

THURSDAY, NOVEMBER 19, 1931

WHERE, FATHER, TO-DAY

"Father, where shall I work to-day?
And my love flowed warm and free.
And He pointed me out a tiny spot
And said: "Tend that for me."
And I answered quickly: "O, no, not
there,
Why, no one would ever see,
No matter how well my work was done,
Not that little place for me?"
And the word he spoke, it was not stern,
He answered me tenderly:
"Ah, little one, search that heart of
thine.
Art thou working for them or for Me?
Nazareth was a little town,
And small was Galilee."
—Eleanor Scott Sharples.

TWENTY YEARS AGO

From the Issue of The Free Press of
Thursday, November 23, 1911

The sleighs are running nicely.
The new G. T. R. station at Guelph
will be opened to-day.
Mr. W. J. Patterson has purchased the
meat business of Mr. Wm. Scott, George-
town.
The Free Library now has 298 readers.
Those who take out books average about
two per month.
St. Joseph's Church will hold a grand
bazaar in the Town Hall, from Thurs-
day, November 30, to Saturday, Decem-
ber 2.

On Saturday afternoon, Alexander Mc-
Kenzie, who was operating a wringing
machine at the Heardmore sole leather
tannery, had the misfortune to get his
right hand caught between the rollers.
The hand was fearfully crushed and the
arm half way to the elbow. He was tak-
en to the General Hospital, Guelph,
where amputation was made about four
inches below the elbow.

At a meeting of the Methodist Sunday
School Orchestra last week, Mr. J. C.
Hill was elected leader, to fill the vacancy
caused by the removal of Mr. C. W.
Mason to Wingham. Mr. C. H. Brown
was elected Assistant Leader; Messrs.
Hubert Smith and Anson Thurston to
the Executive; Mr. C. A. C. Matthews,
Secretary-Treasurer; and Mr. Karl
Brown, Librarian.

DIED

RECORD—At Buffalo, N. Y., on Novem-
ber 18, 1931, Percy G. Record, formerly
of Acton, aged 66 years.

MCPHERSON—At Carsonville, Mich., on
November 17, 1931, John McPherson,
son of the late Robert McPherson,
Postmaster of Epenridge, aged 72 years.

OF MY OWN FREE WILL

By Arthur H. Rhinow

"Do you believe," I asked a Boy Scout
executive, "that the Public
Schools will teach Scout craft and so
end the need of a Boy Scout organiza-
tion?"

"I hope not," he answered, "for I am
afraid something very valuable would be
lost. School work is compulsory, but
when a boy joins a Scout troop he does
so of his own free will, and that is
important in character building."
I was impressed with the reason. True,
compulsion may be an aid to character
building, as a sapling's growth is steady
and directed by a support; but character
will never enjoy a healthy develop-
ment unless youth is given the opportu-
nity to choose the good and spurn the
evil. Compulsion and character are not
on close terms.

An almighty God can place us in an
environment that is almost irresistibly
conducive to the forming of perfect char-
acter; but finally we have the choice of
accepting or rejecting his kindness.
Without that choice we would be just
mechanisms; with it we are moral be-
ings. And that gift of free choice is,
indeed, a precious possession. Pity the
man in whom the power to choose the
right has been dulled by sin; pity him
most in whom it is dead. They are slaves
of a hard master.

Divine love recognizes the normal
man's freedom of choice of continually
pleading: "Come unto Me." The ex-
perience of the ages, the Bible, Sinai
and Calvary, they all plead with us to
choose the right and struggle through to
the ever more abundant life.

Drives Asthma Before It. The smoke
or vapor from Dr. J. D. Kellogg's Asthma
Remedy gives asthma no chance to
linger. It eradicates the cause. Our
experience with the relief-giving remedy
shows how actual and positive is the
succor it gives. It is the result of long
study and experiment and was not sub-
mitted to the public until its makers
knew it would do its work well.

GETTING YOUR OWN WAY

To judge an acquaintance till you have
seen him when he fails to get his own
way is never safe. That is an acid test.
Some people are perfectly charming as
long as their preferences decide every
question. If their wishes are disregarded,
however, if they are outvoted, they pro-
ceed to make themselves intolerable.
Many organizations have at least one
member who is most helpful as long as
he is boss.

