

**WHAT THE SUN SEES**

The sun peeps over the western hill  
And says "Good-night" to me,  
And then in just a little while  
It's dark as it can be.  
I know that when the sun goes down  
Behind the western hill,  
He goes to visit other lands  
And sees the sights until

It's time to come back here again  
And bring the morning light;  
Sometimes I imagine what he sees  
While I sleep all the night;  
The boys and girls in China, where  
So many things are queer,  
And boys and girls in India, too,  
Some hungry ones, I fear.

The boys and girls in Africa,  
And far-away Japan;  
The sun shines on them every one,  
And helps them all he can.  
And mother says that boys and girls  
Who have as much as we  
Should try to help them all we can,  
Just like the sun, you see.

—Anna Edith.

**TWENTY YEARS' AGO**

From the Issue of The Free Press of  
Thursday, November 26, 1911

Monday's warm weather and bright sunshine spoiled the sleighing.

Mr. John Deany was purchased from Mr. D. A. Henderson the farm he recently purchased from Messrs. G. & A. McDonald, lot 30, concession 4, Esquimaux.

Mr. W. Williams received several choice cuts of prime Algoma moose last week from his son, Carlos, at fault title. Mario.

There will be 63 Sundays this year. This will not happen again in 100 years.

The bazaar held in St. Alban's Rectory last Friday and Saturday evenings, under the auspices of the Margaret's Guild, was quite a financial success. The receipts were upwards of \$100.

Mr. O. A. Black and family are settled in their new home in Toronto. Both Ernest and Howard are attending university and are able to live at their own home.

Mr. R. E. Griggs, Manager of the Metropolitan Bank, has resigned from the bank here. He is succeeded by Mr. H. R. Burling, of Milton.

**DIED**

**CAIRNCOCHAN**—In Nausogawaya, on November 26, David Cairncochan, Br., aged 81 years.

**SIMPSON**—In Erin, on November 21, Mrs. Mary Simpson, mother of Mathias Lambert, aged 89 years.

**BROCKMAN**—At Stuart, Neb., on November 16, Kate Flynn, wife of Henry Brockman, and daughter of the late Michael Flynn, Acton.

**FENNY**—At Hamilton, on November 20, Marie Fenny, youngest sister of Rev. Father Fenny, of Dundas, formerly of Acton.

**Don't Submit to Asthma.** If you suffer without hope of breaking the chains which bind you do not put off another day the purpose 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.

**A GOOD MIXER**

Some persons rather pride themselves on the fact that they are not "good mixers." They seem to regard it as a proof of their superiority to dislike a good many people, and they never take the trouble to make themselves agreeable unless they like their company. This makes them rather awkward guests, or they may act the part of wet blankets instead of adding to the general enjoyment.

There is no reason to pride yourself on the fact that you are not a good mixer. If you do not know how to make yourself agreeable to others whose viewpoint is a little different from your own, that shows that you are lacking in a very useful characteristic. If you do not care to do it, it reveals a still more serious lack.

One of Theodore Roosevelt's greatest assets was his ability to find a common interest with all sorts and conditions of men, scholars, and scholars, cowboys and plainmen, statesmen and soldiers, peasants and kings. In the best sense of the word he was a good mixer, for he found something worth while in every man, and gave to every man of his best. Young women and men who assume an attitude of superiority toward their associates are not, as a rule, on the way to greatness.

**Persian Balm** creates lovely complexion. Velvety smooth. Cools and relieves the skin. Makes it delightfully soft-textured. Alluringly fragrant. Delightful to use. Swiftly absorbed by the tissues, imparting that elusive charm so distinctive of the dainty woman. Persian Balm protects the delicate skin. Preserves and enhances the loveliest complexion. Every discriminating woman should use this silvery lotion. It is unrivaled as a flawless aid to beauty.

