

Knowing's

Duckworth St., West End and Central
GROCERY STORES

FINEST ENGLISH CHOCOLATES—
Boisselier's Delectand, per lb. 80c.

MOIR'S BOSTON CHOCOLATES—
Per lb. 60c.

MOIR'S FINEST QUALITY CHOCOLATES, per lb. 85c.

MOIR'S CAKE—Sultana and Plain, per lb. 57c.

ENO'S FRUIT SALTS—Per bottle. 85c.

CITRATE MAGNESIA—Large bottles, per bottle 45c.

G. KNOWLING, Limited
aug7.21

Nfld. St. Andrew's Society, Annual Outing, at Donovan's, Wednesday August 11th.

Afternoon Sports, Tea and Dance. Full C. C. Band in attendance. A good time assured.

Tickets from members of Committee, Special train leaving station at 2.15 prompt. See programme in other-ad. aug7.31

St. Andrew's Sports, Donovan's, August 11th.

PROGRAMME.

100 Yards' Dash.	Tug of War.
220 Yards' Dash.	Putting Shot.
Sack Race.	Hammer.
Thread Needle Race.	Football Fives.
Candle Race.	High Jump.
Married Ladies' Race.	Long Jump.
Single Ladies' Race.	Catch Train Race.
	3-Leg Race.

All events open excepting Tug of War, Fives, Married Ladies' Race and Single Ladies' Race. aug7.21

"Visit the Fatherless"

The Church of England Orphanage Garden Party will be held at the Orphanage Grounds on

Wednesday, August 11th, 1920

SPORTS PROGRAMME.

2.55 p.m.—¼ Mile for boys under 15 years.
3.00 p.m.—100 Yards Flat Race (open).
3.10 p.m.—Cavalry Tournament, C. L. B.
3.20 p.m.—¼ Mile Flat Race (open).
3.30 p.m.—Final Baseball for the Sir Edgar Bowring Challenge Cup and Medals.
4.15 p.m.—Semi Final Football Sixes.
4.45 p.m.—Pony Race (preliminary heats).
Interval for Teas.
7.00 p.m.—½ Mile Flat Race (open).
7.20 p.m.—Pony Race (final heat).
7.30 p.m.—Final Football Sixes.

Presentation of Prizes by Mrs. J. S. Munn.
C. L. B. Cadets Band under the direction of Captain A. Morris will be present by kind permission of Lieut. Colonel Goodridge, Officer Commanding 1st C. L. B. Cadet Battalion, Newfoundland Regt.

Dancing and other attractions. Grounds will be illuminated.

August 11, 1920.

aug7.31

ATTENTION, FISHERMEN!

TOWER'S FISH BRAND WATERPROOF OILED SUITS

are made for you—the men who need the best in waterproof clothing. They are sized big for comfort and strong at every point.

* Satisfaction guaranteed

TOWER'S A. J. TOWER CO.
BOSTON, MASS.

PETERS & SONS, ST. JOHN'S, Agents



Thrills Found in the Bible.

Sporadic discussions crop up every now and again in the public press under such title as "Who Reads the Bible?" or "Is the Bible Interesting?" and then we go to church and come away with the conviction that very few persons read the Bible as though it were worth reading, and not one in a hundred can make it sound interesting, says a writer in Answers. Can we wonder, then, that few read the Bible, and that fewer still find it interesting, much less inspiring?

Yet there are great exceptions to this sweeping generalisation. I shall always cherish the memory of the reading—by a parson, too—of the 27th chapter of the Acts of the Apostles, the vividest sea story in literature. Robinson Crusoe contains no such passage. Clark Russell or Frank Bullen never reached this pitch of realism. Conrad labors far behind. The reader brought all the scene before our eyes as he read.

Euroclydon was a more wondrous wind than any which shrieked through the cordage of the Argonauts or of Sinbad the Sailor. Scylla and Charybdis were as nought to "the place where the two seas met," and where the shipmen ran the ship aground. When "the forepart stuck fast and remained unmovable, but the hinder part was broken with the violence of the waves," we heard the crash of the heavy seas, and the cries of men in deadly peril.

I recall the reading of another parson. This time it was a chapter of "Joseph and his Brethren." It was probable that many beside myself had never before realised that here is a great story greatly told. But as the reader's voice ceased, we all woke from a dream of ancient Egypt, from the spell of a story of malice, hatred, envy and lust; of love, generosity, magnanimity and loyalty—a story before which the richest tale of "The Thousand and One Nights" waxes pale and glamorous. It appeared for the first time that it is a magical story that will outlive the Pyramids.

