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Soak the Dirt out.

THERE is such a simple easy way of washing rompers, school gingham, play clothes, etc., that you won't mind how many there are—thanks to Rinso:

First, make the wonderful Rinso liquid. Take half a packet of Rinso, thoroughly dissolve it in cool water, and add two quarts of boiling water. Then lay your clothes to soak in the tub of cool or lukewarm water. After one, two or three hours or in the

morning give them a thorough rinsing and the dirt just runs away. No need to rub on the wash board so that holes come and colour goes.

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Do not put Rinso in the tub from the package, but make the Rinso liquid first.

IF YOU USE A WASHING MACHINE

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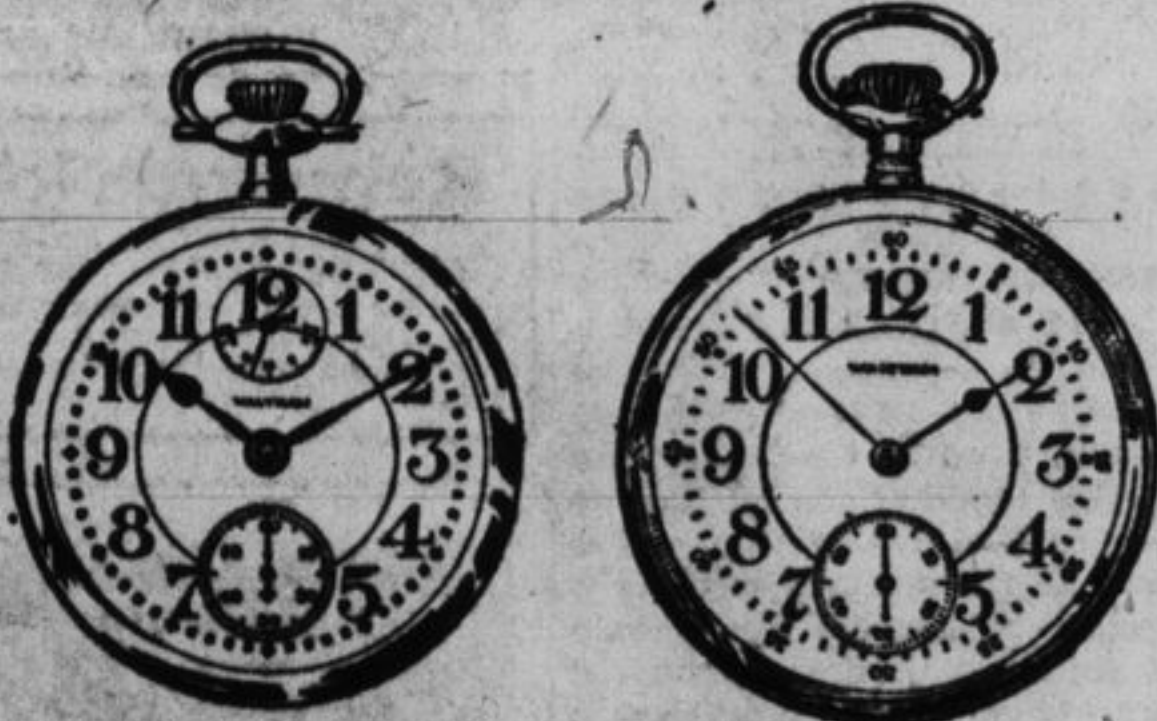
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CHRISTIANITY AND PROHIBITION

The International Sunday School Lesson for Oct. 29 is "World-wide Prohibition: World's Temperance Sunday."—Isaiah 61: 1-9.

By William T. Ellis.

All times and places are not alike to Christianity. There is recurring significance to the phrase, "the fullness of time." We who are living to-day in North America are at the meeting place of world forces, and in day of destiny. It is a threadbare commonplace that the present is a crisis period in the experience of humanity. Though not always apparent, certain great social ideas and experiments, like prohibition and universal self-government, are as truly a factor in this crisis as the on-sweep of Turkish forces into Europe.

So we should be glad that once a year a Sunday School Lesson comes around bearing the definite label, "The World." It helps us to think in big terms. Most of us belong to the class described by St. Peter as "being blind, seeing only that which is near." On this occasion we have to look across our own community limits, and beyond our national boundaries, and take in the newly unified and self-conscious world. This is the day when we think of Europe and Asia and Africa; and particularly of certain countries much in the news, as Russia, Sweden, Turkey; for they are especially related to this prohibition question which the Sunday Schools set forth as a world-wide issue.

