

THE SUNDAY SCHOOL
LESSON

FOR SUNDAY, OCTOBER 12, 1919

LIVE IN THE WORK

We must live in our work to do it well. We must dwell in its spirit and love to its goal. We must have it and know it to make it our own. We must feel it and trust it before we mount. We must get from it comfort and pleasure and joy. We must live in our work as if it were our life.

And, oh, there is something to gain from it in the shadows and purrows that fall. Something of beauty and cheer and content. Out of the struggle, if ever it be, we live in it largely and draw from its heart. The joy and the gladness, the fervor and the sweet.

We must live in our work, we must know what it means. To give our whole souls to it—whether it be the shop or the mill or the field. Or whether our calling is in which we must toil. Whether the shop or the mill or the field. Whether the green country lane or the busy street. We do the work best when we give it a heart.

TWENTY YEARS AGO

From the issue of the Free Press of Thursday, October 12, 1900

Quite a crowd from Acton and vicinity attended Rockwood last yesterday. There has been much discussion as to when the twentieth century will close. Some people think it will close with the end of this year. Such is not the case. It closes December 31, 1900.

BORN

DOBBISS—At Lincolnton, on Sunday, October 1, to Mr. and Mrs. Alex. DobbiSS, a son.

MARRIED

MANN-MOORE—At the home of the bride's parents, Mount Pleasant Farm, Kramora, on Wednesday, October 4, by Rev. H. W. Holden, A. Blackwood, assisted by Rev. W. A. McPherson, Mr. A. T. Mann, to Mrs. Mary, daughter of Mr. James Moore.

THANKSGIVING ON THE BACO

(Continued from Page Two)

"God bless the homes—the hope of the world!" There was no applause, only deep-drawn breaths and faces aglow with a well-kept holy light. And the minister, glancing at Mrs. Williford, saw a tear roll down her flushed face and strike upon the sand where the worn wedding ring gleamed.

Late in the evening they gathered around the blazing logs in the fireplace of the front room, and as Joseph with the old hickory log between his knees which he had pointed upon from a boy, laid bare the white meat of the butternut, and the plump, succulent ones of the walnuts, and Nora roused the apples in a way her father thought no one but Nora could roast them; they talked of things that had been, and things that were to come. And the pointers of the clock went by unnoticed while the logs burned to a bed of deep red coals. At last, with hearts tender, yet strong they joined in singing:

"Blest be the Tie that Binds."

In a room up the Harlem way a girl lay with her casement thrown wide to the stars, the same stars that were hovering over dear Baco and her loved ones. Could anything seem harder after this? Had there been a light, Nora Williford's eyes would have been found matching the stars. But there was no light. After a little her arm, as was her custom when her heart was tender in the darkness of the night, was thrown like a white wing over her eyes, she was thinking of how her father had looked down the table to her mother as he said, "God bless the homes!" How he did love mother! And then there came a prayer, "Father of the Harvest, make the girls worthy of homes."

At this time young Joseph Williford, entering upon his night round, came for the second time upon Dr. Bedloe. "Ah, Williford, we'll have to make it a May party." "How so, Dr. Bedloe?" "The deal for that farm fell through." "That's bad." "Perhaps. But maybe not. We've another in tow. We'll make it a May party. This one's farther inland. Perhaps for that reason it may be better for the lot." Then suddenly Dr. Bedloe stopped and looked full at young Williford.

"Why Williford?" the same was spoken, reminiscently as though something had just been brought to mind. "Your father's farm has not been up for sale, has it?" "For sale?" Young Dr. Williford threw back his head and laughed, forgetting where he was. "Why you couldn't buy a bushel of that dirt on my father's farm if you filled another measure as full with golden eagles."

The other physician gave the younger one a searching glance, but he said nothing. But a smile twitched the corners of his lips. A moment, and Joseph had gone upon his rounds. But when the door of Dr. Bedloe's electric cab had closed with a snap, and the driver had turned toward the Maryland hills a laugh was freed.

"That's a good one! Why didn't I recognize the name? I knew the name from Baco. It's the same farm, can't get a bushel of his father's dirt for a bushel of gold eagles!" Again the laugh, so hearty this time the one inside the cab was unaware of it. "How young folks do know—what they don't know! Well, I shall never tell! But it's the same farm, and I came near getting it for a good deal less than the price the law makes. Mr. McPherson was something about the children's coming home, and a 'love-fraud' not being conducive to a trade. It's the same farm!"

