



THE HOME OF The Acton Free Press

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G. A. DILLS, Editor and Proprietor.

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EDITORIAL

Doing Your Part

It used to be quite frequently said in smaller towns, that it is the business of a good citizen to mind his own business, keep out of debt and avoid breaking laws. It was commonly thought that if he did that, it was about all that could be expected of him, and that he was conforming to the ideals of good citizenship. But a community's development cannot be promoted in these times on any such limited basis. The fact that so many small town people still have this spirit, and expect to get along without doing anything particular to boost community movements, is one of the principal reasons, says the Statesman, why Bowmanville and other towns do not go ahead faster. Some must take hold and carry on the work of churches and fraternal societies. Some of the men with a special head for business need to work in some organization for the commercial and other needed development of the community. Some need to work in clubs for educational purposes, and for more interesting social and service club activities. There is something that each one should do and we must take hold to do something in these public lines if we expect our town is going to keep up with the game. People should not act as if they were making a great sacrifice if they devote a little of their time to such a purpose. We should love our home town so much, we should be ambitious to see it go ahead, we should be so conscious of the gains that people who have initiative or ability or industry should be willing to give some time each week to helping forward such causes.—Brampton Conservator.

"Running" for Office

The passing of the annual municipal election by-law last week brings to mind the fact that this month will see the nominations for the various offices of the municipality. At this date it is difficult to know who will be the candidates for election. It often seems a queer state of affairs that the term should be used—"running for Reeve, or Councillors, etc." Why should any individual who is capable of fulfilling these positions be expected to "run for them?" It has always appeared a wrong conception to us. Men who are successful in business or other activities will usually carry the same qualities into public office. These are naturally the men that the ratepayers want to administer their affairs. The more fair way would seem to be that the electors would seek out these men and assure their election in their own interest, rather than anticipating candidates to beg and argue for the support of voters. If you've admired the work of an individual on a public body, be just as free with your praise as with your criticism. If you would have your town or country run successfully, induce successful individuals to perform their citizenship duties. Don't wait for them to "run for office." It's up to citizens to "run the best men," and assure their election. Every community needs the best that it can produce for the proper administration of its affairs. Seek these men out and make sure they are placed in nomination. Friendships are a fine thing, but remember it is not always a friendly act to place an unqualified man in a public position he cannot fill with credit. These are days when careful administration is necessary in all affairs and when the services of outstanding men are essential to keep the community to the forefront. Make sure such candidates are "run" for office and forget the idea of your vote being such a large item to be sought after. Your vote is merely your voice. Your utterances with this voice are judged in a wide circle.

Britain Leads the Way The result of the British elections seems to have had a very steady influence at a time when stability was badly needed. The general feeling seemed to be that the election was a test of a desire of the people of this leader among nations for the radical method of progress or a continuance of the usual steady routine that has always characterized Great Britain and her institutions. The result was unmistakably given as what the rest of the world expected of Great Britain. There was no cause for panic but rather a need for a determination to overcome a task that requires the closest co-operation of all classes of the nation. The past has provided its lessons. Many of them have been costly. But the task now is to profit by those lessons and bring order out of the present chaos. Britain as always has led the way.

A Sane Hallowe'en

Hallowe'en was again a practical demonstration that the young folk of the present day are a little less destructive than the boys and girls of a few years ago. They all had a splendid time—in fact a much better time than the lads of a few years ago. Yet the property damage locally was trivial in comparison. Youth will have a gay time and why not? But it is quite apparent that the youth of to-day can amuse themselves without causing serious damage. The older folks got a similar enjoyment in handing out the treats to the masqueraders. The plan is capable of still further enlargement for the benefit of all. A little more organization to the fun with games, contests, etc., on a community scale, will be productive of a generation of young folks who will have soon forgotten the foolish deprivations of a few years ago. Sane Hallowe'ens are an accomplished fact in Acton. The wish of all will be that similar enjoyment may be the usual thing of October 31 each year.

Remembrance Day—Next Wednesday

Next Wednesday will be known as Remembrance Day, and as such will be the first public holiday so designated as strictly for observance of the conclusion of the Great War and remembrance of the sacrifices made in that conflict. Acton has always held a service commemorative of the signing of the armistice and the citizens have loyally each year revered the memory of those who sacrificed that peace might reign again. This year there is a new significance attached to Remembrance Day. It is no longer confused with the Thanksgiving Day celebrations. It is a day unto itself. A day of remembrance of the terrible lessons of war; of remembrance of those who made the supreme sacrifice; of remembrance of rendering assistance to those who gave of their best and now find the going hard. It seems particularly fitting that November 11 should be known as Remembrance Day. Let it not become merely another holiday but truly a day of remembrance. The efforts of the Canadian Legion to have this day properly observed are to be commended. Every citizen should feel it a duty to take part in the services and spirit of the day.

