The Acton Free Press
THURSDAY, JUNE 3, 1937

WRONG SIDE OUT

She didn't like the morning,
And she knew that it would rain.
She didn't like her breakfast
And pushed it back again.

At noon 'twas worse than ever,
And she cried for cakes and pie.
She wouldn't eat her dinner,
And she would sit still and cry.

She pouted till the evening
Of this very horrid day,
And all because, so early,
She got up the wrong way!

TWENTY YEARS AGO

From the issue of The Free Press of Thursday, June 6, 1907

Mr. W. E. Snyder has purchased the home and lot of the late Mrs. Sharp at the corner of Young and Agnes Streets.

The beginning of what will, in time, be a very valuable and novel educational feature was made at the Public School during the week. In accordance with the order of the School Board at a recent meeting, a group of young trees has been planted in the north west corner of the play ground. The idea is to have ultimately a living example of every Canadian tree. A good beginning has been made with the planting of forty young specimens of seventeen varieties, two of each kind. Considerable interest has been aroused among the boys and girls as a result of the beginning of this young Canadian forest.

An interesting game of football, of the "soccer" variety, drew a large crowd of citizens to the Park last Saturday evening. The game was between a team composed of Englishmen and Scotchmen who have recently come to Acton and a team of Canadians. The Old Countrymen seemed to have excellent control of the ball, but the local Canucks managed to squeeze in a goal on them, which was never evened up.

ORIENTAL CROSS-EXAMINATION

Occasionally we have an opportunity to catch a glimpse of ourselves exactly as we appear to others. Such an opportunity came to Miss Agnes Herbert, the Englishwoman who has written "Casuals in the Caucasus" and her two cousins—arrayed in what they themselves considered fitting garments for a hunting expedition—while they were journeying upward in the mountains, escorted by their courier, Ali Ghirik.

"Now we struck a rough cart-track, whereon travelled itinerant Tatars conveying goods on packhorses to far-away corners of the mountains. Each wayfarer had to stop and chat with Ali, from which conversations our man was dragged with difficulty.

Turgenieff told us of the loquacity of Russians. It pales into insignificance before the unending stream of talk which flows from every Caucasian native.

Perhaps the constant delay irked us the more because we ourselves were out of the interest of the word-bandying, which went on in Tatar. When we expressed our sense of deprivation, Ali Ghirik said that upon the next occasion he would translate for us all that passed. This he did in the following handsome manner:

"Aleikum!"—the salutation most in favor with true believers.

"Who are these strangers with you? Are they men or women?"

"That I know, not. Sometimes I think the one, sometimes the other. Anyhow," pointing to Kenneth, and all unconsciously quoting our greatest poet,—"God made him, and therefore let him pass for a man. They are travellers, travelling I know not why."

"Has he no money, that he dresses so?"

"It is as it pleases him. He has clothes at home."

"Are they old or young?"

"In truth, I cannot say. Judge for yourself."

"I cannot," answered the vagrant wayfarer, investigating us from all sides. "They resemble nothing I know of. Why does the tall one wear glass in his eye?"

"That I know not. It is his custom."

"Would you say these two are his wives?"

"He treats them well, therefore I think it is not so. She" indicating Cecily, apropos of nothing—"has hair which falls over her like a cloak of gold. I myself have seen it."

"It is very strange that he dresses thus!" murmured the chance acquaintance, gazing disapprovingly at Kenneth, unable to get past that amazing apparition.

THE SAME THING

She had put up with her husband's bad behavior until she could stand it now longer. So she went to the Mango to seek counsel.

For half an hour the worthy minister listened patiently, while his caller related the delinquencies of her spouse and her efforts to correct them.

"Have you not tried heaping coals of fire on his head?" he asked at last.

"No," answered the woman grimly, "but I've tried hot water!"

It will Relieve a Cold.—Colds are the commonest ailments of mankind and if neglected may lead to serious conditions. Dr. Thomas' Eclectric Oil will relieve the bronchial passages of inflammation speedily and thoroughly and will strengthen them against subsequent attack. And as it eases the inflammation it will usually stop the cough because it allays the irritation in the throat. Try it and prove it.

