The Acton Free Press

THURSDAY, FEBRUARY 8, 1923

THE CHEERY MORNING WORD

He always said, "Good mornin'"
And emphasized the good,
As if he'd make it happy
For each one if he could;
Good mornin'," just good mornin',
To every one he met;
He said it with a twinkle
That no one could forget.

He always said, good mornin'—
And people used to say
That one of his good mornin's
Clung to you all day;
And made you sort of cheerful,
Just thinkin' of the sound;
It always was good mornin'
As long as he was round.

He always said good mornin'—
And, good and happy-eyed
These were the words he whispered
The morning that he died.
Those were the words he whispered
As cheerful as he could—
And, I believe God's angels
Have "emphasized the good!"

TWENTY YEARS AGO

From the Issue of the Free Press of Thursday, February 12, 1903

Quite a blizzard raged on Sunday. Six or eight inches of snow fell and the prevailing winds drifted it badly.

Guelph accepted the corporation's price of $65 for one of our isolation tents and Officer Graham went up last week and erected it for the authorities beside their isolation hospital.

In competition in amateur photographing just closed in the United States, three of our amateur photographers were singularly successful. Mr. Jake Rafer secured first, Mr. C. C. Speight second and Mr. W. Stark third prize.

Mr. John McQueen and family removed to Guelph last week. The family resided here some eight years and leave many sincere friends.

A sleighing party from Acton drove to the home of Mr. and Mrs. Stalker, third line, last Friday evening, when a very sociable time was spent.

The members of the choir of Knox Church spent a very enjoyable evening last Thursday at the home of their leader, Mr. A. T. Mann. Profuse thanks were tendered Mr. and Mrs. Mann for the kind invitation which gave so much pleasure.

Last Friday evening a junior team went to Milton to play hockey with the Boys' Brigade team of that town. Milton won by a score of 4 to 2. The Acton boys were: P. Wilson, P. Holmes, H. Jeans, H. Fyfe, O. Brown, F. Holmes and W. Malone.

The Fifty-ninth Anniversary service of the Methodist Church was held last Sunday and Monday. The Rev. T. Dunlop, of Toronto, was the preacher. On Monday evening a tea meeting was held at which music and addresses made up the programme after a bountiful tea was served. The liberal offerings on Sunday and the receipts on Monday evening amounted to about $140.

ONLY HALF OPEN

A wise old Quaker told his son when he was going courting to keep his eyes wide open. After his marriage he altered his counsel, and bade him keep them half shut. There is nothing cynical in this advice, though to the superficial thinker it may seem so.

Keenness of vision is a blessing which may easily become a disadvantage. A young housekeeper acknowledged to an older one that in her own house she never had a moment's peace. Hardly had she seated herself after her morning's work was finished, as she supposed, when her attention would be attracted by something not quite right. Perhaps she would see a speck of dust in the corner, or discover that a picture on the wall was not hanging straight, or that a piece of furniture needed to be set at a slightly different angle. She became weary and worried. She no longer had time for outside work or for recreation. Her life was wasting itself in the effort to have everything exactly as it should be.

In the home circle, an over-keen vision is disastrous. The proverb says that love is blind, but as a matter of fact, love is frequently not as blind as it needs to be. There is no more uncomfortable member of a family than the person who sees every little flaw in all the others. It is true that blindness to our friends' faults may be carried to an absurd extent, but a little of it is a wonderful help to home comfort.

There are times when we need to keep our eyes wide open. In making an important decision which will have a strong influence on our future life, we need to see every factor involved, favorable or otherwise. But after the die is cast, it does not pay to be looking for flaws. Eyes half open are open widely enough.

A Remedy for Earache.—To have the earache is to endure torture. The ear is a delicate organ and few care to deal with it, considering it work for a doctor. Dr. Thomas' Eclectric Oil offers a simple remedy. A few drops upon a piece of lint or medicated cotton and placed in the ear will do much in relieving pain.

BAD MANNERS

"Now, boys," said the teacher, "supposing that you were alone in the jungle, and suddenly a big tiger picked you up in its mouth, what would you do?"

Silence reigned supreme.

"Yes, Tommy, what would you do?"

"I don't know, teacher."

"Would you cry for help?"

"Oh, no, teacher! Mother says it's bad manners for little boys to speak at meal times."

Miller's Worm Powders will purge the stomach and intestines of worms so effectively and so easily and painlessly that the most delicate stomach will not feel any inconvenience from their action. They recommend themselves to mothers as a preparation that will restore strength and vigor to their children and protect them from the debilitating effects which result from the depredations of worms.

