

A JACKASS STORY
Two fool jackasses—now get this dope—were tied together with a piece of rope. Said one to the other, "You come my way."
While I take a nibble at this new-mown hay."
"I won't," said the other, "you come with me."
For I too, have some hay, you see."
So they got nowhere; just pawed up dirt. And, believe me, how that rope did hurt!

Then they faced about these stubborn mules. And said, "We are just like human fools. Let's pull together. I'll go your way, then come with me, and we'll both eat hay."
Well, they ate their hay, and liked it. And swore to be comrades good and true.
As the sun went down they were heard to say,
"Ah, this is the end of a perfect day!"

TWENTY YEARS AGO
From the Issue of The Free Press of Thursday, February 8, 1912

February has kept up January's record for cold weather, so far. Some of the farmers hereabouts are bringing in baled hay and straw by the car load.

On Monday evening a hockey match between the players of Bower Avenue and the town resulted in a tie, with a score 3-3.

Mr. R. F. Johnstone has disposed of his hardware business to his brother-in-law, Mr. James Symons, who takes possession after stock-taking. Mr. Johnstone has a fine business and one of the cleanest and best kept stocks of its size in the trade. He intends leaving for the west in the spring and will spend the summer in outdoor employment. Mr. Symons was for years in a hardware store and his experience as a commercial traveller has given him a knowledge of the needs of the public.

The Famous Canadian Jubilee Singers gave a much appreciated concert in the town hall last Friday evening under the auspices of the Ladies Aid of the Methodist Church.

Since the Meteorological Observatory was established in Toronto in 1840 there has only been one colder January than this year's. That month was in 1899. On that occasion that mean temperature was 12.8 degrees above zero and last month it was 13.8. Just one degree higher.

Ballots on the Church Union question have been distributed during the week to the members of the Official Board of the Methodist Church and to the congregation of Knox Church. The ballots will be distributed to the Methodist congregation on the last Sunday of February. The Presbyterian ballots will be returned in two weeks and the Methodist by the last Sunday in March.

Rev. H. H. Wilkinson, M. A., rector of St. Alban's Church, found the roads very heavy driving to his afternoon appointment at St. John's Church, Rockwood last Sunday evening service. He had to for company "Tiresome Bob" — Robert Carroll — the noted pedestrian who is walking from San Francisco, Cal. to New Liskeard, without funds, on a wager. The rector set the pace for the pedestrian in a fine stride which spectators admired very much, and was fresh and sprightly for the evening service.

DIED
SWACKHAMER—Al the General Hospital, Guelph, on February 6, 1912. Brock Swackhamer, Acton, aged 69 years.

Miller's Worm Powders attack worms in the stomach and intestines at once, and no worm can come in contact with them and live. They also correct the unhealthy conditions in the digestive organs that invite and encourage worms, setting up reactions that are most beneficial to the growth of the child. They have attested their power in hundreds of cases and at all times are thoroughly trustworthy.

MAKING DAIRY BUTTER
While farmers to-day find it more economical and satisfactory to market their milk and cream through the organized creamery there are still many farmers who "make butter". In almost every case this type of product comes within the official definition of dairy butter, which is defined by the Dairy Industry Act, 1914, as "butter made from milk of less than 50 cows".
Buttermaking on the farm is not a difficult matter at all but for the best results certain well recognized practices should be followed. These are outlined in detail in Bulletin 57, N. S., prepared by the Dairy and Cold Storage Branch of the Dominion Department of Agriculture and available without charge on application to the Publications Branch of the Department at Ottawa.
For best results in farm dairy work nine points have to be considered. These are summarized as follows:
(1) Keep good cows.
(2) Feed them liberally.
(3) Keep them comfortable and clean when in the stable.
(4) Skim a cream testing about 30 per cent.
(5) Keep the cream cool.
(6) Have the churning temperature such that the churning will be completed in from twenty-five to thirty minutes.
(7) Use clean, pure water for washing butter not more than three degrees colder or warmer than the buttermilk.
(8) Put the butter up in neat, clean, attractive packages.
(9) Keep everything in and about the dairy clean and attractive.

Skjold—So he went into marriage with both eyes closed?
Bjorn—Yes, her brother closed one and her father the other.