NEEDED ASSISTANCE

A certain well-known political leader in the Middle West completed a full course of study in veterinary surgery, but never practised — instead, he branched out into politics. During a campaign his political enemies referred to him with mingled sarcasm and scorn as "the Vet," and one day, at a heated debate, one of them asked:

"Are you really a veterinary surgeon?"

"Why do you ask?" queried the quick-witted politician. "Are you ill?"

Worms are encouraged by morbid conditions of the stomach and bowels, and so subsist. Miller's Worm Powders will alter these conditions almost immediately and will sweep the worms away. No destructive parasite can live in contact with this medicine, which is not only a worm destroyer, but a health-giving medicine most beneficial to the young constitution.

OUGHT TO

Dick: "I bet I can make a worse face than you can!"

Donald: "You ought to be able to. Look at the face you've got to start with!"

Simple and Sure.—Dr. Thomas' Eclectric Oil is so simple in application that a child can understand the instructions. Used as a liniment the only direction is to rub, and when used as a dressing to apply. The directions are so plain and unmistakable that they are readily understood by young or old.

THE FATHERS OF CONFEDERATION

MEMBERS OF THE QUEBEC CONFERENCE, OCTOBER, 1864

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Edward Whelan, Samuel L. Tilley, George Brown, Charles Tupper

THE SUNDAY SCHOOL LESSON

FOR SUNDAY, JUNE 6

General Lesson Title—Peter Preaching to Gentiles.

Scripture Lesson—Acts 10 and 11.

Golden Text—For there is no distinction between Jew and Greek; for the same Lord is Lord of all, and is rich unto all that call upon Him.—Rom. 10: 12.

Devotional Reading—Psa. 67: 1, 2, 6-7.

The Text Explained

34.—Peter opened his mouth—Impressed by the visions which God had vouchsafed to him and to the Roman centurion, Cornelius—the unquestionable fact that it had been God's purpose that he should carry the Gospel Message to this Roman soldier, Peter began to preach to Cornelius and his household. (Read carefully the whole of Chapters 10 and 11). Of a truth I perceive, etc.—"I clearly see that God makes no distinction between one man and another" (Weymouth).

36.—The word—The message. Children of Israel—A literal translation of the Hebrew phrase Bnay Yisrael ("sons of Israel")? a better English rendering, however, is "People of Israel" or simply "Israelites." Good tidings—The word here used is the one which is generally translated "Gospel." Peace—The word "peace," as used in both the Old Testament and the New, means much more than our English word "peace;" frequently the sense of it is "welfare," "prosperity," "weal."

37.—Throughout all Judaea—Peter seemingly here uses "Judaea" (the name of the Southern province as covering loosely all the Jewish portions of Palestine. Beginning from Galilee—Referring to the fact that Jesus began preaching in Galilee. The baptism which John preached—Perhaps Cornelius had come under the influence of John Baptist's preaching.

38.—This long and involved sentence is an example of Hellenistic Greek construction. It is put together contrary to all rules of English syntax. However, its meaning is quite clear. "It tells how God anointed Jesus of Nazareth with the Holy Spirit and with power, so that he went about everywhere doing acts of kindness, and curing all who were being continually oppressed by the Devil—for God was with Jesus" (Weymouth).

39.—We are witnesses—Again, the convincing note of personal testimony. Whom also they slew, hanging him on a tree.—"Yet they put Him to death by hanging Him on a cross." (20th Century New Testament.)

40.—Gave Him to be made manifest—"Permitted Him to appear unmistakably" (Weymouth).

41.—Who ate and drank with Him—More personal testimony.

43.—To Him bear all the prophets witness.—The prophets looked forward to the coming of a righteous king, an ideal prince, a suffering Saviour, the giver of a new and perfect covenant; and the fulfillment of their prophetic visions is in Jesus of Nazareth. Believeth—"Trusteth."

