

THURSDAY, OCTOBER 29, 1931

BLACK AND WHITE
A blithe, light-footed, coal-black, cutie skipping gayly along with a snow-white mate.
And which was cutest and which was dearest?
I'm sure I'd never be able to state.
I'm sure that he roars as pretty as white.
While both of the cotties wouldn't bite.
A nifty lamb with a fleece like midnight was gamboling with woolly brother whose coat was white as the down of the thistle.
And one was just as good as the other.
They played together a twixt night, and knew no difference 'twixt black and white.
An infinitesimal colored lady and a wee little bit of a white little girl.
Hippey-hopped through the fields together.
While the breeze kissed each flying curl.
And black was just as fair as white.
While both these tinsies acted aright.
—Minute Leona Upton.

TWENTY YEARS AGO
From the issue of the Free Press of Thursday, November 2, 1911

The local banks are now closing at 3 p. m. **Palatka's** is adding a 24-hour brick addition to the rear of the Palatka Block.
Mr. John R. Kennedy, who recently purchased the Lewis property at the east end of Main street, has effected many improvements to the house and premises.
Mr. A. C. Clarridge, drycleaner, has the admiration of the lovers of horse flesh at the various fall fairs. It was awarded first prizes at Georgetown, Caldon and Rockwood fairs and second at Brampton and Milton.

At the conclusion of the Foresters' Concert at Georgetown last week, Mr. C. C. Spelght, Acton, was presented with a solid gold watch in recognition of his faithful services for twenty-five years, as financial secretary of Acton Lodge I. O. F. On the same occasion Mr. James McInosh was made the recipient of a solid gold locket, a special token of appreciation of his energetic work in assisting Deputy Chief Wilkinson in his recent canvass for new members.

The annual "Thanksgiving tea" and entertainment of Knox Church, on Monday evening was a huge success, there being the largest attendance for years. The tea was one of those feasts for which the ladies of Knox Church are noted. The programme was given by the Misses Morrill, of Brantford, vocal numbers, Miss Berle Smith, several solos, a male quartet composed of Messrs. D. M. Henderson, L. Williams, A. T. Mann and H. Gibbons sang several selections. The Laurie Bros. captured the audience completely with their Scotch music sung by their wonderful voices.

The weather on Monday, Thanksgiving Day was fine and many spent much of their time in the bracing open air.
Local weather observers have recorded in their diaries the fact that the first snowstorm of the season arrived on the morning of the 27th of October, and that the snow had vanished by noon.

MARRIED
WORDEN-BARBERTREE—At the residence of the bride's father, on Saturday, October 28th, by Rev. Clarence I. Poole, B. D., Wm. L. Worden, Acton, to Lottie, daughter of A. Barbertree, East Luther.

SHORTLY-DEPARTING—In Toronto, on October 25, by Rev. W. L. Armstrong, B. A., B. D., pastor of the Metropolitan Methodist Church, William Bennett Shortill, Ballinacree, to Mrs. Jennie Early, daughter of Mr. and Mrs. James Anthony, Georgetown.

No More Asthma. Dr. J. D. Kelloog's Asthma Remedy sounds the death knell of this trying trouble. It stops the awful choking and painful breathing. It guards against night attacks and gives renewed ability to sleep and rest the whole night long. Much is claimed for this remedy, but nothing but what can be demonstrated by a trial. If you suffer from asthma, try it and convince yourself of its great value.

VAINEST PEOPLE IN THE WORLD

A French explorer has found the vainest people in the world. By a curious coincidence, they are also the ugliest. They are the Fohouins, a savage tribe of the western coast of Africa. Like all savages they hunt, fish, and wage war on their neighbors. Nevertheless their main object in life is to adorn their persons. As the Fohouin's clothing is of no light a character as not to accommodate the individual he bestows a good share of his thoughts upon the body, which he tattoos in elaborate designs, done in red or blue. Or a more fanciful effect is obtained by tattooing in relief by injecting beneath the skin the juice of a plant which produces a permanent swelling. Sometimes the face and body are also tinted with dye, red being the prevailing color. The same methods are used in adorning the face, especial attention being given to the nose. Many of the Fohouins, after tattooing or painting their noses, pierce them with long, slender bones; others after piercing the nose, attach to it a string of colored beads.

Both men and women concentrate their efforts on their hair. Their ingenuity, which is shown in the construction of scores of different hair dresses of bone and metal for the men of the tribe, chiefly the warriors, is illustrated in a far greater degree by their coiffures of the women. The extreme of simplicity in the Fohouin women's methods of making themselves beautiful is to shave the head till it is smooth and round as a ball, and then color it with dye.