THE SUNDAY SCHOOL LESSON
FOR SUNDAY, FEBRUARY 7

THE SLAVERY OF SIN (TEMPERANCE LESSON)

Golden Text—Every one that cometh into the world is the bondservant of sin.—John 8: 34.

Lesson Text—John 8: 31-36; Matt. 24: 45-51; Study, also, Isa. 28: 1-8; 1 Cor. 6: 1-10; Rd. 8: 1-10.
Time—A. D. 29. Place—Jerusalem; Exposition—I. How to Be Free, 31-36.

To be truly Jesus Christ's disciples connotes the abiding (or the continuing) in His word. The true disciple lives in the atmosphere of Christ's word. It is, moreover, the soil in which His roots itself, and on it he meditates day and night (Ps. 1: 2). To abide in Christ's word is to continue in meditation upon it, to have faith in it, and observe obedience to it. Are you, then, truly a disciple of Jesus? The Master makes two glorious promises to those who abide in His word: (1) "He shall know the truth;" (2) "The truth shall make you free."

Knowledge and liberty come from continuance in the word of Jesus. If one continues therein in faith and obedience, he will receive the Spirit of truth (John 14: 15-17), and the Spirit of truth will guide him into all the truth (John 14: 26; 16: 12, 13). But that is not all. The truth, thus known, makes free. Ah! there is the secret that man have sought so earnestly, the secret of liberty, knowledge of the truth received as a consequence of continuance in Christ's word. Many, to-day, reject Jesus because they declare, they desire liberty. But they will never find it, in that fashion. That is the way to lose it. The way to find it, and having found it, to retain it, is by a continuance in Christ's word. From what, then, does the truth make free? From the power of sin, from the fear of man, from the apprehension of death, from the dread of God, from the corrosive action of anxiety. "We were never in bondage to any man." Poor, deluded creatures! They recognized no bondage except the bondage to a tangible slave-master. They recognized the implication that they were slaves. Nevertheless, they were slaves—held by shackles that bound them as with rings of steel. And we—we speak of ourselves as a nation of free men!

What, then, mean those slaves of liquor, which, despite the prohibitory laws, still flourish in the land? What mean those slaves of sordid pleasure which throng the dance-halls and night clubs? What mean those slaves of dress, bedecking themselves in fantastic, extravagant, often barbaric, fashion? What mean these slaves of money who sell their souls and trample the poor beneath their feet? And all done at the crack of the whip of their taskmaster, Greed of Gold. The Jews, Jesus addressed, could deny their bondage only by closing their eyes to facts; and that is the only way men out of Christ, to-day, can deny their bondage. But Jesus opened their eyes. "Verily, verily, I say unto you," He solemnly said, "every one of you that committeth sin is the bondservant of sin." These are words that should sink down deep into our hearts. The Master here announces a law that knows no exceptions. "EVERY-ONE that committeth sin is the bondservant of sin." Does any one question the truth of this declaration? "I will commit this one sin," many a young man has said, "and then I will quit." But he will NOT quit. By that one act he has sold himself to a master that never lets go a slave, until a stronger than he wrests his quarry from his grip. Thank God, there is One who can do it! "A bondservant of sin." Just think of it, thou man or woman contemplating an act of sin! If we're slaves, we can have no continuing place in God's household (v. 25). If we are bondservants of sin we shall not abide in the house forever. There is, however, One Who DOES abide for ever, I. e., the Son and all who become sons by receiving Him (ch. 1-12), and being set free, by Him. "If therefore the Son make you free, ye shall be free, indeed." Have you discovered yourself to be a slave, and, therefore, without a permanent place in God's house? Verse 36 tells you of the way whereby you can be made free, and "it is the ONLY way. We, by nature, are all slaves," as both experience and the Holy Scriptures teach. But there is One Who has the power to free us of any habit whatsoever, and He is the Son of God. When He sets a man free, that man is "free indeed." There is many a PROFESSING Christian who is not free. Are you one? If so, will you not look to Him to set you free here and now? The conditions are simple—just to come to Him (ch. 6: 37) and continue in His word (vs. 31, 32). Glorious freedom after awful bondage!