**REMARKABLE INCREASE IN GRAIN SHIPMENTS**

The four weeks since October 15 were featured by a remarkable movement of grain over Canadian National Railways and marketing and loading figures for this period are almost treble the figures for the same four week period of 1930. A report issued by T. P. White, Superintendent of Car Service, shows a total of 23,341 cars loaded with 33,248,000 bushels since October 15, compared to 10,021 cars loaded with 12,243,000 bushels in the same period last year. Marketing along Canadian National lines have likewise shown a marked increase with 42,152,000 bushels hauled to loading points since October 15, compared to the 18,526,000 bushels marketed in the identical period of 1930.

**THE SUNDAY SCHOOL LESSON**

FOR SUNDAY, NOVEMBER 29

**PAUL'S LETTER TO PHILEMON**

Golden Text—There can be neither bond nor free... for ye all are one man in Christ Jesus.—Gal. 3: 28.

LESSON TEXT—Philemon 4-20. Study, also, Acts 26: 36-38; Romans 19: 1-14; Phil. 2: 25-30; Philemon 1-25.

TIME—A. D. 61-63. PLACE—Rome.

**EXPOSITION—I. "AS MYSELF" 8-17.**

This letter is full of most precious lessons, not only about the reciprocal relations and duties of servants and masters, but also about our Lord Jesus and His work for us and His attitude toward us (see illustration by what Paul did for Onesimus). This letter was written at the same time that the Epistles to the Ephesians and to the Colossians were written, and sent by the same persons, Tycheus and Onesimus (Col. 4: 7-9; Eph. 6: 21-22). Did this fact have anything to do with Paul's speaking so plainly and beautifully in both of these epistles about the mutual obligations of master and slave? (see Eph. 6: 5, 9; Col. 3: 22-4: 1).

Philemon was a very prominent man in the church at Colossae. Archippus seems to have been the ruling elder (or bishop) of the church at Colossae. In this respect Philemon was a slave-owner (v. 16: the word translated "servant" in this verse really means "slave"). Paul did not attack slavery in this epistle, or in any of his writings, but he lays down principles of conduct on the part of masters toward their slaves that entirely transcend the institution of slavery and lead inevitably to its abolition (vs. 15, 16; Eph. 6: 9; Col. 4: 1).

Philemon, a slave-owner, was a man of lofty though an exemplary Christian character (vs. 4-7). Onesimus was a slave of Philemon and apparently had stolen something from his master, or been guilty of some dishonesty toward his master (v. 18), and had fled to Rome, the refuge of runaway slaves and delinquents in those days. Hearing that Paul was in Rome, he went to hear Paul preach "in his own hired dwelling" (Acts 28: 30, 31), and probably sought a private interview with him, and was converted by his preaching, as his master had been in the old Ephesian days (v. 10), and thus became Paul's "child, whom" he had "begotten in his hands." Now Paul is sending him back to his master for him to decide for himself what to do with him. The Roman law was very severe regarding runaway slaves, but Paul knew very well that Philemon would act as a Christian. Paul would have had a perfect right "to enjoin (order)" Philemon with "all boldness (allopokenness)" what to do, to do the "bettering" thing, but with characteristic tact and courtesy (cf. Ro. 12: 1; 2 Cor. 5: 20; 6: 1; Eph. 4: 1; 1 Pet. 2: 11) he "beseeches" rather than commands. This was not because Paul lacked in "boldness" (2 Cor. 10: 1, 2; Phil. 2: 23), but because he shrank in "love," in tactful regard for his master. In his plea for Onesimus, Paul appeals to two touching facts about himself, his advanced age and his imprisonment. He does not do it to awaken sympathy for himself, but to secure lenency for Onesimus; he applies his own rights to the account of Onesimus, just as our Lord Jesus applies His own rights and claims to our account before the God whom we have wronged (2 Cor. 5: 21; Gal. 3: 10, 13; Romans 3: 19-20; John 14: 13, 14). Great was Paul's love for this runaway slave who had been born again through his preaching of the Gospel, and wonderful his tenderness toward him, he speaks of him as "my child, whom I have begotten in my hands" (cf. 1 Tim. 1: 2; Titus, 1: 4). In the Epistle to the Church of Colossae, where both Philemon, the slave-owner, and Onesimus, the slave, lived, Paul speaks of this converted slave as "the faithful and beloved brother" (Col. 4: 9). Paul had "begotten" him. It was through preaching the Gospel that Paul had "begotten" him (1 Cor. 4: 15). Here we see the preacher's part in the New Birth, and also the instrument used by the Holy Spirit in the New Birth, the Gospel or the Word of God (cf. 1 Peter 1: 23; Jas. 1: 18). The name "Onesimus" means "helpful," but up to this time Onesimus had not been "helpful," but "unprofitable" (or, "useless"), but now, by the transforming power of the Gospel he had become "profitable" (or, "of good use"; cf. 2 Tim. 4: 11). In v. 12 Paul speaks even more tenderly of Onesimus, "My very heart" (mine own bowels), as the A. V. translates, is more literal, the "bowels" being to the thought of the "bowels" as a seat of affection, compassion and emotion. However, to the average mind, "my very heart" conveys Paul's thought better. Paul loved this slave whom he had led to the Lord very tenderly and, therefore, longed for his companionship and service. As he belonged to Philemon, if he did come back to minister to Paul, it would be in behalf of Philemon. Paul, however, would only have this service by Philemon's glad consent, and not in the slightest degree by constraint. The only service that is acceptable to God or to Christ is that which is rendered voluntarily, of glad free choice (Ps. 110: 3; 1 Cor. 9: 17; 2 Cor. 8: 12; 9: 7; 1 Peter 5: 2). Onesimus had done wickedly in robbing Philemon and running away from him, but God had made even that to work for good for Philemon (v. 15) and for the salvation of Onesimus (cf. Romans 8: 28; Gen. 45: 5-7; 50: 20; Ps. 78: 10; Acts 4: 27, 28). Onesimus would now be something immeasurably more valuable to Philemon than a "slave," "a brother beloved." What a wonderful way of looking at one's "slaves" or "servants" after they and you are converted; but that is the only Christian way of looking at them. "See me in

