

W. C. T. U. Notes

Women's Christian Temperance Union first organized in 1874. Aim—The protection of the home, the abolition of the liquor traffic and the triumph of Christ's Golden Rule in custom and in law. MOTTO—For God and Home and Native Land. BADGE—A knot of White Ribbon. WATCHWORD—Agitate, educate, organize. Let us not judge one another any more, but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way. RM. 14:81. OFFICERS OF WOLFFVILLE UNION: President—Mrs. J. G. Elderkin. 1st Vice President—Mrs. W. O. Taylor. 2nd Vice President—Mrs. G. W. Miller. Recording Sec'y.—Mrs. Ernest Redden. Cor. Sec'y.—Mrs. Annie Murphy. Treasurer—Mrs. H. Pineo. SUPERINTENDENTS: Evangelistic—Mrs. William Chipman. Parlor Meetings—Mrs. Stanley Robinson. Labrador Work—Mrs. J. W. Vaughn. Fishermen and Lumbermen—Mrs. W. E. Fielding. Anti-Narcotic—Mrs. W. O. Taylor. Flowers, Fruit and Delicacies—Mrs. D. G. Whidden. Christian Citizenship—Mrs. B. O. Davidson. Press—Mrs. M. P. Freeman. Willard Hall—Mrs. M. P. Freeman. Temperance in Sabbath Schools—Mr. C. A. Patriquin. Supt. Tidings—Mrs. T. Hutchinson. Business meeting of the W. C. T. U. the last Monday of every month.

AN IMPORTANT RESOLUTION

The following resolution was passed at Philadelphia: "The Eleventh Convention of the World's W. C. T. U., assembled in Philadelphia, earnestly appeal to the Government and the great Shipping Companies of the world to take such action as is necessary to suppress the traffic of alcoholic liquors on the high seas, as they are a danger to the safety of those who travel on ships, and a menace to the peace of the World." On behalf of the World's officers, Miss Slack has sent a copy to all the chief governments and shipping companies of the world.

LADY ASTOR MOVES TO PROTECT YOUTHS

London, March 9—Lady Astor, moving in the House of Commons today the second reading of her bill prohibiting the sale of intoxicants to youths under eighteen for consumption on the premises, delivered an address replete with witticisms to an attentive and frequently amused house. The bill, Lady Astor declared, was designed to protect adolescents—their health, self control and powers of resistance—and remove boys and girls from the environments of the public house. It was already illegal, she pointed out, to sell liquor to those under fourteen, and her bill merely changed the age limit, because it was generally recognized that people were still youths at eighteen. "I am the only godmother this bill has," she declared. "It's not a subtle move toward making you all 'bone dry'." Lady Astor referred to Canada and the other dominions as an example to the old country in the matter of liquor restrictions. If the dominions could do this, Great Britain "ought not to lag behind."

"A boy is a child up to eighteen," Lady Astor continued. "You men are children, and we women love you because you are children." Regarding the suggestion that the act should apply to only one sex, Lady Astor declared sex discrimination in this subject should not be tolerated. She wanted "to give the spirit and not the spirits a chance."

MEAT CAR SERVICE

Encouragement for the greater production of Beef, Pork, etc., is given our Farmers by the Dominion Atlantic Railway establishing a special Refrigerator Meat Car Service from Annapolis to Halifax, picking up fresh meat at intermediate points Annapolis-Kentville Tuesday, and Kentville-Halifax Wednesday of each week. This car, in addition to being thoroughly iced, is fitted with hooks for hanging meat clear of car floor thus ensuring cleanliness. By the establishment of this special Refrigerator Service during the warm months, the D. A. R., are doing their part in the development of the fresh meat industry which is one means of improving conditions here in Nova Scotia.

INSPIRING ADDRESSES

Given at Baptist Church on Sunday—Baccalaureate Sermon Delivered by Rev. J. Austin Huntley, D. D.

The eighty-fifth convocation exercises of Acadia University began Sunday with the Baccalaureate Sermon to the 45 members of the graduating class delivered in the Baptist Church by the Rev. J. Austin Huntley, D. D., Pastor of the First Baptist church, Moncton, N. B. President Patterson presided, while on the platform with him were Dr. J. H. MacDonald, pastor of the Wolfville church, and others. The weather was fine and the attendance large. The Scripture was read by Dr. MacDonald while Dr. Keirstead, of Toronto, offered prayer. Miss Ruth B. MacDonald rendered very beautifully "In My Father's House Are Many Mansions", by Lucina Jewell.

Dr. Huntley held the closest attention of his large congregation, speaking with force and eloquence, his strong message of truth. He took as his subject "The Pull of the Impossible", from the text Philippians 3:12, 13, 14: "Not that I have already obtained or am already made perfect; but... stretching forward to the things which are before I press on toward the goal." In that wonderful portrayal of a perfect artist, Andrea del Sarto, in Browning's "Men and Women", occur these significant words: "Ah, but a man's reach should exceed his grasp. Or what's a heaven for?"

