

IN SPRING

I want to go where pussywills dip Their velvet catkins to a pool's cool lip.

I want to stand where pine trees bear their cones, And rock them to the west wind's singing tones.

I want to hear what snow-topped brook-lets say, That croon and chuckle on their secret way.

I want the tang of cedar in the swamp Where brown hares crouch and feed, and mate, and stamp.

Where from dark forest mirrors, shy wild things Drink to the gurgle of sweet, hidden springs.

And wintergreen, in sheltered hollow, weave A glossy pattern of its fragrant leaves.

The winds from distant hilltops bring Of things remembered, far from ways of men.

THE SUNDAY SCHOOL LESSON

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FOR SUNDAY, MARCH 13

JESUS' COMPARTS HIS DISCIPLES

Golden Text.—Peace I leave with you; my peace I give unto you; not as the world giveth give I unto you.

Lesson Text.—John 14: 1-18. Time.—Tuesday night, April 4, A. D. 30. Place.—Upper room, Jerusalem.

Exposition.—I. "I will come again." 1-8. The 14th chapter of John is the richest vein in the most remarkable gold mine in the world—the Bible.

The first clause of v. 1 is the keynote to the chapter, especially of vs. 1-27. Verse 27 ends as v. 1 begins.

And all in between might fitly be entitled, "Thoughts for the comfort and encouragement of believers during the absence of their Lord."

The remainder of v. 1 contains Jesus' infallible prescription for heart trouble; the one who truly believes in God and believes in Jesus Christ will never be troubled in heart (Eph. 2: 3).

We can take our choice between believing hearts and troubled hearts. "When faith comes in, anxiety goes out." A number of specific, comforting thoughts follow.

The first is that heaven, the Father's house, is a large place, with room enough for us all, as well as for Jesus.

The second is that Jesus is coming back personally to take us to that place; the temporary separation is to be succeeded by eternal reunion (v. 3).—He does not send for us; He comes Himself.

Any one who has learned to interpret Scripture by Scripture can easily satisfy himself that the coming here spoken of is the personal Second Coming of Christ by a careful comparison of v. 2 with 1 Thes. 4: 16, 17.

The Return of our Lord has ever been "The Blessed Hope" of believers (Tit. 2: 13). Jesus here speaks of it to banish heart troubles; and when Paul speaks of it, in interpreting this passage, he closes with "Comfort one another with these words."

II. The Way to the Father, 4-6. The third comforting thought is that they knew the place where He was going, and how to get there.

Verse 6 is one of the mountain peaks of Scripture. It tells us the way to God: Jesus Himself is the Way. We get to God through Him, and in no other way.

That way is open to all (ch. 10: 9; 6: 37). How Jesus is "the Way," the Bible makes very plain: (1) Eph. 2: 13, 18; Heb. 10: 19, 20. (2) Matt. 11: 27; John 17: 3. (3) Heb. 1: 1-3. He also is "the Way" in many other ways.

Other messengers of God teach the truth: Jesus IS "The Truth." If, then, we are to know the truth, we must know Him (Col. 2: 3; John 17: 3). He is also "The Life." He not merely gives life, but IS "The Life." If you wish life, you must take Him.

As soon as you have taken Jesus, you have life (1 John 5: 11, 12). If you have not taken Jesus, you may have existence but you have not life. If you are anxious to know what life, real life, eternal life, is, look at Jesus and you will see (1 John 1: 2).

III. "He that hath seen me hath seen the Father," 7-11. If Jesus were a mere man and not Divine, in a sense that no other is Divine, then v. 7 would be appalling presumption and blasphemy; but Jesus has a right to say, "If ye had known me, ye would have known my Father also; for God perfectly and fully revealed Himself in Jesus (cf. Col. 2: 9; John 1: 18). To know Jesus is to know God; to see Jesus is to see God; to know Jesus fully is to know God fully; Jesus is "God manifest in the flesh." There is deep significance in Philip's cry, "Lord, shew us the Father, and it sufficeth us." Yes, that will suffice us—to see God—and nothing else will.

For several years Philip had been looking at God and not seeing Him or knowing Him. There are many in this day who are just as blind as Philip. Jesus longed to have Philip and the rest of the disciples believe that He was in the Father and the Father in Him, and He longs to have us believe it also. His works prove it to all who have a discerning eye (vs. 10, 11).

IV. "He that believeth on me, the works that I do shall he do also," 12-18. Verse 12 contains another of the comforting thoughts. They certainly do not describe the experience of the average Christian to-day, but we must not bring God's Word down to the level of our experience; we must bring our experience up to the level of God's Word. Jesus meant just what He said. We are not to be united to the risen and ascended Christ, the One Who possesses all authority in heaven and on earth (Matt. 28: 18), and by reason of this union we have power to do greater things than Jesus did during the days of His humiliation. Those to whom Jesus first spoke those words saw three thousand converted in a single day (Acts 2). That was a far greater work than any that Jesus did while on earth. Of course, He, the risen Lord, was the real doer of it. Works in the domain of the spiritual are greater than works in the domain of the physical. To raise one dead in trespasses and sins is greater than to raise one physically dead. It is for each of us to claim our measure of this power: vs. 13 and 14 tell us how. These verses tell us of the prayer that gets just what it asks, and anything it asks. It is the Christ by a living faith (v. 12) that prayer of those who are united to Jesus; shows itself in an obedient love (vs. 15-17), and it is the prayer that is offered "in the name" of Christ. What is it to pray in the name of Christ? It is to pray upon the ground of Christ's claims upon God, knowing that we ourselves have no claims whatever upon God. It is far more than to add to your petition.

