the county of Grey in the year 1881. The crowd crashed down the fence and a free fight followed. Men drew rings in the dust and defied any man of the opposing township to enter. The team of giants who won honor and undying glory in Sullivan township got $50 among them as their prize and reward. They had won the first pull and gained four feet of rope in the second. Some of them never recovered from the strain of those two hours, and few of them were right for weeks after. And Carmichael, the anchor man of the defeated Sydenham team, died within a year.—S. H. Howard in the Toronto Star Weekly.

The population of Ottawa is about 101,000, an increase during the past year of more than 5,000.

Aurora G.T.R. station caught fire in the baggage department Sunday and damage to the extent of $500 was caused before the local brigade got it under control.

A vast amount of ill health is due to impaired digestion. When the stomach fails to perform its functions properly the whole system becomes deranged. A few doses of Chamberlain's Tablets is all you need. They will strengthen your digestion, invigorate your liver and regulate your bowels, entirely doing away with that miserable feeling due to faulty digestion. Try it. Many others have been permanently cured—why not you? For sale by all dealers.

SUNDAY SCHOOL.

Lesson IX.—Third Quarter, For Aug. 31, 1913.

THE INTERNATIONAL SERIES.

Text of the Lesson, Ex. xix, 1-6; 18-21—Memory Verses, 5, 6—Golden Text, Heb. xii, 28—Commentary Prepared by Rev. D. M. Stearns.

When the Lord spoke to Moses out of the burning bush at Horeb, the mountain of God, as he kept the flock of Jethro, his father-in-law. He said to him, "When thou hast brought forth the people out of Egypt ye shall serve God upon this mountain" (Ex. iii, 1, 2, 12). Now, after about three months, Israel is encamped at the mount of God, and Jethro came to him, bringing Zipporah, his wife, and his two sons, Gershom and Eliezer, the former signifying "a stranger there" and the latter "my God is our help" (margin of xviii, 3, 4). As they communed together of all that God had done for Israel, Jethro said: "Now I know that the Lord is greater than all gods, and he offered a burnt offering and sacrifices to God. Then Aaron came and all the elders of Israel to eat bread with Moses' father-in-law before God" (xviii. 7-12).

As Jethro saw Moses spending the whole day from morning until evening listening to the people's affairs, he said, "Thou wilt surely wear away; * * * this thing is too heavy for thee; thou art not able to perform it thyself alone" (xviii, 18). And he suggested a better way, subject to God's approval, which Moses accepted (xviii, 13-27). Having reached Sinai and Horeb in the third month, Moses went up unto God, and the Lord gave him a message for Israel, which has also a most important heart word for every believer, and first, "I bare you on eagles' wings." With this we must compare Deut. xxxii, 11, 12, and note the process of teaching young eagles to fly. Then in Isa. xl, 31, the secret of flying; then in Luke xvii, 37, the eagle saints caught up to meet the Lord in the air. The words "brought you unto myself" (Ex. xix, 4) give the key to all His dealings with us, for their intention is even, and more and more, to wean us from all people and circumstances unto Himself that we may find our home in God and our all in Himself, living together with Him until some day we shall be ever with the Lord (I Thess. v, 10; iv, 17).

The words "a peculiar treasure unto me above all people" (5) indicate a high calling and privilege which Israel did not begin to appreciate, nor do we. See the repetition of the wonderful words in Deut. vii, 6, and the full realization in Mal. iii, 17, and margin, for only in the kingdom at His coming again shall it be fully seen. Note the transfer of some privileges to the church in Matt. xxi, 43; Tit. ii, 14; I Pet. ii, 9, and may He make us all willing to be set apart wholly for Himself (Ps. iv, 3). We are too apt to say thoughtlessly and hastily, as Israel did, "All that the Lord hath spoken we will do" (verse 8 and chapter xxiv, 8, 7), or as Peter said, not knowing himself or his weakness, "Lord, I am ready to go with Thee, both into prison and to death" (Luke xxii, 33). We are slow to learn that in us—that is, in our flesh—there dwelleth no good thing and that we are not sufficient of ourselves to think anything as of ourselves (Rom. vii, 18; II Cor. iii, 5).

The rest of our lesson is a third day morning story (verses 16-21), but a story of thunder and lightning and fire and smoke and earthquake and a voice that made the people tremble and say to Moses, "Speak thou with us and we will hear, but let not God speak with us lest we die" (xx, 19), to which Moses replied, "Fear not, for God is come to prove you and that His fear may be before your faces, that ye sin not" (xx, 20). Ten times it is written that God spoke to them out of the midst of the fire (Deut. iv, 12, 15, 33, 36; v, 4, 22, 24, 26; ix, 10; x, 4), and it is also written, "Our God is a consuming fire" (Deut. iv, 4). We shall understand this more fully in our next two lessons concerning the words that were spoken out of the midst of the fire, and we shall see the contrast between God speaking out of the midst of the fire and from off the mercy seat between the cherubim.

God speaking through Moses and not directly to the people is like speaking to us in Christ, who is our mercy seat. The saying in Ex. xx, 21, that Moses drew near unto the thick darkness where God was seems at first sight a little perplexing, for it is written that "God is light, and in Him is no darkness at all" (I John i, 5), but it is the human and the divine side.

If we would walk in the light we must see things from God's standpoint, not from ours. How often we are reminded of the greatness of Moses as a prophet whom the Lord knew face to face (Deut. xxxiv, 10), but we turn from Moses to the prophet like unto him who was God manifest in the flesh, the word made flesh, dwelling among us, who could say as no one else would dare to, "He that hath seen Me hath seen the Father" (Deut. xviii, 18; I Tim. iii, 16; John i, 14; xiv, 9).

The Lord Jesus Christ is the Lord God of the holy prophets. Those who do not hear the voice of God in Christ may have to experience something like the voices and thunderings and lightnings and earthquake of Rev. xvi, 17-19. The wrath of the Lamb will be a fearful reality to all who are not redeemed by the blood of the Lamb. Contrast Rev. v, 9, 10, with Rev. vi, 15-17.

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The wheat crop of 1913 will be the greatest ever harvested in Manitoba, Saskatchewan and Alberta, thus requiring the farm laborers of the East to recruit and assist in harvesting the world's greatest bread basket.

The Governments of the respective provinces state that 40,000 men will be required for this year's harvest. These will have to be principally recruited from Ontario, and the prosperity of Canada depends on securing labor promptly. The Canadian Pacific, on which company will fall practically the entire task of transporting the men to the West, is already making special arrangements for this year. Excursions from points in Ontario to Manitoba Saskatchewan and Alberta will be run, and special trains operated, making the trip in about thirty-six hours and avoiding any change of cars or transfers. This will be a day shorter than any other route.

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Going Dates.—August 18—From all stations Kingston to Renfrew inclusive and east thereof in Ontario.

August 22—From Toronto and West on Grand Trunk mail line to Sarnia inclusive and south thereof.

August 25—From Toronto and North Western Ontario, north of but not including Grand Trunk Line Toronto to Sarnia and east of Toronto to Kingston, Sharbot Lake and Renfrew, including these points.

September 3—From Toronto and all stations in Ontario East of but not including Grand Trunk Line Toronto to North Bay.

September 5—From all stations on Grand Trunk Line Toronto to North Bay inclusive and west thereof in Ontario including C.P.R. Line Sudbury to Sault Ste Marie, Ontario, but not including Azilda and west.

For full particulars see nearest C.P.R Agent, or write M. G. Murphy, District Passenger Agent, Toronto. 873