44.—They heard them speak with tongues—It seems probable that the gift of tongues was an ecstatic utterance of praise, not only in poetic and symbolic speech, but also in languages or dialects not ordinarily spoken by those who had the gift; a power given at a time of great enthusiasm and excitement, at a critical period of the world's history, but not meant to be a permanent gift for the Church . . . That it survived the Apostolic age is hardly probable." (A. J. Maclean, in Hastings' Dictionary. — Bishop Maclean's entire article is well worth careful reading. See also article on "Tongues, Speaking with" in Standard Bible Dictionary.)

47.—God has recognized and endorsed the faith of these Gentiles. Dare any man refuse them baptism?"

Lesson Themes

The Background of Intolerance.—"Thou, wentest in to men who were not Jews (literally, mean uncircumcised), and didst eat with them." In order to appreciate the feeling of amazement, if not horror, with which the other disciples made this charge against Peter, we must consider the Jewish spirit of intolerance which was part of the background of their lives. The Jewish people had lived in an atmosphere of exclusivism and intolerance, worse than any that the world has ever seen except the caste system of India to-day. The Mosaic Law, especially the part of it which appears to have been put in force about the time of Ezra and Nehemiah (The Priestly Code), was very severe in its emphasis on the thought that Israel was a peculiar people, set apart from other nations by Jehovah's choice, and therefore under obligation to exercise great care in keeping themselves apart from the rest of mankind. Regulations, however, which at the beginning had been of value in protecting the ideal of holiness which Jehovah desired for His people, had under the influence of ritualism and self-righteousness become instruments of horrible bigotry. The house of a Gentile (and Gentile meant any foreigner) was regarded as unclean. Any Jew who entered it would be contaminated. No Jew could eat with a Gentile. He could not even drink of his own wine, if the cask which contained it had been touched by a Gentile. If a Gentile were in danger, no Jew should warn him or help him to escape. Some Jewish Rabbis even went "so far as to forbid aid to a mother in the hour of her need, nor nourishment to her babe, in order not to bring up a child for idolatry!" (Edersheim). We must not suppose that every Jew approved of such fanatical bigotry but intolerance carried to an absurd degree characterized all orthodox Judaism.

The Breadth of the Gospel.—A certain amount of caution is indeed necessary to the maintenance of any religious standard. We must have definite ideas of right and wrong and we must see to it that our standards and those of our children are not lowered through the influence of those who do not share our ideals. No one can find anywhere in the teachings of our Lord or His disciples a suggestion that there should be any compromise with evil or that we should permit dangerous contacts with influences which are contrary to the teachings of Christ. Nevertheless, the Master welcomed anyone who was sincerely seeking light. The first person whom He told that He was the Messiah was a despised Samaritan woman. He declared that many from the East and the West would be included in God's Kingdom, while some who were Jews would be cast out. Now Peter learned the lesson that it is the duty of God's servants to open the gate of Heaven to all who sincerely desire to enter, even though they be "unclean Gentiles." Even today, it is necessary to remind Christians that bigotry, the spirit of fanatical intolerance, and prejudice against any man on account of his race, his nationality, or his color is contrary to the spirit of the Gospel.

For Study and Discussion

What was the Jewish attitude toward all who were not Jews? What was the Jewish name for them? Were the Mosaic laws against Israelites associating with heathens intended to keep the heathen from becoming worshippers of God, or to protect Israel from heathenism? How did the Jews of Jesus' day construe those laws? What was their justification for the Temple Regulation which made death the penalty for any foreigner who attempted to go into the inner Courts of the Temple, so that he might worship with the Jews? What great truth did Jesus reveal first to a foreigner?

Daily Readings for Next Week

Monday, June 6—Acts 12: 5-17.
Tuesday, June 7—Psalm 121.
Wednesday, June 8—Psalm 97.
Thursday, June 9—1 Kings 17: 1-9.
Friday, June 10—2 Kings 6: 8-19.
Saturday, June 11—Dan. 6: 14-23.
Sunday, June 12—Psalm 34: 1-8.

CUTTING HIS LOSSES

The "sea," says "Whiting" in the Boston Herald, breeds philosophy and logic and an agreeable way of viewing many things. Take for example this case of a lanky man on Cape Cod:

"How much do I owe you, Obed, for fixing the screen?" a cottager asked him.