ROYAL GEMS WITH MAKE ROMANCES

Queen Mary has set a new fashion in jewellery. At all kinds of social functions she is wearing sections of the historic gems of the British royal jewels or other rare and old adornments from her wonderful collection of gems.

It is not only jewels of the East that have romantic histories. Our own royal jewels are also full of thrills in story and beauty as any that ever came from the "Arabian Nights" lands.

Monarchs through the ages have left their marks among the Crown Jewels. Queen Elizabeth's earrings are an outstanding example. They hang from the golden arches of the King's crown even to this day and have been left just as they were placed there for coronation.

The Black Prince's ruby, strangely enough, personifying his own character—a huge glittering thing of blood and fire—also scintillates from our monarch's crown. The Crown Jewels have also had adventures that have left no mark to indicate their romantic story.

Henry V's life was saved at Agincourt because he insisted on wearing his crown when the battle was in progress. The Duc d'Alençon aimed a mighty blow at Henry's head and all that happened was that the crown was split in half. When Richard wore his crown at Bosworth Field he had to hide it in a bush and after the battle a noble knight, Sir Reginald Bray, was very much surprised when he suddenly came upon the hiding place of the royal regalia.

The attempted robbery of the Crown Jewels by Colonel Blood is a story as unique as that of any "thriller." This man, with such an unusually appropriate name for a criminal, composed and almost carried out a daring scheme. He dressed up as a clergyman and after walking round and admiring the Crown Jewels in the usual manner of sight-seers, he overpowered the unsuspecting aged keeper of the jewels and made off with the sceptre and crown. He was overtaken by mounted cavaliers, however, and eventually Charles II, in whose reign this daring robbery was perpetrated, sent him to the Tower for a time to "keep the jewels company." After this effort, a much stronger guard was placed over the precious jewels and nowadays, it would take more than a dozen Edgar Wallaces to think of a scheme to defraud the electrical appliances which are used as a protection, and then the scheme would most probably prove impracticable.

In the old days a monarch always had his regalia carried about wherever he travelled. It was looked after by members of the clergy and wherever he went they had to follow. Some of the kings of England, and most probably the Queens too, unofficially had an inventory made of the crown regalia. The low values of the crown regalia. The "imperial crown of massy goulds" was only priced at \$5,550, and the coronation crown used by King Alfred, of "gould wyerwork, sett with big and slight stones and littel beils" at only \$1,240! And what are they they worth to-day? It would be a difficult task indeed to estimate the value of such rarities. One could almost say they are priceless, for nowhere, even in the coffers of wealthy Eastern potentates, are there to be found jewels of such rarity and magnificence as many of those in the British royal collection.

RETURN OF CARIBOU HUNTING IN EASTERN QUEBEC WELCOMED

After a closed season of five years, caribou hunting in the counties of Matane, Gaspé and Bonaventure in the Province of Quebec will again be permitted this year, according to official information reaching C. K. Howard, Manager of the Tourist and Convention Bureau, Canadian National Railways.

Caribou have increased rapidly during the closed season on Gaspé Peninsula and adjoining sections of Quebec and this increase has resulted in the decision to permit hunting this year between September 20 and December 31. The principal points of entry to the caribou hunting areas are Gaspé, Caspédia and New Carlisle. Outfitters, capable of caring for hunting parties, are available at Wakeham and at Sunnyside, just outside of the town of Gaspé, and there are also capable outfitters at Caspédia and at Campbellton, N. B., who outfit parties from Caspédia station. The return of caribou hunting in Quebec is being hailed with considerable enthusiasm. Ontario has prohibited the hunting of these animals for some years past. In Manitoba and Saskatchewan, caribou hunting is permitted but the season in these provinces is very late—Alberta and British Columbia permit caribou hunting and excellent territories for the mountain caribou are found on the borders of Jasper National Park in the heart of the Canadian Rockies and also at other locations in the Northern Rockies and in the mountains of British Columbia.

BEYOND HIM

"Here," said Teddy's father, showing the little boy a coin, "is a penny three hundred years old. It was given to me when I was a little boy."

"I say!" ejaculated Teddy. "Just think of anybody being able to keep a penny as long as that without spending it!"

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TWENTY YEARS AGO

From the Issue of The Free Press of Thursday, March 14, 1912

The skating rink is closed for the season.

Eggs were down to 25c on Saturday. The first harvest season commences this week—the maple sugar time.