It was simply a poet's way of saying that in order to achieve a man must be beckoned forward by high ideals; must feel the urge of an impossible task, and be able to lay hold upon invisible resources. This was a wholesome and promising view for men to take in regard to life's attainments. There would be no struggle to better one's condition until there was first a profound conviction that one's condition may and ought to be bettered. Paul was a great hero of faith. Boasting of blue blood, splendid in worldly success, with all that culture position and adherence to conventional religion could bring to him, he became conscious of the constraining power of great spiritual forces within and without, and like every follower of the gleam, he made the great renunciation and turned his face toward the shining heights. Other men may be satisfied with earth's emoluments, he seeks heavenly treasure; other men may grasp earth's power, he would lay hold of the power of God. "Forgetting the things behind, I stretch forward"—it is the urge of necessity. "I have not attained, I press on"—it is the compelling power of a divine discontent; "I press toward the mark for the high calling of God in Christ Jesus," it is the pull of the impossible. "I have kept the faith," it is victory at last through alliance with the invisible forces of God. At all cost of present luxury, life must be kept heroic. If men would be victors, we must decline those abatements that weaken and emasculate the soul. A few years ago William James said solemnly that if war should be abolished, we must find some substitute for the development of those heroic qualities which war always brings into play. And may it not be that because we failed to exercise ourselves in the spiritual conflicts of the Kingdom, which require a finer quality of courage and endurance than war, that there had to come to the world that plague of fire and steel that erst-

while devastated a continent? At any rate, history was savagely blunt on this score. It showed the tragedy of ease. It declared that the only enemy which can ultimately destroy a people is the silent, insidious, smiling enemy of ease and selfish contentment.

The call to war transformed clerks, artisans, farmers and shopkeepers into military officers, statesmen and heroes. "I heard Dr. W. L. Watkinson, of London, tell of his visit to a flower show", said Dr. Huntley. "He found himself in the midst of a wonderful display of orchids. Gorgeous plants they were, grown in the depths of safety, in balmy air and brilliant light. But in another place he came upon the Alpine plants. He was not prepared to find much, but they did not suffer in comparison with their favored tropical relatives. Nurslings, they were, of blizzards, cataracts, glaciers by whose stern discipline their beauty was perfected. Thus it is that the sanctified sternness of common life blossoms into great, pure, heroic souls."

Paul, himself, knew the urge of necessity. Prisons and beatings; stoning and shipwreck; perils from all sides and all kinds of people; hunger and cold and nakedness were some of his physical afflictions. And these were nothing as compared with his deep spiritual distress for the cause to which he had given his life. But his ambitious spirit could not be broken. The rose tints never faded from his sky. He felt the compelling power of necessity and strengthened his soul in God for the conflict. Along this pathway all life's victors have gone. Inventors and explorers and scientists; pioneers in the crusade for the liberties which men hold dearer than life have all felt the compulsion of a stern necessity. The pathway of every great reformer of the world has ever been bridged by the bodies of men who have been willing to die for a worthy cause.

During the afternoon a memorial service was held in Willow Bank Cemetery under the auspices of the associated alumni. A large number gathered around the graves of departed presidents, professors and benefactors of Acadia. A sprig of cedar was cast on each grave. Among the graves visited were those of John W. Bairs, Dr. J. W. Cramp, Dr. T. A. Higgins, Dr. DeBlois, Prof. A. E. Caldwell, Miss Blanche Bishop, Dr. Sawyer, Dr. Tufts, Dr. Jones, Prof.

Haycock, Dr. Frank Higgins, Dr. Crawley, Dr. Chipman. Addresses were delivered by Rev. R. O. Morse, Dr. Co-hoon, Dr. McDonald, Dr. Manning, Dr. Hutchins, Mrs. Grant, Dr. M. S. Read, Dr. Keirstead, Dr. Huntley, Dr. M. R. Elliott, Rev. H. Y. Corey, Dr. Oakes, Rev. D. W. Crandall.

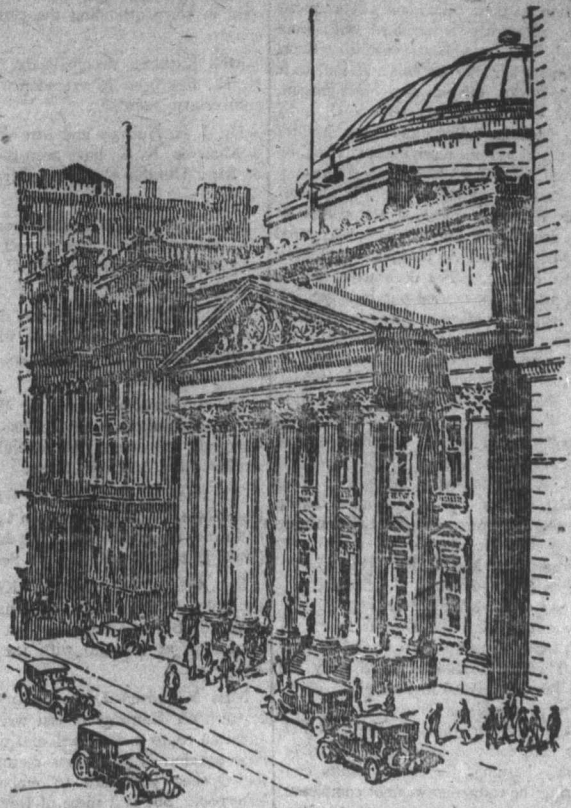
Sunday evening Dr. Melbourne S. Read addressed the Y. M. C. A. in the presence of a large congregation. Dr. Read is a distinguished alumnus of Acadia of the class of 1891, and is Vice-President of Colgate University and Professor of Psychology in that university. He was heard with deep interest in his scholarly well conceived address on "Finding One's Place". Dr. Read said in part: "Coming back to this college so many years after my graduation, and taking note of the many changes that have taken place, I am impressed anew with the fact that there is no remaining in the present for any of us. The yesterdays of our lives are gone, the present is a fleeting moment the future alone evolving from the present is our great concern. It is not for any of us to linger, however pleasant the present place may be. From our temporary resting places we arise to renew our march or to be swept onward with the flux of life.

It is this striking feature of change in the lives of individuals, in the institutions, and in the customs of men and of the world that I beg first to bring to your attention. On every side we hear it said that the old order is changing and

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that a new phase of civilisation is appearing. Even the civilisations of the Orient, more or less static for hundreds of years, are in the throes of becoming something very different from what they have ever been before. Our western (Continued on Page 7)



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