THE VALUE OF LOYALTY

The longer I live the more I value loyalty.

When I was young I had the silly notion that loyalty meant being obedient to some one else.

In those blundering days of youth, I thought that the greatest thing was independence.

To-day, after many hard lessons, I know that loyalty—sympathetic, intelligent loyalty, is one of the most valuable virtues that a man can have.

Unless you are loyal to others, no one will be loyal to you.

If you are an employer, you must be loyal to your worker.

No success—no lasting success—can come to any firm unless there is loyalty on both sides.—Herbert N. Casson.

Exhausted from Asthma.—Many who read these words know the terrible drain upon health and strength, which comes in the train of asthmatic troubles. Many do not realise, however, that there is one true remedy which will usually stop this drain. Dr J. D. Kellogg's Asthma Remedy is a wonderful check to this enervating ailment. It has a countless record of relief to its credit. It is sold almost everywhere.

THE SUNDAY SCHOOL LESSON

FOR SUNDAY, FEBRUARY 11

THE SPIRIT OF PRAYER—Luke 18: 1-14.

Golden Text—

The sacrifices of God are a broken spirit:
A broken and a contrite heart, O God, thou wilt not despise.
—Psa. 51: 17.

The Text Explained

Verse 1.—Not to faint—The word translated "faint" means to give up through cowardice or faint-heartedness. The same word is used by Paul in 2 Cor. 4: 1; Gal. 6: 9.

Verse 2.—In a city—Rather, "a certain city." A judge—Doubtless a Gentile official. If he was a Roman it would be natural for him to defy both the God of the Hebrews and public opinion at least in minor decisions.

Verse 3.—A widow—Typical of defenselessness. Came oft—Literally "kept on coming." Avenge me—Rather, "Give me a sentence of protection against"; that is, settle my case and relieve me of further oppression.

Verse 5.—Lest she weary me out—The verb translated "weary" in the Authorized Version and "wear out" in this version may also be rendered "annoy greatly," which also seems very appropriate.

Verse 6.—The Lord said—A clause indicating a pause during which the people addressed had time to consider the parable. Whereupon Jesus adds this comment and emphasizes the moral of the narrative. Hear what the unrighteous judge saith—In the sense of "Hear what even an unrighteous judge is constrained to say from selfish motives."

Verse 7.—Shall not God avenge?—The question at the beginning of this verse is in the intensive form and anticipates an affirmative answer. The argument of the verse is simply: If an unrighteous judge from selfish motives would yield to the importunity of an unknown widow, who at intervals repeated her petition before him, how much more will a just and compassionate God respond to the daily (habitual) prayer of his children.

Verse 8.—Shall he find faith?—Literally, "the faith"; that is, a special necessary faith. We might even translate "this faith," that is, the faith in God which confidently expects his answer, and therefore which recognizes and accepts the Son of man, the Messiah and Saviour, when he cometh.

Verse 10.—A publican—A tax-collector, appointed by Gentile authorities to collect the revenue from a certain province or district.

Verse 11.—Not as the rest of men—It is just possible that the Pharisee was in reality all that he professed not to be. Of his class Jesus once said, "Ye strain out the gnat and swallow the camel." While observing the letter of the law they disregarded utterly its spirit.

Verse 14.—Justified rather than the other (the Pharisee)—The word "justified" means "accounted as righteous; accepted." It refers to the judicial verdict of God as judge of the two men.

Lesson Themes

Praying in Earnest—Nearly everybody prays, but only a few pray with earnestness and importunity. An entirely prayerless life is rare; but a life of persistent and unfaltering prayer is perhaps quite as rare. God would have us not simply pray occasionally, but without ceasing; not merely to begin to pray, but to continue instant in prayer. And for this reason: Faintness and fitfulness in prayer will involve corresponding faintness and fitfulness in labor. Paul is dealing with the same principle when he says, "Let us not be weary in well-doing: for in due season we shall reap, if we faint not." But he who first becomes weary in praying will very certainly become weary in well-doing. Hard praying has characterized the hard workers in God's service. The man who will ask long and repeatedly of God, and not lose heart, is the man who will work long and not be discouraged.