The coal famine is over. The arrival of several cars of coal secured last week by the Corporation and Messrs. Beardmore & Co.

W. Gerbig, proprietor of the mercantile business in the Warren Block, having found outside business developing on his hands, has sold his Acton interests to Mr. David A. Orr, of Grimsby. Mr. Orr is a man of experience. He has engaged Miss Florence Murray as head milliner and intends to make the Easter millinery opening an epoch in the history of the store.

The members of the King's Orderlies Bible Class had a delightful evening at the home of Mr. and Mrs. McNabb, Bower Avenue, last week.

Mr. William Gimson, who came to Acton about eight years ago from Bracebridge, left on Tuesday for Winnipeg, to take a position as gardener and coachman for Mr. S. Brown, contractor.

At the meeting of the Board of Education, held on Monday evening, Mr. John Cameron, architect, was present, at the request of the Property Committee, and submitted outline plans showing a second story of brick veneer erected over the stone sections of the present school building that would prove three additional rooms. Upon motion Mr. Cameron was instructed to prepare working plans and specifications for the erection of the three rooms, to be presented to the Board at the next meeting.

MARRIED

POWELL-EDMISTON—At the home of the bride's parents, Rouleau, Sask., on March 6, 1912, by Rev. E. J. Edmiston, brother of the bride, assisted by Rev. H. G. Cairns, Normal Powell, of Avonlea, to Mabel, daughter of Wm. Edmiston, formerly of Acton.

GREEN BACKS FROM GREEN PEAS IN GASPÉ

New Industry Being Developed in Eastern Quebec

Although shipments to the United States began only in 1928, the farmers of the Cape Cove district of the Gaspé Peninsula have already carved a valuable niche for their green peas in the American market. It has been found that due to climatic conditions green peas of a very high quality mature in this part of eastern Quebec some time after other sources of supply have been exhausted, and when the market is higher than earlier in the season.

With the help of the Department of Agriculture of the Canadian National Railways, marketing agencies and Government departments, the farmers of Gaspé of recent years have organized to take advantage of this condition. As a result 1929 saw the shipment of 13 car-loads of this commodity south of the border, and by 1931 the figure had risen to 48 carloads. It is estimated by the Canadian National Railways that shipments next year will top the 100 mark.

The development of this cash crop meant an increase of at least \$50,000 in the Cape Cove farmers' income during 1931. Four years ago this industry did not exist.

Strangled with Asthma is the only expression that seems to convey what is endured from an attack of this trouble. The relief from Dr. J. D. Kellogg's Asthma Remedy is beyond measure. Where all was suffering there comes comfort and rest. Breathing becomes normal and the bronchial tubes completely cleared. This unequalled remedy is worth many times its price to all who use it.

BETTERING YOUR BEST

To aim to things better is to stamp yourself unusual. The great majority of us are trying to do something about as well as other people are doing it, or as we ourselves have done it before. It is an exceptional person who is always trying to do better than his best, or to improve on another's best. Even in character building, that most important duty that develops any human being, many of us say complacently, "Oh, I guess I'm about as good as the average."

If you have been working indifferently, and ineffectively, it is time you strove to do better. But if you have been working ardently, and successfully, still it is your business to try to improve on your performance. You are not measuring up to your responsibilities unless you are striving to excel not only your competitors but yourself.

THE GLORY OF THE CONQUERED

The way a fellow accepts loss tells much about his character, and another scale for the measurement of character is one's attitude toward losers. The winner gets the rewards, and as a rule all the applause, although the loser may have fallen only a little bit behind.

The man whose success in winning the Alaskan dog races has secured for him the title "King of the Arctic Trails," declares that the real heroes of these races are the losers, who come home limping, exhausted, and unnoticed. He says he always makes it a point to go out to meet the losers in a race, and escort them to town. He is right in thinking that the courage which keeps a man doing his best in face of suffering and danger and probable defeat, is far more worthy of admiration than merely coming out ahead.

What is your attitude toward the losers? There are plenty of people ready to fall down and worship success no matter how it was won, but often the man who loses out in the race for wealth makes a fortune. The crew which is more to be admired than the one crosses the line ahead, may not have exhibited any finer spirit than that which trails at the rear. The glory of the conqueror is not a sentimental phrase, but a splendid reality. Something is lacking in those young people who are so dazzled by the splendor of success that they have no eyes for the loser, the fellow who has done his best and lost.

STYLISH COWS

The city girl boarding in the country spoke to the farmer about the savage way in which the cow regarded her.

"Well," said the farmer, "it must be on account of that red waist you're wearing."

"Dear me!" cried the girl. "Of course, I know it's terribly out of style, but I had no idea a country cow would notice it."

"All this I ask in Jesus' name." We may say that, and still in reality not be praying in Jesus' name at all, but really praying in our own name, thinking that we have some claims upon God. But Jesus has given us a right to approach God on the ground of His claims upon Him, and when we do it, no matter how sinful we may have been, Jesus Himself will do what we ask of the Father in His name.

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