Why don't we have this experience of great reading oftener? Is there no drama in the Bible, no invective, no passion, no exceeding pathos? I wonder what some of our greater actors would make of David's lament over Saul and Abalom, or of the fierce song of Deborah, or of the chapter in Job, which tells of the miners' toil in the bowels of the earth, or of the 8th chapter of Romans, or of Paul's great chapter in praise of charity? Here are the greatest things in literature, and we hear them intoned or muttered, or gabbled as though they were of no account.

Does the reader think that the reading of the Scriptures is a work of supererogation to be got through as a duty, a task in which he has little or no interest? If he believes that he is reading great words—words which he calls words of life—why does he not convey that impression to his congregation? How can his congregation realise the greatness of his message unless he realises it himself?

I wonder how many persons rehearse the lessons for the day? What would we think of an actor who left his part to the casual inspiration of the moment, and did not strive, in the privacy of his own study, to give proper emphasis and significance to every word? We know what his manager would think of him. He would have no further need for his services.

Emphasis, modulation, expression, a passionate desire to make the scene live, are indeed far to seek in our modern pulpits. The reading of the Scriptures is perfunctory and colorless. It was not always so. In the days before education was widespread the preacher felt it was "up to him" to interpret the Scriptures to his unlettered hearers by the beauty of his reading. To-day perchance he thinks we can all read for ourselves, so it does not matter. But Ellen Terry knew that we could all read "The quality of mercy is not strained," yet did that take one jot or tittle from her exquisite rendering of that immortal passage? On the other hand, she gloried in making it more beautiful than her hearers had ever imagined it to be.

And that is the way to read the Scriptures aloud. We want all the pathos and drama and appeal to become a living thing in the tongue of the reader, and until it does so become, the reading of the Scriptures in our churches will remain the colorless, inept thing it usually is, and few indeed will go away saying, "I must read this for myself. Here is something precious and beautiful beyond anything I had imagined."

He Enjoys Three Big Meals and a Mug Up, Says Pike

Wants Everyone Who Suffers With Stomach Trouble To Know What Tanlac Did For Him.

"If I could speak with everybody personally who has stomach trouble, I would tell them to take Tanlac, for I have tried it myself, and have never found anything to equal it," recently declared Simon Pike, of Old Perlican, Trinity Bay, who is at present in the oil refining business in St. John's.

"I certainly was in mighty bad shape before I started on Tanlac. I had such awful pains in the pit of my stomach after eating, they fairly doubled me up. Even a bit of bruis and gravy would hurt me this way and so much gas formed in my stomach that it nearly made my heart stop beating and at times I became awful dizzy-headed. I suffered a great deal from constipation and often had bad bilious attacks. I got so weak and run-down I couldn't do above half a man's work and my sleep at night was so broken with dreams that I always got up in the mornings feeling tired and good for nothing. I must have taken enough medicine of various kinds to fill a hoghead, but it never did me any good.

"One of the men who at the oil factory told me about Tanlac and how it was helping folks with just such troubles as mine, and so I sent along to Connors' drug store and got a couple of bottles. Well, the way it got after my troubles was surprising. Within a week it relieved me of the indigestion and I can now eat three good meals a day and enjoy a 'mug-up' between meals as well, and never suffer in the least from pains in the stomach or gas. I'm not bothered with dizziness or biliousness any more and am so much stronger I can do a day's work with an man and never get tired. Believe me, Tanlac is a great medicine and there's nothing like it for such troubles as I had."

Tanlac is sold in St. John's by M. Connors; by Reg. Sullivan, Pouch Cove; Sound Island Store, Sound Island; Dennis Flynn, Avondale; J. J. O'Brien, Cape Broyle; J. W. Smith, Balne Harbour; W. A. Burdock, Bellefleur; John Morey, Fermeuse; Mrs. Jos. Quinn, Renew. —adv.

A Hard Job.

Missing her two-year-old, the mother went to look for him, and found the youngster in the kitchen on the floor by the coal-scuttle, carefully wiping a piece of coal with his little white handkerchief. "Cleanin' tool, mamma," he explained. "Why, sonny, come away from there! You can't clean coal!" "Yes, mamma. See?" showing the blackened handkerchief. "All comin' off—all black comin' off!"

MINARD'S LINIMENT RELIEVES DYPHTHERIA.

A Story of Second-Hand Sugar.

(From the Brockton Times.)