Many mothers have reason to bless Mother Graves' Worm Exterminator, because it has relieved the little one of suffering and made them healthy.

THE SUNDAY SCHOOL LESSON
FOR SUNDAY, NOVEMBER 1

WORLD'S TEMPERANCE SUNDAY
Golden Text.—He not drunken with wine, wherein is riot, but be filled with the Spirit, Eph. 5: 18.

Time.—A. D. 57. Place.—From Ephesus or Corinth to Galatia.
Exposition.—I. Walking in the Spirit and walking after the flesh, 15-26.
Paul tells the simple but glorious secret of not fulfilling the lusts of the flesh. The secret is simply this, "Walk by the Spirit." Our walk is our daily conduct. To "walk by the Spirit" is to give the control of our conduct into the keeping of the Holy Spirit; then we are sons of God (cf. Ro. 8: 14). The Spirit of God dwells within every believer in Christ (1 Cor. 6: 19; Ro. 8: 9), and is ready to take complete control of every act, word and thought. If we give Him control we shall not fulfill the lusts of the flesh. If we do not, we certainly shall. The flesh is our natural self, which is largely under the control of our physical nature. The lusts of the flesh are not something overcome once for all by some momentary experience by which we enter into "the higher life," but they are overcome by daily walking by the Spirit (cf. Ro. 8: 13). Verse 17 begins with "for," and tells us why it is that if we walk by the Spirit, we shall not fulfill the lusts of the flesh. The flesh lusteth against the Spirit; it does not desire the things which the indwelling Spirit desires; but, on the other hand, the Spirit lusts (or eagerly desires) against the flesh. His intense longings go out in the other direction from those of the flesh, in order that we may not do the thing that we would (i. e., which we naturally will do). If we give ourselves up to be thus led by the Spirit we are not under the law. Why not? (1) Because the law is not for holy men (cf. Gal. 3: 12). (2) Because we do not need a law of ordinances, "thou shalt do this and thou shalt not do that," without us, for we have the Lawgiver Himself within and governing us. To be governed by a law without is bondage (Ro. 8: 15). "To be led by the Holy One within is highest liberty." (3) Because the Spirit has set us free from the law of sin and death (Ro. 8: 2), and we do not now need the law to tell us what we must do (Ro. 8: 4, 14). But if we have not given ourselves up to be led by the Spirit we are still under the law.

II. The works of the flesh, 19-21.
If the Spirit is not given control, and so the flesh has its own way, it works its own works, and it is a dark catalogue of "works" to contemplate. First we have sexual impurity in three forms. Then idolatry, and the "occultism" in its various forms summed up under one word "sorcery." Then eight forms of bitterness of one against another, the commonest form of carnality in Galatia and in the world and in the Church to-day (cf. Jas. 2: 14-18, R. V.). By "heresies" is meant the making of parties, a common manifestation of carnality. Then "drunkenness" and "rebellion," the forms of carnality that we usually put in the forefront, close the catalogue. And now comes a warning of awful solemnity (v. 21; cf. 1 Cor. 6: 8, 10; Eph. 5: 5). These are awfully solemn words and it will stand us each in need to go carefully into this catalogue of things which shut men out of the kingdom of heaven and mark ourselves, as I doing such things?

III. The fruit of the Spirit, 22-26.
The change from "works" to "fruit" is significant (cf. Eph. 5: 9, 11). These things that the flesh does are not "fruit"; they are "unfruitful." On the other hand, the graces mentioned in verses 22 and 23 are "fruit"; they are the spontaneous and delicious product of the Spirit dwelling in all controlling Spirit of God. And they are not fruit, but "fruit" one fruit with many flowers; there is unity of origin in all the multiplicity of manifestations. When the Spirit is given control all of these graces will appear. What a fair catalogue it is. "Love," the preeminent grace (1 Cor. 13: 1-3); love to God and man, the all-inclusive grace (1 Cor. 13: 4-8); the fulfilling of the law (v. 14; Ro. 13: 10). "Joy," adding beauty and power to the life (cf. 1 Thes. 1: 6; Heb. 1: 9). "Peace" in our own hearts and with all men. "Long-suffering," the rare grace of taking attack and insult without a word of retort or a trace of resentment in our hearts. "Kindness," thoughtful consideration of others. "Goodness," a comprehensive word, but especially marking large-hearted benevolence (cf. Ro. 5: 7). "Faith" (the change to faithfulness in R. V. is not warranted), faith in God and in His Word that leads the one who has it to be faithful in every relation of life. "Meekness," gentleness in dealing with others. "Temperance," the control of appetites, desires, ambitions (hardly self-control); for it is by the Spirit which does the controlling. Moreover: we do well always to remember that God rules the world and through it all He has established the law that a man will reap just what he sows. God is not mocked (or sneered at). Men may try to sneer at God, and fancy that they will escape the operation of His law, but they will find in the issue that they mock themselves, not God. The primary application of this principle suggested by the context is its application to giving (cf. 2 Cor. 9: 5, 6). But the principle has far wider application than this. In all our actions we will reap what we sow. If we sow honor, we will reap honor. If we sow truth, we will reap truth. If we sow deceit, we will reap deceit. If we sow love, we will reap love. All our actions are a sowing. If we act with the gratification of our own appetites and ambitions in view, we are sowing unto our

