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"Is The Press Mightier Than The Pulpit?"

In response to an invitation from Rev. Allan H. Ferry we attended the evening service in the United Church at Corbetton on Sunday evening last. The reason for sending out the invitation was because the pastor had chosen for the subject of his address the question "Is the Press Mightier than the Pulpit?"

Mr. Ferry is a fluent speaker with an aggressive manner and we have learned the services of his Churches are well attended in spite of the fact that he speaks plainly and says many things which are not intended to tickle the fancy of his hearers. He has opinions and has the courage to express those opinions when and where he sees fit. As a matter of fact Rev. Allan Ferry is one of the strongest characters to be found in a day's travel.

In his discourse on Sunday evening he gave the press credit for being in a position to bear a mighty influence on the lives and characters of those who read the opinions of the editors as expressed in the editorial columns. He regretted the fact that so few of the editors of the small country papers give expression to their own views through the columns of their papers, and we are prepared to concede that he is right. He made out a good case for the press as compared with the pulpit

and gave his decision in favor of the press.

We are not prepared to accept all of Mr. Ferry's arguments in favor of the press as being of so much importance as he would have his people believe. The pulpit, we are ready to admit, is not looked up to with the same degree of reverence and respect as it was in the days which are gone. This is one of the calamities of the modern age, but we believe much of the power could be regained and held if the men who speak from the pulpits would stick more closely to the messages of Jesus and His love. There is no appeal to which men and women will listen with greater interest than that old, old story which has been the most important delivered during the past nineteen hundred years.

In our humble opinion the discussion of politics, economic problems or other live questions of the day have no place in the pulpit. There is no greater work on earth than that of directing the people in the ways of the Almighty and the minister who sticks closely to messages of the love of our Saviour will find a keener response to his efforts than he will receive in any other way. The eternal life is a subject which most men, and women too, are not always prepared to discuss freely but we have yet to meet the person who has no hope in the redeeming virtues of the death of Christ on the cross. There is no question in all the civilized world on which there is so much unanimity as the saving power of the resurrection of Christ. The power of Jesus to save is accepted without question by men and women, good, bad and indifferent, and such an appeal consistently presented from the pulpit will eventually bring good results, is our opinion. Discuss worldly matters if you must, but do not do so in substitution for the messages of Jesus and His love and there will be no doubt as to the superiority of the pulpit over the press.

We have no desire to belittle the work of Mr. Ferry or any other minister, whether of our own faith or not, but we believe that a free expression of opinions is good for all of us. Mr. Ferry is greatly interested in the welfare of the unfortunate people who have suffered during the past few years because of unemployment and in the last Dominion election was the Stevens candidate in Dufferin-Simcoo. He is clever, interesting and well informed and we believe could be a mighty power for good in Canada were he to stick closely to the preaching of the gospel of Jesus Christ and its redeeming powers. We would be pleased to listen to our good friend on the subject: "The old, old story of Jesus and His Love."

No the press is not mightier than the pulpit, and God help us if such should ever come to be the case.

Religious Forum

MISSIONS AND RECONSTRUCTION

(By R. B. Y. Scott in New Outlook)

A question that is troubling a good many churchmen to-day is this: What moral right have we to go on exporting our Christianity, when it is becoming more and more apparent that our "Christian country" is not, in its public standards and social principles, a Christian country at all? The most we can say of it is, that its sheer paganism is tempered by the counter-pressure of Christian idealism, which condemns the more flagrant brutalities, and ministers in mercy to the suffering. It is apparently unable to prevent. The Church itself appears to direct its primary effort to its own maintenance as an institution, with the transformation of human lives and the Christianization of the common life only as by-products which it is hoped will somehow emerge. Wealth rather than worth remains the arbiter of destinies amongst us. Preventable poverty, malnutrition and frustration are not prevented, because we leave the control of the economic process to its principal beneficiaries, who would benefit less if the process were redirected deliberately to the production of common wealth.

It is no wonder, then, that the converts of foreign missions and the children of such converts, visiting the Western world in search of education, experience the shock of disillusionment. After centuries of Christian teaching, they find here a crass materialism, a morbid struggle for wealth and power, a cynicism about public life, a state of social disunity that match the somewhat different evils of the "heathen" society into which they were born. And they find the Christians within our community comfortably unaware of its disintegration, or indifferent to it, or morally impotent to overcome it. They hear men talk of their religion as though it were a private luxury. They find others looking toward another war as something it is possible to contemplate, and not as the final enthronement of the Devil and the powers of darkness.

What answer can we sixteenth-generation Christians of Canada give to a first or second-generation Christian of India or China? Can we do anything in the presence of Toyohiko Kagawa except hang our heads in shame? I think we can. We can at least tell him that we no longer would dream of speaking of Canada as a Christian country, and of Japan as a non-Christian land. There is no Christian country. But there is a world-wide Christian movement in which he and many Japanese and we and many Canadians belong together. It is a comradeship of those who have come under the spell of Jesus Christ, who have "seen" the Kingdom of God and committed themselves to its embodiment, in the principles and standards of every sphere of living, social and political, economic and cultural.