FACTS ABOUT FOREIGNERS IN CANADA

1 In 6 of the male population in British Columbia is an Oriental.
1 In 12 of the population in Manitoba is a foreigner.
1 In 10 of the population of Toronto is a foreigner.
1 In 7 of the population of Montreal is a foreigner.
Canada's foreign immigration, from 1900 to 1918, numbered 846,966.
Canada has, it is estimated, 130,000 Jews.
Chinese immigration to Canada 1905-1918, based on head tax, 32,446 exempt admissions, 4,941—total of 37,387.
Canada's immigration tables reveal over 50 nationalities.
The Bible is issued, in whole or in part, in over 100 languages and dialects in Canada.

THE SUNDAY SCHOOL LESSON

BY JENNIS L. HURLIANT

JESUS CALLED PETER AND JOHN

Mark 1: 41-29, 3, 13-19

Common Scripture Passage

14. Now after John was delivered up, Jesus came into Galilee, preaching the gospel of God.

15. And saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe in the gospel.

16. And passing along the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea; for they were fishers.

17. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18. And straightway they left their nets and followed him.

19. And going on a little farther, he saw James the son of Zebedee, and John his brother, who also were in the boat mending the nets.

20. And straightway he called them; and they left their father Zebedee in the boat with the hired servants, and went after him.

21. And he went up into the mountain, and called unto him, and went after him.

22. And he appointed twelve, that they might be with him, and that he might send them forth to preach.

23. And to have authority to cast out demons.

24. And Simon he surnamed Peter.

25. And James the son of Zebedee, and John the brother of James; and them he surnamed Boanerges, which is, Sons of Thunder.

26. And Andrew, and Philip, and Bartholomew, and Matthew and Thomas, and James, the son of Alphaeus, and Thaddeus, and Simon the Canananean.

27. And Judas Iscariot, who also betrayed him.

28. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.—Mark 1, 17.

Departmental Topics and References

Primary Topic—Jesus Chooses Disciples.

Memory Verse.—They left all and followed him. Luke 5, 11b.

Junior Topic—Jesus and John Become Workers for Jesus.

Memory Verse—Mark 1, 17, 18.

Intermediate Topic—Jesus Calls Peter and John Respond to Jesus' Call.

Young People and Adult Topic—Peter and John Enter in the Service of Jesus.—Mark 1, 14-20. Luke 5, 4-11.

Blackboard

CHRIST'S CALL TO SELF-SACRIFICE.

CHRIST'S CALL TO COMPANIONSHIP.

CHRIST'S CALL TO INSTRUCTION.

CHRIST'S CALL TO SERVICE.

Lesson Thoughts

Let us see what this call of Christ to the four disciples, given on the beach of the Sea of Galilee and later renewed on the mountain, meant to these men, and what it means to us.

1. It was a call to self-sacrifice. These men were neither rich nor poor, but they were called upon to drop their nets and enter upon a wandering life with the Galilean Jew. To do this of us may come the same command, to leave the office or desk or shop or field and give a life without rest to the service of Christ. But in spirit the same call is to every man, to live wholly for Christ and carry on his behalf with Christ as his controlling power.

2. It was a call to companionship. Jesus possessed a social nature; he loved to have his friends around him, but not for himself did he ask these men to leave all and follow him. He loved them to receive his message, to listen to his words, to become like him, to go forth among men bestowing his life.

3. In companionship with Jesus these men would learn much; and this was a call for them to receive instruction. Jesus knew what others knew not, that soon he would be no longer with men in bodily presence. He wanted these disciples to listen to his words and to learn them by hearing the same discourses given over and over again to different congregations in the synagogues, on the seashore, and in the fields.

4. Christ's call, then, was not to real end enjoyment, but to service. A mighty task was to be wrought in a world brought to Christ and lifted up to a higher life. Not for themselves were these men called to discipleship, but for that age and the ages to come.

Readings for Next Week

Monday—Jesus in Peter's Home, Mark 1, 29-39.

Tuesday—Who Went About Doing Good, Luke 4, 28-44.

Wednesday—The Authority of Jesus, Mark 1, 21-28.

Thursday—In the House of Simon the Leper, Mark 14, 1-9.

Friday—Jesus in Zaccheus' Home, Luke 19, 1-10.

Saturday—In the Home at Bethany, John 12, 1-8.

Sunday—Home Relationships, Eph. 5, 1-3.

The Bowels Must Act Healthily.—In most ailments the first cause of the medical man is to see that the bowels are open and fully performing their functions. Farmacia's Vegetable Pills are so compounded that certain ingredients in them act on the bowels so gently and they are the very best medicine available to produce healthy action of the bowels. Indeed, there is no other specific so serviceable in keeping the digestive organs in healthful action.