AN ASSET

No person can be an asset to his or her community who has not, in his goal, some true worth. The person who is not an asset to his own home town is not an asset to his country. Conversely, any man who is true to himself, any woman who is true to herself, neither you nor I can judge. That is the province of the heart as an open book. Although there are many apparently plain readings for all to see, yet God and one's self, only, know what is truly worthy or commendable in a man's heart. Let us, then, strive for our own sakes and for the sake of our country.
"I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to the light I have. I must stand with anybody who stands right and with him while he is right and part with him when he goes wrong."

SILENCED

Chiropractor—I had a patient to-day whose spine—
Wife—Silent! I don't want to hear any more of your back talk.—Life.

flesh (see I. V.), and of the flesh (which is corrupt) we shall reap corruption (cf. Phil. 3: 19). The law we suffer is not an arbitrary punishment, but the natural fruit of carnal-mindedness. If, on the other hand, we act under the leading of the Spirit (cf. ch. 5: 18-25), we are sowing to the Spirit, and of the Spirit (who is Himself life; cf. Jas. 4: 6; 2 Cor. 3: 6) we shall reap life eternal. The figure of sowing and reaping is a favorite one in the Bible (cf. Ps. 126: 6; Prov. 11: 18; 22: 8; Hos. 8: 7; 10: 12; Jas. 5: 7; Mat. 13: 3-20), but there is, perhaps, nowhere a more convincing and impressive use made of it than in Gal. 6: 4-9. The suggestions of the seventh and eighth verses are very solemn. On the one side glorious vistas of possibility is opened up. On the other hand, an awful view is given us of the possibilities of endless decay as one goes on forever sowing and reaping corruption.

WORK AND PLAY
By Arthur B. Rhinow

A man was about to park his car at the curb in front of a house he intended to enter, when a group of larger boys yelled at him.
"Move on," they ordered; "you're parking on third base."
"That attitude was almost menacing, and while he did not fear for his personal safety, he was afraid he would find his car damaged on his return. So he drove a few houses further and walked back.
The boys were engrossed in their game, and we can well understand the temptation to disregard everything else for the time being. The man was out on business, trying to make a living, which is more important, boys playing for fun-working."
The value of play is generally admitted, theoretically and practically. Never in all the world's history has more been done to give children and youth a chance to play than right now. But, after all, play is but a preparation for the serious tasks of life. If it fails of that purpose, it is a failure. Adults play to keep from growing dull in their work, and we encourage play in children, to develop faculties which they will need to make a mark in life and serve their fellowmen. Work is the real thing; to produce and create. Play is mostly make-believe; work is the real thing. The boys who so nobly ordered the man to move on probably had parents working for them at that very hour; working so that their children might be able to enjoy all the privileges of youth.
No true man can forget that he was a boy and he will do all in his power to give youth full opportunity to play, including more playgrounds. But have we not a right to expect appreciation of youth, an appreciation that manifests itself in being respectful and obliging toward older people?
If the boys had asked the man to please drive a little further, as he was parking on their third base, he would probably have complied with a smile.
"When you go hunting, you never kill anything!"
"I do now. I come by motor car!"