Seeing Straight—And Deep. "What have the Church and the Sunday School got to do with prohibition?" grumbles many a critic; "let them stick to preaching and teaching the Gospel." Well, my dear sir, that is just what they are doing. The over-lauded "simple Gospel" is a social gospel. When the Lord Jesus began His earthly ministry in His home town, He read as His own platform and message those great words from Isaiah, which are the basis of this present Lesson:

"The Spirit of the Lord is upon me, Because He appointed me to preach good tidings to the poor; He hath sent me to proclaim release to the captives, And recovering of sight to the blind, To set at liberty them that are bruised, To proclaim the acceptable year of the Lord."

Many persons are not seeing straight upon the religious side of temperance. They sincerely think that the Church's activity in bringing prohibition on to the statute books is sheer mediocrity and pharisaism. It is their honest opinion that Christians delight to deprive other people of pleasures to which they are accustomed.

As a matter of simple truth, which anybody who knows the facts understands, the one reason why the Church is behind all temperance work is because she cares profoundly for the welfare of people. Her mission is like that of her Master who came with help for the poor, the hurt, the captive, the blind. She wants to deliver mankind from all forms of evil; among which she and all the lovers of men include strong drink. It is love for the drunkard, for his wife and children, for tempted youth, and for national purity and strength, impelled by strong drink, that constrains Christians to fight the liquor business.

When a Man Says "I Must." In all controversy, it is important to get an opponent's view point. Temperance people have not always understood the position of the moderate drinker, and especially the one with habits brought over from Europe. Even more true is it that the real spirit of church folk is not appreciated by the advocates of liquor. They fail to discern that high moral impulsion which makes a man a reformer, a crusader, a martyr.

The perfect example of this was in the case of a mission which filled the mind of Jesus. It made Him stand up before His old friends and neighbors in Nazareth, and before the members of His own family, and declare Himself a sent man. So long as He confined Himself to helpful generalizations, the home folks paly marvelled at His wisdom. But when He made the application to local conditions, they tried to lynch Him! Still Jesus stood fast by His purpose, for the fear of man never touched Him.

While the Church was busy with sermonizing and practicing the passive virtues, everybody applauded her. But just as soon as she began to apply her principles to existing social conditions, the equalling and howling began. Business does not want the Church to have anything to do with labor conditions or wages. Landlords resent the Church's intrusion into the housing problem. Industry thinks that child labor and the hours and conditions of women's work in factories are no concern of the Church. And when the Church put the saloon out of business, and raised the slogan of world-wide prohibition, a host of men rose up to declare that the Church should stick to her business of preaching "the simple Gospel."

Putting Life Into Law. Of course, prohibition laws are not kept; not even so well kept as the laws against murder and theft and arson and assault. The man who argues that therefore laws should be abolished is something less than judicial in his temperament. It is fair to ask whether the ghastly exhibition of comprehensive lawlessness

which the whole world is now witnessing—the so-called "crime wave"—may not be traced in part of the spirit of disregard for law which the organized liquor traffic has for decades been engendering. Other causes have operated, beyond a doubt, including the war; but still the law-breaking, politics-corrupting saloon may not be held guiltless.

That is old straw scarcely worth threshing out again. What interests hard-hearted and social-spirited persons to the larger and more important question of how to re-establish law upon its old foundations of sanctity. If law-observance is to go by default in the matter of prohibition, or in any other particular, then of course government by law, which is the frame-work of civilization, disappears altogether. For anybody to attempt to make choice of laws to be observed is the essence of lawlessness. Nobody can be a violator of any law without dealing a blow at all law. We are nearer to Bohemianism by the booze route than by the red route.

How may we put the spirit of common welfare, or organized neighborliness, of justice itself, into our laws? This is one of the major questions of civilization and of religion. There must be a deal of hard thinking and sincere heart-searching before it is answered. The theme stretches out into the larger realms of life, and even into the relationship of nations.

Except we catch the same compassionate spirit that was expressed in the Nazareth synagogus by Jesus, we may hardly hope to make things over. Peoples are nowadays being snow judged by moral standards. We are glimpsing some measure of the content of the familiar Scripture, "Righteousness exalteth a nation." True progress is along the lines of idealism. And we are bound to acclaim as Christian the passion and purpose of that ever-increasing company who are engaged in the heroic task of helping to lift the whole world from the plane of self-interest for the sake of the weaker brother. The world is going "dry" eventually; because the hearts of men are being freshly watered by the dew of the compassion of Christ.

LATE ED. MYERS, WESTPORT.

Derrick-McCarthy Wedding—Show er for Bride-To-Be.

Westport, Oct. 23.—Another of Westport's long time honored and respected citizens passed away on Monday, Oct. 9th in the person of Edward Myers, (in his seventy-seventh year, nearly all of which had been spent in Westport, and vicinity.

He leaves to mourn his loss, his widow, one son James S. Myers, Westport, and one daughter, Mrs. Harrison Wing, Havelock, also one brother, Richard Myers, Westport. The funeral took place on Wednesday morning from the residence of his son, J. S. Myers, and the service was conducted by Rev. G. W. Comerford.