NON-EFFECTIVE
Tommy announced his intention of going to the river to bathe, and his mother was rather scared, but she was wise, and decided to try a new method. "I was reading in the paper, this morning," she said, "about a little boy who was drowned, while he was bathing." Tommy smiled cynically. "Was he any relation, I wonder," said one of the little boys who was killed last week on his way to school?

Worms, by the irritation that they cause in the stomach and intestines, deprive infants of the nourishment that they should derive from food, and malnutrition is the result. Miller's Worm Powders destroy worms and correct the morbid conditions in the stomach and bowels that are favorable to worms, so that the full nutriment of the child is secured and development in every way encouraged.

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THE Ontario Temperance Act has reduced crime by over one-third and drunkenness in public has practically disappeared.

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Gold cures and alcoholic institutes for treating alcoholism have been closed for lack of patients.

Ontario has been saved an annual drink bill of \$36,000,000, enough to pay our share of interest on the War Debt.

Many victims of alcohol three years ago, thank God to-day for the Ontario Temperance Act.

To repeal the Ontario Temperance Act would be a calamity. The amendments would make it practically worthless. To every question on the Referendum vote NO.



Abraham Lincoln

Drink is a Cancer

Doctors, Alienists, Criminologists, Insurance Actuaries, Statemen, Generals, Big Business Men, and Social Workers agree that alcohol as a beverage is a racial poison and a national curse.

British Columbia, Alberta, Saskatchewan, Manitoba, Quebec (excepting beer and wine), New Brunswick, Nova Scotia, Prince Edward Island and Newfoundland have enacted prohibition.

The United States is permanently "dry."

France has abolished absinthe, Scotland has now a local option law, England is initiating a great campaign for temperance reform. The movement is world wide.

Ontario must go forward, or be left behind, but be careful

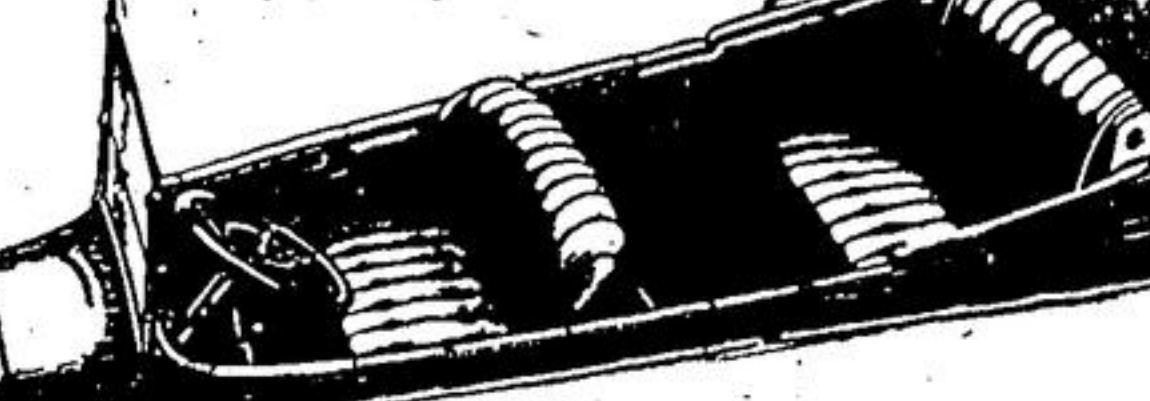
Mark Four X's
(One X under each NO)

Ontario Referendum Committee

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Grand Trunk Railway System
Going West
No. 25 Sunday..... 10:34 a.m.
No. 29..... 10:34 a.m.
No. 31..... 10:34 a.m.
No. 33..... 2:19 p.m.
No. 35..... 6:09 a.m.
No. 37..... 8:12 p.m.
Going East
No. 24 Sunday..... 6:58 p.m.
No. 26..... 7:08 a.m.
No. 28..... 11:18 a.m.
No. 30..... 3:29 p.m.
No. 32..... 6:16 p.m.
No. 34..... 8:12 p.m.

Toronto Suburban Electric Railway
Going West
8:17 a.m. Daily except Sunday
8:33 p.m. Daily except Sunday
8:50 p.m. Daily except Sunday
11:02 a.m. Sunday only
6:32 p.m. Sunday only
6:58 p.m. Sunday only
Going East
7:48 a.m. Daily except Sunday
8:03 p.m. Daily except Sunday
8:18 p.m. Daily except Sunday
8:58 a.m. Sunday only
8:48 p.m. Sunday only
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- Buns - 15c doz.
- Secones - 15c doz.
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