HAVE YOUR
Eyes Examined
BY
O. T. Walker, D. O. Sc.
EYESIGHT SPECIALIST
Who Will be in ACTON on
Tuesday Afternoon, November 10
Appointments should be made with Dr. A. J. Buchanan, Dentist, Phone 148. Dr. Walker comes well recommended and will be in Acton the Second Wednesday of Each Month.
GOOD GLASSES AT A REASONABLE PRICE — DO NOT MISS THIS OPPORTUNITY

We are Going to Save You Money by Selling Coal for Cash Only
This year coal prices to us are higher than last year, owing to the duty, excise tax and the discount on the Canadian dollar and increased freight rate on the U. S. railroads.
Yes, to-day we are selling coal for less money than last year, and we can continue to do so by selling for cash only.
Many of our last year's coal accounts are still uncollected, and we do not believe it would be right, in these days of difficult times, to charge our cash customers sufficient to carry these slow accounts.
SAVE ONE THIRD OF YOUR FUEL BILL, by burning Hamilton Coke and Peabody's Coal. Adjust your way of first to use these fuels, which have the same heat units as hard coal, at two thirds the price.
KEEP CANADIAN WORKMEN BUSY BY BURNING HAMILTON COKE
Our terms until April 1st, next, will be CASH with order, or if ordered over the phone, cash on delivery.
RANGE SIZE HAMILTON COKE, per ton \$ 9.50
PURNACE AND LARGE SPOON SIZE COKE, per ton 10.50
PURNACE SIZE LOCALLY MINE, per ton 10.50
PURNACE SIZE ANTHRACITE, per ton 14.50
NUT SIZE ANTHRACITE, per ton 14.50
PEA SIZE ANTHRACITE, per ton 15.00
Less than ton deliver, 25c extra.
J. B. MACKENZIE & SON
ACTON—PHONE 48
WILLIAM ROEZELE, Manager EVAN JONES, Carter

TIME TABLES
AT ACTON
CANADIAN NATIONAL RAILWAYS

Going East
Daily, except Sunday 7:00 a.m.
*Daily, except Sunday 10:00 a.m.
Daily 2:28 p.m.
Daily, except Sunday 6:13 p.m.
Sunday only 8:00 p.m.
The Chicago flyer, that passes through here at 9:30, eastbound, stops at Georgetown at 9:42 p. m.

Going West
Daily, except Sunday 7:31 a.m.
*Daily, except Sunday 9:08 a.m.
Daily, except Sunday 2:28 p.m.
Daily, except Sunday 6:40 p.m.
*Daily 10:22 p.m.
Sunday only 8:45 a.m.
* Denotes a flag train.

TRAVEL BY BUS

EASTBOUND
Daily 6:45 a.m.
Daily 8:45 a.m.
Daily 2:00 p.m.
Daily 5:30 p.m.
Daily 8:00 p.m.
Saturdays, Sundays and Holidays, only 10:00 p.m.

WESTBOUND
Daily 9:10 a.m.
Daily 1:10 p.m.
Daily 4:10 p.m.
Daily 7:30 p.m.
Daily—except Saturday, 10:10 p.m.
Saturdays, Sundays and holidays only 11:10 a.m.
Saturday only 12:10 a.m.
—ACTON PHONE 38—

ARROW

Doubling a Retail Business in Five Years

An Advertisement Addressed to our Local Retailers

To double a retail business in five years, add 15 per cent. to the sales of the preceding year. At the end of five years, sales will be double their present amount.

shoes, or for a piece of enamelware, if the better value of the higher-priced article is well presented.

But the better way of raising sales to the extent of 15 per cent. is to increase the number of your customers.

Customer-increase comes from (1) satisfactory service, (2) satisfactory goods and prices; (3) good window displays; and (4) good advertisements in this newspaper.

Men and women buyers always want to be informed, in their homes, by newspaper advertisements, about things which they plan to buy; and they are responsive to retailers' invitations. Also, they like to see the advertisements of those retailers whose customers they are.

Increasing one's sales to the extent of 15 per cent. per annum to sales can be accomplished in two main ways. Thus:

1. Increase the amount of each sales transaction by an average of 15 per cent. (Note: This is not the same as raising your prices 15 per cent. To do that would be fatal, even if possible).
2. Increase the number of customers served daily to the extent of 15 per cent.

Good salesmanship will enable a retailer to raise the level of his average sales transaction—with advantage to both his customer and himself. Thus, a well-informed buyer will readily pay 20 cents or 25 cents more for a pair of gloves or stockings or

A silent retailer can hardly hope to increase his business; and it's pretty certain he won't double it in five years

Issued By the Canadian Weekly Newspaper Association

Debts Collected
If effectiveness means anything to you, then you will send your list of notes and accounts to
KELLY & AIKEN
The Persistent Collectors
ORANGEVILLE
Monthly Statements
No Collection No Charge

CLASSIFIED ADS

The Door of Opportunity!
These Small Ads will Open the Door to Whatever You Are Seeking

Savage & Co.

WATCHES
DIAMONDS
CHINA
GLASSWARE
WEDDING
AND
ENGAGEMENT
RINGS

GUELPH, ONTARIO
11 Wyndham St.

Subscriptions for All Magazines Taken at The Free Press