**LIFT EMBARGO FROM CATTLE FROM SCOTLAND**

The embargo against the importation of live stock from the Old Country since last June has been modified to permit the movement of cattle, sheep, and other ruminants, and swine from Scotland as from November 16.

No outbreaks of foot-and-mouth disease have occurred in Scotland for a satisfactory period, so that Canadian veterinary officers have recommended a modification of the restriction.

It is now possible on obtaining a permit for live stock to be imported from Scotland, providing it is embarked at a port in Scotland on a boat which does not touch at any English port.

**A SLIGHT MISTAKE**

The twins had been brought to be christened. "What names?" asked the clergyman. "Kate and Sidney," the father answered. "Hill, you fool," cried the mother, "it's Kate and Sidney."

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**Our Local Industries - - - Tell us about Yourself**

An advertisement addressed to the manufacturers of our town.

WE'D all feel much better if you would tell us, periodically, in this newspaper, about your activities.

Where do your products go? How are they used? What makes them attractive to those who buy them? What classes of dealers distribute them?

These are some of the questions you can answer. Then, too, you can tell us about the processes of manufacture and about any wonderful machines used. How does chemistry enter into your activities? Do changing fashions or changing conditions make it hard for you to operate your business profitably?

You see, when we know a lot about what you are doing and attempting, we feel much more friendly toward you, and our friendliness is, probably, something which you want always to have. Then, too, if we know a good deal about your enterprise, we can talk about it—pridefully.

SO, periodically, publish in this newspaper answers to the questions as above asked, and so earn our gratitude, and make us the better able to talk to others about your enterprise and about its value to our town and territory.

Issued by the Canadian Weekly Newspaper Association

**TIME TABLES**

AT ACTON

**CANADIAN NATIONAL RAILWAYS**

Going East

Daily, except Sunday	10:07 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 Georgetown at 9:42 p. m.

Going West

Daily, except Sunday	7:40 a.m.
Daily, except Sunday	9:08 a.m.
Daily, except Sunday	3:28 p.m.
Daily	6:40 p.m.
Sunday only	8:45 p.m.
Sunday only	10:35 p.m.

**TRAVEL BY BUS**

EASTBOUND

Daily	6:45 a.m.
Daily	9:45 a.m.
Daily	3:00 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 58—

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