"Wal, be ye goin' to pay cash or charge it?"

"Oh, whichever you prefer."

"Wal, if it's cash, it'n two dollars and sixty cents for the job; but ef you're goin' to charge it, it'll be two dollars."

"Why, Obed, that's queer! Usually it's less when it's cash."

"Yep; but ye see so many summer folks go 'way an' forgit to pay their bills, I long more where it's charged, an' so I'd rather keep them charge accounts as small as I kin."

Don't Submit to Asthma. If you suffer without hope of breaking the chains which bind you do not put off another day the purchase of Dr. J. D. Kellogg's Remedy. A trial will drive away all doubt as to its efficiency. The sure relief that comes will convince you more than anything that can be written. When help is so sure, why suffer? This matchless remedy is sold by dealers everywhere.

WELL ANSWERED

An Irishman applied for a job at a gas plant.

"What can you do?" asked the foreman.

"Almost anything," answered the applicant.

"Well," said the foreman, "you seem all right. Could you wheel out a barrow of smoke?"

"Sure; fill it up for me."

Many people are almost crippled with corns. But is needless suffering which can be speedily ended with Holloway's Corn Remover.

ANOTHER KIND OF DOG

A man complained at his club about the heavy losses he had sustained in Wall Street. But a broker slapped him on the shoulder and said:

"Cheer up, brother. You mustn't go on like this because you've dropped a plunk or two. Come down to my office some morning and I'll give you a few pointers."

"It isn't pointers I'm after," said the loser. "It's retrievers."

A safe and sure medicine for a child troubled with worms is Mother Graves' Worm Exterminator.

"Say Dad"

THOSE MEMORY SYSTEMS—

"Say, Dad, can you spare me five dollars?"

"If you need something worth that amount."

"This ad says it's worth thousands of dollars to anyone who will use it."

"Well, well, Dick, somebody must be very generous with his goods! What is it?"

"It's Professor Buncomb's Auto-Memorizer—Warranted to Cure the Worst Case of Forgetfulness in Ten Days, or Money Refunded."

"Ah, yes! I recognize an old acquaintance under a new name! And only five dollars—after lots of us, in our earlier days, gladly paid fifteen or twenty-five! Surely, mental culture will soon be obtainable at Mr. Woolworth's emporiums. So, you have reached the age of failing memory, Dick?"

"Now, Dad, you're laughing at me! When you studied history, could you remember when all the battles and things took place?"

"Only long enough to recite them; and so I paid out the money I'd saved for a new suit, for Association of Ideas the True Memory Insurance, by Skinner Merlive, M. A.—the letters as I discovered too late, standing for Master of Artfulness. In order to test the book, my chum, Harry McKee, and I used its method to remember that the great battle of Salamis took place in 480 B. C. The idea was to link up the name, Salamis, with a chain of words leading to the date, 480 B. C."

"I don't know what you mean, Dad."

"In this way: Salamis suggested the word salamander; which brought to mind, lizard, which sounded like, lizzie; by which we meant a Ford, built for four, but which some persons use for eight—oh! And 4-8-0 was the date we must remember. Great, was it not? We thought so, and proceeded to connect all the events and dates we'd be expected to know in the next day's examinations."

"And you both got them aft—"

"Wrong! I've forgotten what I did with the rest, but I'll always remember the Salamis attempt. By the time I reached that question, I was pretty well confused by all that had preceded it; and all that Salamis inside me think of was salad. Now, salad, to me, always meant chicken salad, of which I was over-fond. Chickens naturally suggested chicks. That sounded like six. So, confidently, I wrote the date, '600 B. C.'"

"Did" yaup—ohum—string 'em along the same way?"

"Of course not. Two brains seldom follow the same reasoning when working independently. Harry, as he confessed to me later, thought of salary, from Salamis. That suggested money—bills—food—bills—food—eats—ate. So he put down, '800 B. C.'—glad to be sure of that date, at least!"

"Then the whole idea is just bunk!"