II. The Absent Lord and the Surety of His Return, 45-51.
Let us mark this Scripture closely, and store it up in our minds. It contains a double warning, and should be taken well to heart. Think not because we are God's children (so-called) that we can do what we choose or that there will be given time to each of us to straighten things out, just as preparation is made for a visitor we know is to arrive on a certain day and a certain hour. Nowhere in God's word is there any assurance of a definite appearance of the Lord. He may come to you through His messenger death, at any hour. He may come at any moment, in the glory of His bodily presence. But whichever way He comes, there is no ground for assuming that ample notice of His advent will be given us. AT ANY TIME, AT ANY HOUR that is the word of Holy Scripture. Does it not behoove us, then, to live in constant expectancy

of His coming? True Christians ought to so conduct their lives at all times like good servants whose master is not at home—who is absent temporarily. They should never give way to the feeling expressed in the words—"My lord delayeth his coming" (v. 48). They should strive so to live, in thought and in act, so that whenever Christ appears, they may be able to welcome Him, to receive Him with joy, to give Him a warm and loving reception. There is a vast depth in that Scripture which runs, "Blessed is that servant whom his lord, when he cometh, shall find so doing"—shall find living in accord with his profession as a servant of the absent yet certainly-returning Lord. We may well doubt whether we are true believers in Jesus, if we are not ready, AT ANY TIME, to have our faith turned into sight. Let us, then, strive so to live that we may be pronounced "blessed" at the last, and not cast off for evermore. This is not a speculative but a very practical thing. If indeed, it be NOT practical, then there is no such such thing as practical religion at all. Well might John say, "every man THAT HATH THIS HOPE, PURSUETH HIMSELF, even as he is pure" (1 Jno. 3: 3).

Nearly all children are subject to worms, and many are born with them. Spare them suffering by using Mother Graves' Worm Exterminator, an excellent remedy.

MODEST HUNTER
A tourist travelling in the Rocky Mountains was introduced to an old hunter who claimed to have killed no fewer than a hundred bears.
"Bill," said the introducer, "this feller wants to hear of some narrer escapes you had from bears."
"Young man," said Bill, "if thar's been any narrer escapes, the bears had 'em."

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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	2.28 p.m.
Daily, except Sunday	6.40 p.m.
Sunday only	8.45 a.m.
Sunday only	10.35 p.m.

TRAVEL BY B-U-S

EASTBOUND

Daily	7.00 a.m.
Daily	9.45 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, Sundays and holidays only	11.10 a.m.
Saturday only	12.10 a.m.

—ACTON PHONE 58—

ARROW

Local Retailers You Have Rights!

You know that a manufacturer includes in the selling price of his product a percentage for press advertising—a percentage ranging from 3 to 5 per cent.—sometimes, even more—when consumer resistance is great or when the gross profit margin is very large. So, when a manufacturer spends \$50,000 a year on press advertising, it can be assumed that the total annual sales of his product amount to from \$1,000,000 to \$1,500,000.

Now, if you are stocking a nationally-advertised product—advertised in big-city dailies and in nationally-circulated magazines, you have a right to see this product also being locally advertised—in this newspaper. Your total annual sales of the maker's product, joined to those of its other local distributors (if there are others), entitle you to demand that the product be locally advertised in this newspaper.

same kind and degree of sales assistance which he is giving retailers resident in cities where he is spending a lot of money on local advertising.

Quite too often manufacturers don't want to advertise in local weekly newspapers, saying that it costs too much. They forget, however, that their sales in towns served by weekly newspapers provide an advertising fund which should be spent locally. Why should the contributions from local sales to the maker's advertising fund be spent outside the local sales territory?

You have your business to build up, and to the extent that you help manufacturers to obtain and retain sales in this territory, to that extent you should receive local advertising assistance.

You've got a first-class case to put, before manufacturers who want you to stock and push the sales of their product, then why not present it, either direct, or through the maker's representative when he calls?

If the maker or his representative talks to you about the advertising being done for the product in big-city dailies and in national magazines, tell him that a big percentage of the families in your sales territory do not subscribe to the big-city dailies or to national magazines and that, therefore, he is putting on your shoulders the burden of creating and maintaining sales.

Clearly, it is not right that you should be required to promote the sale of a product in the territory served by this newspaper, without receiving from the manufacturer the

(N. B.—Cut out this advertisement, and show it to the representative of firms whose products you are asked to stock and push.)

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