The marriage of Miss Mary McCarthy and Daniel Derrick took place at St. Edward's church on Monday morning. On Friday evening a miscellaneous shower in honor of Miss Mollie O'Donohue was held at the home of Mrs. M. E. Mulville. The bride-to-be was the recipient of many handsome and serviceable gifts. The hostess, assisted by several of the ladies, served dainty refreshments. Misses Marcella and Helen Carly, Ottawa Normal School, spent the week-end at their homes in Westport.

Miss Vera Stinson has returned from Toronto after spending the past six weeks with her father, W. J. Stinson. Miss Lucy Kearney, Enterprise, was the guest of her parents, Mr. and Mrs. Michael Kearney, on Sunday.

William Ewart has returned to Westport after spending the summer at his cottage, "The Wigwam," near Garrett's Rest. Mrs. Mary A. Whalen returned from Belleville last night. She was attending the W. C. L. convention. P. J. Mulville has rented W. J. Ryan's house on Church street, and will take up residence shortly.

Married at Belleville. At St. Michael's church, Belleville, on Monday, Rev. Father Killean united in marriage Alan G. Meagher and Miss Lillian May Fringle, both of Belleville. F. G. Cushing was best man and Miss Helen Scantlebury was bridesmaid.



EDWARD C. MOORE The new Lord Mayor of the British metropolis is the head of a firm of chartered accountants. He is here shown in his robes of office.

PLAYER'S NAVY CUT CIGARETTES



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CHARLESTON NEWS BUDGET.

W. C. Weeks Recovers—A. Kelsey Injured by Motor Car.

Charleston, Oct. 23.—W. C. Crozier has returned from his annual hunting trip. H. R. Revet and bride, who were married in Brockville on Monday, enjoyed a short honeymoon at the home of the latter's parents, Mr. and Mrs. Samuel Kelsey. Threshing is the order of things among the farmers. Many of them complain of lots of smut in the grain. Mrs. S. Kelsey was in Brockville for a few days recently and attended the wedding of her daughter, Tokey, to H. R. Revet.

W. C. Weeks, Tacoma, Washington, who came to Canada about a year ago on account of failing health, and who has been in the General Hospital, Brockville, for several weeks, has improved in health and came to Charleston on Saturday where he will remain for a time with Mr. and Mrs. Halliday. He was accompanied by his daughter, Miss Lella M. Weeks, who was called from Boston on account of his illness and who is preparing to return. Mr. Weeks is remembered by many old friends. He is an experienced mill man and at one time lived at McIntosh Mills, where he was Sawyer for the late George Tennant. Later

he lived at Athens and the Outlet. From the Outlet he went to Wisconsin where he lived for several years. From there he went to Tacoma, Wash., when ill health forced him to retire. Mrs. Weeks, who was formerly Miss Gertrude Hickey, daughter of the late Mr. and Mrs. William Hickey, Athens, passed away about a year ago.

Mr. and Mrs. R. A. Montgomery, Lambertville, N.J., arrived on Saturday and are enjoying the beautiful autumn weather on the lake. Alburus Kelsey was hurt last night in Athens by being run over by an automobile.

BUTTERILL-ORSER WEDDING

At Elginburg on Oct. 18th—Glenvale Orange Hall Re-opened.

Glenvale, Oct. 23.—The marriage of Miss Hilda Orser, of this place, and Percy Butterill, Smith's Falls, took place at the Methodist parsonage, Elginburg, on Oct. 18th, at 10.30 a.m. Rev. Mr. Pattenham performed the ceremony, after which the bridal party motored to Kingston, where they took the noon train for Toronto and other western points. The bride's travelling suit was navy blue broadcloth with fur trimmings and hat to match. Mr.

and Mrs. Butterill intend to reside at Smith's Falls. The bride will be much missed here as she was organist in both Methodist and Presbyterian churches, as well as for the Young People's Society.

A number from here attended the funeral of the late Mrs. Hawkey in Kingston. Deceased resided here for a number of years and was highly esteemed. Mrs. George Pillar, of this place, is a daughter.

On Tuesday evening, Oct. 17th, the Orange hall was re-opened, after undergoing extensive repairs for the past month. Visiting brethren from Kingston, Portsmouth, Harrowsmith and Sydenham were present. H. C. Orser was confined to the bed last week with an attack of lumbago. Mrs. J. Purvis has returned from the hospital. Mr. and Mrs. William Atkinson, Mr. and Mrs. Frank Atkinson and Miss Emma Gemanque, were visitors at J. D. Ellerbeck's on Sunday. Mr. and Mrs. Roy Gordon are visiting at B. Gordon's.

At Bunker's Hill. Bunker's Hill, Oct. 25.—This district had quite a lively snow storm, and the weather turned cold. The farmers had to hurry to get in their garden stuff, and afterwards the weather turned much warmer again.



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