All the retail grocer of the country have had rather a frenzied time trying to supply their customers with sugar this winter and spring. One of them told this story the other day as one example of his difficulties. He ordered from his jobber a large quantity of sugar which was to be delivered to him at \$18.35 per hundred pounds. He had a signed contract to that effect. After waiting until he got to the point where he had to dole out the little he had left at the rate of one pound to each family on Wednesdays and another on Saturday, the sugar finally arrived. It was billed to him at \$27.85 per hundred—about a 50 per cent. increase. He objected, but the jobber stood firm. The grocer took it up with an attorney. The lawyer looked at the contract and advised his client that he had a perfectly good case. Any court would sustain that contract. "But," said the lawyer, "I'll give you a tip. I know another grocer in just your case who did sue the jobber. He won. And the head of that firm gave orders that that grocer should never be given another pound of sugar." As a matter of principle the grocer wanted to sue. He had a right to that sugar at \$18.35, and his customers could then have had it at twenty cents per pound. But he depended on that jobber for many things besides sugar. And his customers depended on him for those things and the sugar besides. He yielded, and paid the \$27.85, and his customers paid thirty cents a pound. But they got the sugar. The grocer's own percentage was lower at the higher price. Now this was the jobber's side of the story: "This isn't first-class sugar. This is second-hand sugar. I couldn't get it direct, as I expected to when I made the contract. I had to buy it from a speculator and pay the speculator's price. So you've got to pay me. But I've got the sugar for you, and you've got it for your customers." Something ought to be done in this free and enlightened country to keep its citizens from being slaves to the second hand man when it comes to the necessities of life.

The Thunderer Speaks.

We have long and persistently urged the Ministry to offer to Ireland a wide measure of autonomy. We have condemned every proposal that fell below the standard of a just and generous settlement. We have chafed bitterly at every procrastination and delay. Viewing now a situation which bears a terrible testimony to the truth of the arguments we have employed, we can but urge upon the Government the paramount necessity of concentrating all their ability and all their zeal upon an effort to give to Ireland, as soon and as freely as the circumstances will permit, a satisfaction of her just demands.—London Times.

GENEROUS DONATION. — Mr. Michael O'Regan, with his usual generosity, has given \$20 as prize money for the pony race at the Church of England Orphanage Garden Party on Wednesday.

A Deathless Journey.

The Old Legend of the Wandering Jew.

The Wandering Jew is not mentioned in the Bible. He is merely the principal character in a story, like Rip Van Winkle.

The story is certainly of very ancient origin. It is that most commonly accepted form, it is that Jesus, weary of carrying the cross, sought to rest for a moment on the doorstep of a shoemaker named Ahasuerus, who told him to "get on, and be quick about it."

He was seen in 1875 in Madrid and again in Paris in 1894. In 1840 he turned up in Brussels—an aged and tattered man, who accepted food, but refused to sit down and eat—and in Leipzig two years later.

The description of his appearance is invariably the same. He tells his story to somebody, passes on and disappears.

The last occasion on which he was seen was in England, nearly two centuries ago. May people talked with him, and he gave an account of the crucifixion, speaking as an eyewitness. He told anecdotes of the apostles, some of whom he professed to have personally known. He spoke many languages, with all of which he seemed equally familiar. Then, suddenly, he vanished, and nothing more was heard of him.

Minard's Liniment Cures Diphtheria.

Are You Smoking

Anchor Brand Tobacco

It's a fine, big solid plug, It smokes well and has a flavor that is pleasing.

**4 sticks to the lb.
Bright or Dark.**

"Anchor your pipe to a good smoke"

Imperial Tobacco Co.

NEW ARRIVALS!

Owing to these goods having arrived a little late, we are offering them at special reduced prices.

Boys' Linen Hats

In a dozen different styles and colors, worth twice the amount. Selling for

59 and 69 cts.

LADIES' WHITE VOILE BLOUSES for only \$2.00.	LADIES' PLAID SILK SKIRTS in pleasing pattern and colors, with side pockets, and the price only \$4.75.	GIRLS' LINEN MIDDIES in Pink and Blue, trimmed with White; the very latest style; to fit from 6 to 12 years. Price \$3.00.
Ladies' White Ribbed Wing Sleeve Vests, 50c.	Ladies' White Cotton Hose, 50c.	Children's Tan Hose, sizes 6 to 8½, 45c. to 55c.
		Ladies' Tan Lisle Hose, \$1.20 and \$1.50.
		Ladies' White Mercerized Hose, \$1.20.

SEE WINDOW.

MILLEY'S

July 26, m. t. n. f. s.

shall soon be at rest, but you will wander until I come again."

Ever since then Ahasuerus has been doomed to wander over the earth; and, strange to say, he seems to have turned up now and again, at long intervals of time.

Dr. Paul von Eitzen, Bishop of Schleswig, met and talked with him in the year 1547. He told his story to the Bishop, who described him as very tall, barefoot, with an astonishingly long beard, and hair hanging over his shoulders.

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