"The idea is sound enough, for we do remember by associating one mental picture with another; but the wholesale claim that we can recall anything we've once linked up with a string of hap-hazard words is bunk, if you like. And, of course, the longer the string, the more liable you are to get away from the original words. Try it some time on a game, when a dozen of you are together. Start with some common word, and have each fellow write ten words linked together by association—each word suggesting the next. If you're not miles apart at the end, I miss my guess!"

"That'll be fun, Dad! It seems to me that any word could lead to any other one, if you took enough time at it."

"That may be so. Let's try it. Give me two."

"Well, say, sugar and buttons. Can you do it?"

"Sugar—candy—ice cream—cold—winter—overcoat—moths—butterflies—nets—fish—hooks—eyes—buttons! How's that?"

"Fine and dandy, Dad! I've an idea, I'll give out a word, and offer a prize for the shortest list ending with a certain other word."

"That will make a very good game, and stir up your interest in synonyms; for the first word you think of may not be as near the final one as some other meaning practically the same thing. For example, if ahead of linking ice cream with candy, my thought being 'dessert,' I had put pie, we might not have arrived at buttons yet!

Well, what about the Auto-Memorizer?"

"You've kept me from wasting the money, Dad. Still, he offers to refund it if I'm not satisfied after ten days."

"Indeed he doesn't—merely to 'cure the worst case of forgetfulness,' knowing very well that none of his victims can prove his case to be the worst. He didn't forget that!"

THE ORIGIN OF FAMOUS HYMNS

There are interesting stories connected with the writing of many of the hymns of the church. In favor of the theory that these Anthems are "born" of the best are told. "Abide With Me" was written by Henry Francis Lyte at Brixham, and it was his last composition. One Sunday evening he had bidden farewell to his congregation, and after strolling down his garden to the seashore, he returned to his study when the sun had set, and an hour later had written the hymn and had shown it to his family. A few days later he was dead.

Those who have read Newman's "Apologia" are familiar with the circumstances under which "Lead Kindly Light" was written. Wesley's Christmas hymn, "Hark, the Herald Angels Sing," originally written, "Hark, How All the Welkin Rings," is to be found in almost all hymnals, and has been translated into many languages.

About the other favorite Christmas hymn, "Christians, Awake, Salute the Happy Morn," a pretty story is told. The author, John Bryom, who lived in 1746, had a favorite daughter, Dolly, for whom he had promised to write something for Christmas day. She reminded her father of his promise, and among her Christmas presents was an envelope containing the hymn. The original manuscript, headed "Christmas Day for Dolly," is now in Cheetham's Hospital, Manchester, and bears evident traces of having been carried about in Dolly's pocket.

When Toplady wrote "Rock of Ages," he could not have conceived that it would have become so widely known and so popular among all shades of religious opinion. Gladstone translated it into three languages, and it was the hymn for which the prince consort asked on his deathbed. It was this hymn, too, that was sung when the London went down in the Bay of Biscay, in 1866. The voices of the people singing "Rock of Ages" on the doomed ship were the last thing heard by those who were fortunate enough to be rescued.

"Jesus, Lover, of My Soul," is a hymn about which many traditions and sacred associations cling. The story connected with its origin may be legendary, but is no less beautiful. Its author, Charles Wesley, was sitting at his desk by an open window, when a dove, pursued by a hawk, flew in. The bird was saved, for the hawk feared to follow it. The incident inspired Wesley to write his famous hymn.

RIDDLES

My love for you will never know
My first, nor yet my second;
'Tis like your wit and beauty, so
My whole 'twill aye be reckoned.
—End-less.

Take away my first letter, I remain unchanged; take away my second letter, there is no apparent alteration in me; take away all my letters, and I still continue unaltered?—The postman!

Which is the hardest part about skating?—The ice, of course.

Which is the saddest sight at a Valentine party?—The cake, because it is usually in tears (tiers).

Which eat most grass, black sheep or white?—White, because there are more of them.

What animal has the most good points?—A porcupine.

My first is a circle, my second a cross;
If you meet with my whole, look out for a toss?—Ox.