A help to self-knowledge as well as
to a proper estimate of others, is to
notice the effect upon your own dis-
position when you fail to get your own
way. Do you lose your temper when
people have the bad taste to do as they
please, instead of as you please? Does
your respect for the judgment of others
disappear as soon as they indicate that
your decision is not final with them?
Does the future to get your own way
turn you into a malicious fault-finder
and obstructionist? If you make getting
your own way a fetish before which you
insist everyone must bow, you are de-
veloping a personality compelling con-
tempt and dislike, in place of love and
admiration.

Douglas' Egyptian Liniment is univa-
rsally speedily relief in muscular rheu-
matism, lame back, inflammation, burns
and felons.

THE SUNDAY SCHOOL
LESSON

FOR SUNDAY, NOVEMBER 22

PAUL IN ROME

LESSON TEXT.—Acts 28: 11-24, 30,
31. Study, also, Acts 27: 1-28; 31; Ro.
1: 8-15; Phil. 1: 12-14.

EXPOSITION.—I. From Malta to
Rome, 11-15.

No man ever craved human fellowship
and sympathy more than Paul, and no
man appreciated it more than when he
had it (v. 15; cf. Acts 17: 15; 18: 5; 2
Cor. 7: 6; 1 Thes. 3: 1; 2 Tim. 4: 21).
Paul was an intensely human man. He
was not at all the cold, dogmatic and
heartless logician that many fancy him
to have been. He was, it is true, a
master of relentless logic, but he was
one of the most loving and tender-
hearted men that ever lived. The pic-
ture of Paul that we have in these verses,
speaking out the brethren wherever he
went on this momentous journey, thank-
ful and taking courage as brethren
came to meet him and converse with him,
is a most beautiful one, and should be
pondered if we desire to know the real
Paul.

II. Paul in Council with the Leading
Jews in Rome, 16-22.

Paul is at Rome at last, and is there
to preach the Gospel as he had longed
to do (Ro. 1: 14-16). He first turns to
the Jews. He loved his people, no mat-
ter how bitterly they hated him. He
got them together as soon as he could,
that he might preach Jesus to them.
He sought to conciliate them. He has
no charge to bring against them. It is
not pleasant to be bound with a chain,
but it is a great privilege and honor to
be bound with a chain in a good cause.
It was through Jewish malice that Paul
was now in chains, but strangely enough,
it was because of loyalty to the great
hope of the Jewish nation that he had
incurred Jewish enmity. "The hope of
Israel" was twofold: the hope of a re-
surrection (Acts 23: 6; 24: 15; 26: 6-8
9) and the hope of a Messiah in whom
they and all the nations of the earth
should be blessed (Acts 3: 23-24; Luke
1: 69, 70; 22: 16; 15: 8; Gal. 3: 14, 16-18).

In Paul's preaching the two hopes were
blended, because the Messiah he pro-
phesied was a Messiah risen from the dead,
the first fruits and guarantee of the
resurrection (Acts 13: 33, 34, 36). In
Paul's day Christianity was everywhere
spoken against, yet it was to conquer the
world and save it from moral ruin. Man's
judgments are not God's, and the sect
that is "everywhere spoken against" may
be the sect God has chosen (cf. Jno. 4: 15
18-21, 24).