EDITORIAL NOTES

Remembrance Day is next Wednesday. Let every citizen make it truly a day of remembrance.

The corner to better times, that most everyone has been waiting to turn, seems to be at last in sight.

Who does the best his circumstances allow, does well, acts nobly; angels could do no more.—Young.

John Aird, Jr., must pay municipal tax on \$148,193 of that mysterious income of his. Many people are fined when taxes are evaded. Even Al. Capone is under sentence in Chicago.

It was a commendable spirit that prompted the sending of surplus foodstuffs from the east to the west of Canada, that none may suffer. Each section does not always have bounteous crops and it is well to share up.

When the days of depression are gone, it will be well to remember that in the final stages the solution was given into Divine hands and there should go the honor and man should assume a share only as an instrument to the accomplishment of the end.

With an estimated deficit of \$7,000,000 being faced by the Ontario Government, it would seem that the provincial administration has developed bad spending habits. Especially when it is taken into consideration that a revenue of \$45,000,000 or so is secured from the Liquor Control Act, that former Governments did not have to administer.

Baron Walter VonMunm was so depleted of funds owing to the loss of his champagne business, which was wrecked by the world war and the adoption of prohibition in the United States, that he attempted suicide the other day. He was at one time a millionaire manufacturer. Liquor is accountable for a lot of things in many ways.

The paint, pigments and varnish industry in Canada is a substantial one. Products of this industry made in the 78 factories in the Dominion in 1930 had a value of \$23,068,502. The value of paints, pigments and varnishes imported last year was \$4,663,681, of which 69 per cent. came from the United States and 16 per cent. from Great Britain.

THE SUNDAY SCHOOL LESSON

FOR SUNDAY, NOVEMBER 8

PAUL IN EPHESUS

Golden Text.—Have no fellowship with the unfruitful works of darkness, but rather even reprove them. Eph. 5: 11. Lesson Text.—Ac. 19: 8-20. Study, also, Ac. 19: 1-41; Eph. 4: 1-16. Theme.—A. D. E. Place—Ephesus. Exposition.—Paul reasoning in the school of Tyrannus, 8-12. The Lesson Committee has assigned Ac. 19: 1-41; Eph. 4: 1-16 as the lesson, but suggests, for reasons best known to themselves, that the verses printed should be Ac. 19: 8-10, 18-20 and Eph. 4: 11-16, but as Ac. 19: 8-20 give the gist of subject assigned, "Paul in Ephesus," and as Ephesus was not written in Ephesus, and as these verses present at the best only a side light, we have done the logical thing, printed Ac. 19: 8-20. For three full months Paul had a hearing in the Jewish synagogue at Ephesus. It was a rare opportunity and Paul made the most of it. "He spoke boldly," he used reason and persuasion. He did not use either paralogical lectures, but held fast to "the things concerning the kingdom of God." Though he got so good a hearing, not all by any means were converted. The truth, when it does not command obedience, hardens. Having rejected the truth for themselves, they began to speak evil of the way before others. The time for separation had come (v. 9). For two full years Paul held daily meetings, Ephesus was a center, and the Word of God as taught by Paul there was heard throughout the country by both Jews and Greeks. God set His seal upon Paul's work in a wonderful way. It is evident from verse 11 that Paul was not possessed of such tremendous healing power at all times. Ephesus was the center of magical arts and practices and some such display was needed at that special time and place, and God gave it.