The Proud Cannot Pray—A self-righteous spirit always breeds contempt for those supposed to be of less virtue, and jealously of those of equal or greater merit. The Pharisee "despised others." No doubt he also disparaged his fellow Pharisees, for pride is unwilling to recognise equals. And he who feels toward others in that way will have no disposition to help those below, for we do not help those whom we despise; and he will receive no help from those above him, for we must feel and confess the superior virtue of others before it can become an inspiration to us. Consequently, the self-righteous man will neither help nor be helped.

The Pharisee's Mistake—The Pharisee lives in a little world, all spick and span, fenced in by sufficient virtue and filled with himself. Of the publican, Doctor Jowett says, "He had not pegged out an inch of moral claim, but he had an overwhelming sense of the untrodden universe." The world of life and love was a big place to the repentant publican, for a great-hearted reverence was now surging within him. His great sin, the obligations of the moral law, and the omnipotence of God oppressed him. He was afraid. In the consciousness of need, in the anguish of repentance, in hunger for the divine, the publican achieved in one moment infinitely more of virtue than the Pharisee had fenced in during a lifetime of observance. The Pharisee was satisfied to inhabit his own soul. The publican became a great man, for he moved into the infinite universe of love, of pardon, and of peace.

The Publican's Blessing—The publican was wise enough to know that righteousness is an unworldly state. While the Pharisee was concerned about his ritualistic performances the publican was seeking purity of heart. It was because he looked at his own heart that he had a profound sense of unworthiness. The Master bade us learn of him, assigning the significant reason, "For I am meek and lowly in heart." The publican had learned the great lesson of humility. He sought God in the Master's spirit, or, as we sometimes express it, "in the name of Christ," or, "For Christ's sake." His blessing was the pardon of his sins; that sweet rest of soul that is promised to all who humble themselves before God in the spirit of our common Lord.

For Study and Discussion

Why is a judge who feared not God nor regarded man selected to illustrate the power of prayer? Does this parable teach that God is unwilling to answer prayer, and must be forced by long importunity to bless his children? What does it teach? What was the worst element in the attitude of the Pharisee, his consciousness of his good deeds or his contempt for his fellow men? What does the New Testament mean when it describes a man as justified before God? Who are the present-day Pharisees? Publicans?

Daily Readings for Next Week

Monday, February 12.—Jesus and Zacchaeus (Luke 19: 1-10).

Tuesday, February 13—Greed and its Punishment (2 Kings 5: 10-27).

Wednesday, February 14—The Woes of the Oppressor (Hab. 2: 6-14).

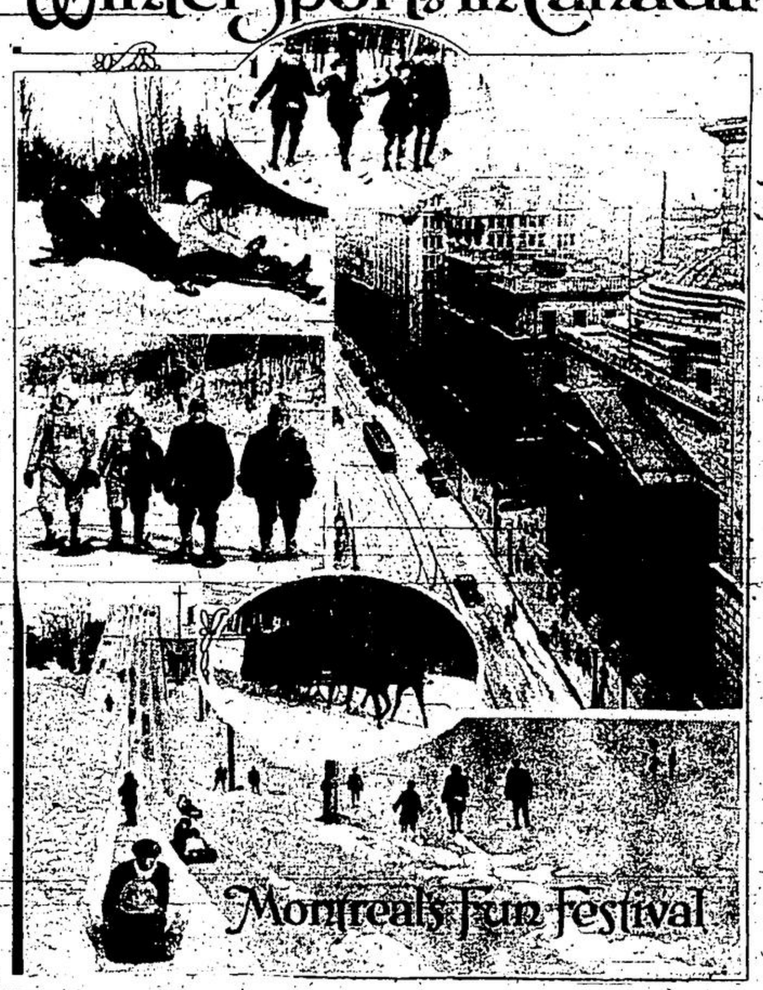
Thursday, February 15—The Baptist and the Publicans (Luke 3: 7-14).