Kagawa has come back to us like bread that was cast upon the waters, "after many days". He is one of the reasons why Christian Socialists will continue to believe in the Christian Missionary Movement. As Litvinoff said of world peace, the world task of Christianity is "one and indivisible." If the Christian forces in Canada are stronger than those in Japan or China or Africa—however great our task at home may be—we must share that strength with those whose forces are smaller and whose task is at least as great. Evangelism and social action, the World Mission and the Christian Revolution belong together; the one to open men's eyes to the vision of Jerusalem, the other to build the city in every "green and pleasant land."

Miss Macphail's Weekly Letter From Ottawa

The budget was voted on this week. It has, of course, still to go through Committee for discussion of the items. There was no division on the budget. However, two amendments had been offered to it, one by the C.C.F. group which stated that the budget would be inadequate to meet the serious and acute situation prevailing in Canada and further regretted the increase of the sales tax, the effect of which is to further decrease the purchasing power of the masses and asked the House to agree to an increased income tax and to a levy on large accumulations of capital for the reduction of the national debt.

The Social Credit group in an amendment failed to condemn the sales tax and substituted their own for the C.C.F. amendment. In it they expressed regret that every increase in the real wealth of the nation was not accompanied by an increase in an effective demand for goods, and stated their belief that distribution to individuals of goods and services will depend progressively less and less on employment. And further that the financial policy of Canada must be made to serve industrial and national requirements in such a manner that all the people of this country may be able to enjoy the benefit to which our productive capacity entitles them.

Had the Social Credit amendment been added to the C.C.F. I could have voted for the combination. Since, however, it did not condemn the sales tax I refrained from voting on the Social Credit amendment which was put first but voted for the C.C.F. amendment which followed. The whole House concurred in the budget, no vote being called. The members showed their relief that the budget was out of the way by lusty singing while the bells were ringing to call the members in for the vote. When the bells stop ringing the whips walk together up the wide centre aisle and bow low before the Speaker. Then the doors are locked and no member can come in or out while a division is on. For a budget division the galleries are always crowded and the Finance Minister gets an ovation.

In a very interesting speech on the budget Mrs. Black, member for the Yukon, told some very surprising things about her constituency. In discussing hours of work and wages she said some people thought living was cheaper in the Yukon than in other parts of Canada. While stating that it was cheaper than in the early days when sugar cost a dollar a pound and butter three dollars, it still is exceedingly high. They pay 25 cents a loaf for bread and in the summer when it is possible to get fresh fruits, water melons cost \$3 apiece, musk melons \$1.50 and over. Chickens cost from \$2.25 to \$3.50 each depending on the size of the bird and the time of year. Not only is food expensive, but wood costs \$18 a cord and \$10 a month is paid for water and the same amount for telephone. Mrs. Black rightly argued that wages must be much higher in order to take care of such extraordinary living costs.

Tommy Church is doing splendid work in emphasizing the need of more stringent laws as a means of reducing the numbers of motor accidents. He has offered a bill for the amendment of the Criminal Code which would treat more severely people who cause injury or death through highway accidents.

(Continued on page six)

Business Directory

LEGAL

WALTER E. HARRIS, Barrister and Solicitor, Etc. Office on Main St., Markdale.

DENTISTRY

L. G. CAMPBELL, L.D.S., D.D.S., Dental Surgeon. Graduate of Ontario College of Dentistry and University of Toronto. Office over the Post Office. Office hours 9 a.m. to 5 p.m. Appointments made by phone.

DR. J. A. McARTHUR, Dentist. Office in the Artley Block, over the Perkins hardware store. Entrance at south-west corner of building, Toronto Street.

FRATERNAL

L. O. L.—Markdale L.O.L. No. 1045 meets in the Orange Hall, Markdale, at 8 o'clock p.m., the first Thursday in each month. Visiting brethren cordially invited. J. W. Stoddart, W.M.; A. E. Scott, Rec.-Sec.

A. F. & A. M.—Hiram Lodge No. 490, G.R.C., Markdale, meets in the Masonic Hall, Reburn Block, at 8 o'clock p.m., on the second Thursday in each month. Visiting brethren cordially invited. W. J. Halbert, W.M.; A. E. Colgan, Sec.

R. B. K.—Victoria Preceptory No. 282 meets in the Orange Hall, Markdale, at 8 o'clock p.m., the third Thursday in each month. Visiting brethren always cordially welcome. G. W. Littlejohns, W. P.; A. E. Colgan, Registrar.

AUCTIONEER

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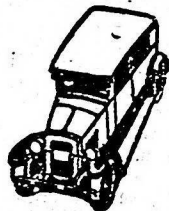
June 5—Rev. A. Mills.

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