12. "Jesus I know, and Paul I know, but who are you?" 13-16. Demonic possession is a fact of modern observation and experience, but it is not so common in our day as in the time when Christ was upon earth, and the years immediately following, the critical period when Satan was putting forth all his energies to prevent the establishment of God's kingdom on the earth. But the demons could not withstand the power of Jesus' name. Certain Jews who went about the country making money out of the misfortunes of others, taking note of this fact, sought to make use of the name of Jesus for their own gain. They cared nothing for Jesus or the glory of His name. Their own gain and glory were the sole object of their pursuit. They named over those which had evil spirits "the name of the Lord Jesus," but they did not call Him Lord (cf. 1 Cor. 12: 3; Ro. 10: 9). It is not by the Jesus whom some one else preacheth, but the Jesus whom we ourselves know, that we accomplish real results for God. The evil spirit was forced to acknowledge Jesus and also the faithful servant of Jesus, Paul (cf. Mf. 1: 24; Ac. 16: 17). But the name of Jesus and His power in it for those who used it in this mercenary way. Their attempts to use the name of Jesus for their own low ends terminated in shame and disaster for themselves. Woe to the man who presumes to use the name of Jesus without himself being in vital union with Jesus.

17-20. The Great Revival in Ephesus, 17-20. Every one, "both Jews and Greeks," heard of this judgment. It caused great awe (cf. ch. 2: 42; 5: 5, 11, 13; Ps. 64: 9). Men saw that the name of Jesus could not be trifled with. "The name of the Lord Jesus was magnified;" it was regarded with that reverence and awe in which it ought to be held. "The time is coming when that name will be magnified throughout the entire universe" (Phil. 2: 9-11). A great effect was also produced upon those who had already believed the Gospel, but had not altogether broken away from their sins (v. 18, R. V.). There was genuine repentance. "True repentance led to confession, as it always does. The confession was frank, open and full (see R. V.). When there is such confession there is also always full and free forgiveness (cf. Lev. 26: 40; Job 32: 27, 28; Ps. 32: 5; Prov. 28: 13; Jer. 3: 12; 1 Jno. 1: 9). By "curious arts" is meant various forms of jugglery, using of charms, incantations and similar occult practices. The Jews had receipts for incantations and exorcisms. Some of them, it was claimed, dated back to the days of Solomon. Ephesus was the very centre of this sort of thing. "Ephesian letters" was the common and famous designation for charms composed of magic words, used as amulets, preserving the wearer from all harm. All magical and kindred practices of every kind are in the most direct opposition to the will of God, as clearly revealed in His Word (Deut. 18: 10-12; 1 Chron. 10: 13; 2 Chron. 33: 6); but up to this time some of those who had accepted the teaching of Paul in some measure had continued the practice of magic. (Just as some to-day, who believe in the Bible in some measure, nevertheless experiment with palmistry, clairvoyance, spiritism, hypnotism and similar arts of heathenism.) Their break with the old life was not thorough (2 Cor. 6: 17, 18). They brought together the books in which the secret charms and incantations were recorded and made a public bonfire of them. This thoroughgoing separation from the old life was a costly act. The price of the books alone was about ten thousand dollars. Besides this was the sacrifice of the hope of gain from the practice of the arts revealed in the books. Some of them may have been tempted to think that although as Christians they could not themselves longer use the books, they might sell them to some one else

who had no scruples. But their break with Satan and his works was complete and uncompromising. The power of that testimony is felt to this day. The judgment that befell the Jewish exorcists was the immediate occasion of this awakening and reformation in Ephesus, but the real cause of it was "the word of the Lord" (cf. 1 Pet. 1: 23; Jas. 1: 18). The Word of the Lord grew mightily and prevailed in Ephesus. The book of Acts contains statements like this (cf. ch. 2: 47; 6: 7; 7: 17, 24). The gift of the Holy Spirit bestowed upon the first twelve Christians in the city (cf. vs. 1-7) had much to do with this mighty revival that followed.

Many mothers can testify to the virtue of Mother Graves' Worm Exterminator, because they know from experience how useful it is.

CAN YOU HOLD YOUR TONGUE?

A famous diplomat is said to be able to hold his tongue in seven languages. Some of us find it beyond our power to hold our tongues in one. We are all the time saying things we should not say, that we did not mean to say, often the things we have solemnly resolved never to say. Information imparted to us in the strictest confidence somehow oozes out of us. We tell things we have no right to tell, almost without realizing that we have done it. The head of a large business was asked to recommend a young man who at one time had been in his employ. He refused to do so. "It's a bright fellow," he said. "He has many good qualities, but he lacks the all-important one. He can't hold his tongue." That is the epitaph of many a failure. An employer is afraid of the people whose tongues cannot be locked. They would as soon leave the door of the safe standing open day and night, as to trust their business affairs to the leaky employe. The diplomat who can hold his tongue in seven languages need not discourage us. It is enough for the average worker to be able to hold his tongue in one.

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Mill Street - Acton, Ontario