Friday, February 16—Helping the Poor (Deut. 15: 7-11).

Saturday, February 17—"By Their Fruits" (Matt. 7: 15-20).

Sunday, February 18—Right Living Leads to Blessing (Psalm 24: 1-5).

Winter Sports in Canada



Among the countries of the world Canada has long been without a peer as a summer resort. To-day it challenges the hitherto undisputed supremacy of Switzerland in the realm of winter sports. Who has not heard or read of St. Moritz, pride of the Swiss people and for long years the winter time Mecca of Europe? Canada has a score or more of places where all that St. Moritz can offer in the way of winter sports is not only duplicated but surpassed. The fame of these is spreading beyond the confines of this continent to lands across the seas. No longer is the Dominion pictured as a land which hibernates through a long and trying winter period. The truth regarding the invigorating and exhilarating winter climate of this country, with its joy giving and health imparting sports, is as great an advertisement for Canada as the enthusiastic laudations of the glories of its summer and early fall.

Quebec, the ancient and picturesque, Ottawa, a capital to be proud of, and a host of other cities and towns might be named as worthily claiming the attention of those who delight in the season's sports. But the Canadian winter of 1923 belongs, for many reasons, to the old, substantial, and progressive city of Montreal. If that municipality, in which the past and the present, the old and the new so harmoniously blend and combine, had nothing else to point to but Mount Royal it would still have much to boast of. But in addition to the famed toboggan slide of that same beautiful height, there are many attractions to charm and delight every visitor.

It would indeed be almost impossible to detail in a single article the variety of the winter sports and recreations that Montreal will afford throughout the balance of this month and all of February. The Winter Sports Committee, selected by the citizens, is responsible for the arrangements which hold particular appeal to all interested in skating, skiing, curling, snowshoeing, hockey, ice-yachting, tobogganing and the like. Every Saturday in the period named, special ski contests and exhibitions are held at the Montreal Ski Club, while every other winter sport has its special place on the programme. It is doubtful if there has ever been anywhere such a remarkable programme for winter sports, varied as it is by masquerades, balls and other social functions, and torch-light parades amid the most striking natural surroundings. There is the glamor of romance over all, but there is also behind it the spirit of real Canadianism that knows how to blend its play and recreation with its work and its belief in the land that it loves.

Montreal has spared no effort to show that Canada as a winter resort need take second place to none. Even now the success of its undertaking is assured. One of the practical amalgamations that knows how to make the most of the opportunity that such plans and programmes an opportunity not only of developing business, but of spreading knowledge of Canada beyond its own boundaries as well as among Canadians themselves.

MARRIAGE BY CAPTURE

Marriage by capture thrives sturdily among the icebergs of Greenland. The Greenland bride-elect must appear unwilling, and the bridegroom must obtain her by force, genuine or counterfeit. The girl's relatives seldom interfere on her behalf, but still less must they seem glad to part with her. Indifference is the acme of Eskimo good form.

Some Greenland Eskimos, with exceptionally delicate minds, do propose for or to the maiden of their choice, but their proposal is never accepted. For a girl in Greenland to accept an offer of marriage is to shame herself and lose caste beyond the power of any penance to reinstate her.

An Eskimo selects a woman for his wife chiefly for her strength and health, that she may aid him in the endless toil which the cold climate and barren environment compel. It is a common thing for two Eskimos to trade wives.

A pleasant medicine for children is Mother Graves' Worm Exterminator, and it is excellent for driving worms from the system.

"NEVER MIND, SAMBO!"

Father Bernard Vaughan, whose health has been giving cause for anxiety, is a noted raconteur. One of his best stories is about a negro who wanted to enter a swell church in New York.

The clergyman said, "We don't have any colored gentlemen in this church."

"But the Lord told me to come here," replied the negro.

"Well," said the clergyman, "you had better go and ask for more guidance."