III. Paul Preaching the Kingdom of
God and Persuading Men Concerning
Jesus, 23-31.

How all the schemes of the enemies of
Paul and Christ had turned out to the
furtherance of the Gospel (cf. Phil. 1:
12). They had brought Paul to Rome at
the expense of the state, they had given
Paul a great audience of leading Jews,
but further than this, they had given
Paul an audience of Roman soldiers.
These soldiers would never have come
to a service conducted by a Jew, but as
they had to guard Paul they had to hear
what he had to say. Many were thus
converted (Phil. 1: 13, R. V.), and as the
Roman soldiers went everywhere they be-
came most efficient missionaries in Gaul,
Germany and Britain and elsewhere.
Paul opened to the Jews the Old Testa-
ment Scriptures concerning the death
and resurrection and reign of the Christ
(cf. ch. 17: 2, 3; 26: 23, 23), showing
how all this was fulfilled in Jesus. He
made witness to the kingdom of God—
that is, to the reign of God on earth in
the coming Messianic kingdom. All his
exposition and testimony centred in
Jesus. It was no abstract reign of God
in an improved state of society, but a
definite reign in a definite person, Jesus.
Paul proved his points "both from the
law of Moses and from the prophets, from
morning till evening" (cf. Acts 13: 15;
18: 19). Those who believe are saved; those
who believe not are lost (Mark 16: 15,
16). But the unbeliever of some does not
make the faithfulness of God of non-
effect (Rom. 3: 3, R. V.). Paul was not
at all shaken in his own faith, because
so many, including scholarly ones, had
not believed. No, rather he was con-
firmed in his faith; for was not this a
fulfillment of prophecy? But note how
plainly Paul spoke to those rejecters of
the truth of God, and we ought to use
equal plainness of speech. Paul told
them that what lay at the root of their
unbelief was: gross hearts, dull ears, closed
eyes. And it is not superior scholar-
ship that lies at the root of the prevail-
ing unbelief to-day in many colleges and
theological seminaries: it is, as then,
"gross hearts," "dull ears," deliberately
"closed eyes." Their eyes were closed
because they themselves had closed them
(cf. 2 Thes. 1: 7, 9). Though they re-
fused the salvation, it was none the less
"of God." Paul had two years of un-
interrupted service in Rome, and here the
story closes, with the great Apostle to the
Gentiles busily engaged in spreading the
good news of salvation through Jesus
Christ.

Quality has
no substitute



Tea "fresh from the gardens"

This is an advertisement addressed to re-
tailers in a small way of business

If you Really Want a Small
Business say nothing about it!

Retailers who don't want a
bigger business should say
nothing about it, for, if they
began talking about it in the
form of advertisements, they
would get new customers whose
requirements would just distri-
bute them—would compel them
to buy more, deliver more, work
more.

There's a story told about a retailer
who certainly didn't want a big busi-
ness. He was playing checkers with a
crony in some place of hiding in the
rear portion of the store. A customer
entered. The crony said, "There's Mrs.
Black." "Hush," said the retailer, "if
we don't make a noise, perhaps she'll
go away!"

The way to a bigger business
is as plain as the nose on one's
face; it is customer multipli-
cation. A retailer with an urge
toward bigger things should
give his main thought and effort
to customer multiplication.

Some retailers can never
hope to have a big business even
if they want one—they lack the
ability, the energy, the ambi-
tion, the understanding needed
to make a big business. They
are content with a small busi-
ness, and would be really un-
happy if their business was
growing rapidly as a conse-
quence of circumstances out-
side their control. They would
feel like a man in a wagon
whose horses were running
away with it!

Some retailers, however,
have an urge to make their
business larger. They dream of
the time when they will have
one big store, or a flock of
"chain" stores. They want a
much bigger income than their
present one. Perhaps they
dream of a time when they

won't have to work, when they
will have much leisure to be
spent pitching horseshoes, or in
bowling, or in travelling, or
with books, or in a country
home.

Customer attraction can be
accomplished variously, but
there is one essential means—
press advertising. Advertisements
go where personal sales-
men and even letters can't hope
to go, and they have a profound
influence on readers of them—
they soften resistance, dissolve
apathy, create confidence and
goodwill, and direct the steps of
buyers. And they are cheap!
And buyers—not sellers—pay
for them! Buyers always go, in
largest numbers, and of their
own free will, to those stores
which spend a lot of money on
advertising!

Why should any ambitious retailer hesitate to
contract for advertising which his customers will pay
for gladly?

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TIME TABLES

AT ACTON

CANADIAN NATIONAL RAILWAYS

Going East	
Daily, except Sunday	7.06 a.m.
*Daily, except Sunday	10.06 a.m.
Daily	2.28 p.m.
Daily, except Sunday	6.13 p.m.
Sunday only	8.00 p.m.
The Chicago flier, that passes through here at 9.30, eastbound, stops at George-town 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	9.45 a.m.
Daily	2.00 p.m.
Daily	6.30 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 58—

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