Magnesia Best For Your Indigestion

Wards Against Doping Stomach With Artificial Digestants

Most people who suffer, either occasionally or chronically from gas, sourness and indigestion, have now discontinued "disagreeable diets, patent foods and the use of harmful drugs," stomach tonics, medicines and artificial digestents, and instead, following the advice so often given in these columns, take a teaspoonful or two tablets of Bisurated Magnesia in a little water after meals with the result that their stomach no longer troubles them; they are able to eat as they please and they enjoy much better health. Those who use Bisurated Magnesia never dread the approach of meal time because they know this wonderful anti-acid and food corrective, which can be obtained from any good drug store, will instantly neutralize the stomach acidity, sweeten the stomach, prevent food fermentation, and without the slightest pain or discomfort. Try this plan yourself, but be certain to get pure Bisurated Magnesia especially prepared for stomach use.

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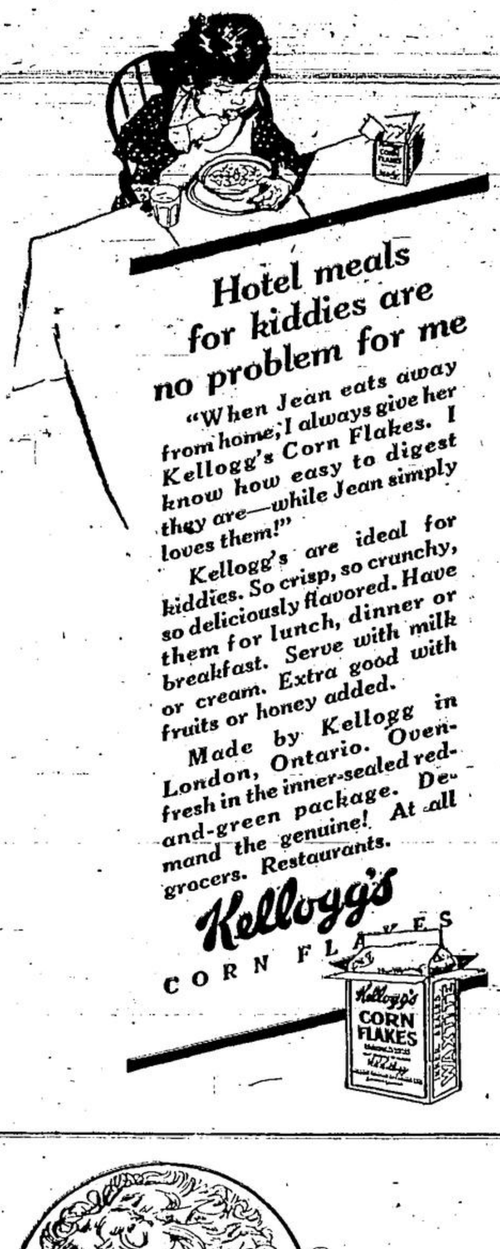

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CANADIAN NATIONAL RAILWAYS AT ACTON

Going West

No. 35	Sunday Only	10.41 a.m.
No. 31		7.46 a.m.
No. 33		3.29 p.m.
No. 35		6.09 p.m.

Going East

No. 24	Sunday Only	7.08 p.m.
No. 26		7.03 a.m.
No. 30		11.48 a.m.
No. 34		3.35 p.m.
No. 36		6.17 p.m.
No. 38		8.13 p.m.

CANADIAN NATIONAL ELECTRIC RAILWAYS

Westbound

Daily	7.55	a.m.
Daily	9.55	a.m.
Daily	11.55	a.m.
Daily	1.55	p.m.
Daily	3.55	p.m.
Daily	5.55	p.m.
Daily	7.55	p.m.
Daily	9.55	p.m.
Daily	12.24	p.m.

Eastbound

Daily	6.58	a.m.
Daily	9.37	a.m.
Daily	11.37	a.m.
Daily	1.37	p.m.
Daily	3.37	p.m.
Daily	5.37	p.m.
Daily	7.37	p.m.
Daily	9.37	p.m.
Daily	11.35	p.m.

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Eastbound—Due at Acton at 9.20 a. m.; 2.20 p. m., and 6.50 p. m.

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