After some days the negro returned, saying, "The Lord still says dis is my church."

"I am sorry," answered the parson, "but we can't take you in."

The negro returned a third time, saying, "I told the Lord what you said. He say, 'Never mind, Sambo, I myself have been trying to get into that church for years, but have never succeeded.'"

THE DECENCY OF AGE

One of the great dangers of age is untidiness and personal neglect. Unconsciously, with the gradual progress of the years, we slip into careless habits and are likely to find ourselves unbrushed, unwashed, unkempt, before we realize the fatal tendency. The failure of strength shows in this as in so many things: it is a slight effort to keep neat, but a constant one, and constant efforts grow a burden when a man is nearing three-score and ten. The failure of vision has much to do with it also. Young eyes are quick to detect a speck of dust, or a lingering spot, or a threadbare seam. Old eyes can hardly seek for mislaid glasses to follow up such trivial matters. For the matters do seem trivial, like most other matters. Why bother with appearances when the grave is so near? Yet we have got to live and have got to live with our friends and those whom we depend on. They have good eyes, and it pays to remember that our appearance makes a lot of difference to them, even if we think it makes none to us.

It was a wise maxim of a wise woman that, as people grow older, they should be even more careful about their garments, should see that they are well and becomingly and tastefully dressed, should give more thought to the proper and reasonable adornment of the body the more it needs it. This does not of course mean excess. There is a jaunty display, a haunting emphasis of ultra fashion, that is singularly annoying and even disgusting in older persons. We shrink instinctively from women of fifty whose skirts are shorter, necks lower and hair more extravagant than those of girls of fifteen. There is an appropriateness for all ages, and the true secret is to dress so that no one shall think about your age at all.

Elderly persons should dress and speak and think, not so that their friends should pity them for being old, but so that they will be grateful to them for being alive.

THE SECRET

If you feel that you are having a hard time instead of dwelling upon the thought till you are morbid and unhappy, just look around for some one worse off than yourself, and try to make his hard lot easier. An old woman who had undergone repeated losses and still never seemed to think of herself as an object of pity, was once asked, "How can you manage to keep such a bright face, when you have had so many misfortunes?"

The old woman stared at her questioner, while her wonderful smile lit up her face. "Bless you, child," she exclaimed. "I don't have time to think of my own worries while there's so many folks that need comfort."

This is the secret of rising superior to misfortune and disappointment, to think of the comfort you may give.

A YOUNG SPELLER

The state spelling champion of the state of Iowa is now a twelve-year-old boy named Lyle Plesheck. There were thirty-eight contestants. The winner is a seventh-grade boy from the State Centre School. Some of the words missed by his opponents are these: achievement, generalities, consummate, aggregate, continuously. His last opponent went down on the familiar proper name "Hiram."

GENEROUS JIMMY

"Jimmy," said the fond mother to her smart, eleven-year-old, "what became of that little mince pie I made for you as a treat yesterday? Did you eat it?"

"No, mamma," answered Jimmy, with a grin; "I gave it to my teacher at school instead."

"That was very nice and generous of you, Jimmy!" complimented his mother. "And did your teacher eat it?"

"Yes, I think so," answered Jimmy. "She wasn't at school to-day."

Corns raise much suffering, but Holloway's Corn Remover offers a speedy, sure, and satisfactory relief.

HOW FATHER WILL KNOW

Willie and Tommy are two youngsters who enjoy fighting. The other day the following conversation took place between them:

"Aw," said Willie taunting, "you're afraid to fight, that's what it is."

"No, I'm not!" protested Tommy stoutly, "but if I fight my father'll find out and thrash me."

"How'll he find out, eh?"

"He'll see the doctor going to your house!" was the reply.

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Going West

No. 29	8.13 a.m.
No. 31	10.35 a.m.
No. 33	3.29 p.m.
No. 35	5.09 p.m.
No. 39	6.05 p.m.
No. 25 Sunday	10.20 a.m.

Going East

No. 26	7.08 a.m.
No. 30	11.18 a.m.
No. 34	3.35 p.m.
No. 36	6.17 p.m.
No. 38	8.13 p.m.
No. 24 Sunday	7.08 p.m.

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9.17 a. m.	Daily except Sunday
3.32 p. m.	Daily except Sunday
8.00 p. m.	Daily except Sunday
11.03 a. m.	Sunday only
8.35 p. m.	Sunday only
9.55 p. m.	Sunday only

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7.48 a. m.	Daily except Sunday
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