



The Acton Free Press

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G. ARLOP DILLS, Editor.

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EDITORIAL

Thank You All

Our friends have been very kind and from pulpits and press many congratulatory expressions have been given on our stand on the temperance question as outlined last week in these columns. We thank you one and all and it does strengthen a fellow's backbone to know that adhering to a principle which costs something is appreciated. We just did what we considered the right thing. To those who agreed with us in this matter the many kindly references are deeply appreciated. To those who may not see eye to eye with us we ask you to at least agree that we choose the course that appeared to us to be right and we do not claim to be infallible. It was just our duty as we saw it. The Toronto Globe made very kindly reference which we appreciated.

Just Successful Co-operative Community Endeavor

With the curtailment of relief work in Acton and the announcement that the Committee does not require regular meetings at this time, a great deal of satisfaction can be felt by all citizens of Acton. Not only that the local industries are operating in good condition and are looking after the citizens well but also that all the expenditures have been met without the call for one cent from the municipal treasury. While many communities are forced now to raise taxation by several mills to pay the indebtedness incurred by relief expenditure, Acton has a clean sheet and the Board will have sufficient on hand to meet all current expenditure and it is hoped close the season. This has been accomplished by the closest co-operation of citizens, charitable organizations and the Board. It is just another splendid example of co-operative community endeavor that has worked well. The results are most gratifying to all and it is hoped that the brighter days ahead will find the need for this assistance just the same as the amount of the work now charged to municipal funds—nil.

Birthday Greetings!

It is quite the usual thing for newspapers to call attention to anniversary occasions and note the passing of another milestone. This week a birthday in connection with THE FREE PRESS might be very fittingly noted. It is the fourth anniversary of "Ginger Farm." Just four years ago these chatty articles by Gwendoline P. Clarke made their appearance in our columns. It was more or less of an experiment by both the writer and THE FREE PRESS. There was no definite arrangement as to how long they were to continue. But not a single week has been missed by this writer with her contribution, and sometimes written under the handicap of illness or other events that crowd into a busy farm life. "Ginger Farm" has come to be a feature that our readers eagerly anticipate each week. It has come to be a feature that not only our farm readers enjoy but those of town and city. Now, on this fourth birthday, we wish to add our birthday wishes of many happy returns and a long continuance of these articles. If you readers have enjoyed them too well, let us know that Gwendoline P. Clarke's address is R. R. 1, Milton, and a post card may be used to convey greetings or a letter or whatever you see fit.

Over 3,000,000 Tourist Cars A total of 3,008,877 tourist automobiles from the United States entered Canada in 1933, of which 2,233,418 came in for a period of 24 hours or less; 863,136 on 60 day permits and 333 on permits good for six months. Of the total 2,339,097 came to Ontario; 436,385 to Quebec; 152,503 to New Brunswick; 102,863 to British Columbia; 31,700 to Manitoba; 17,701 to Saskatchewan; 15,366 to Alberta; 6,209 to Nova Scotia; and one to Prince Edward Island. The principal port of entry was Windsor, Ontario, which is opposite Detroit, Michigan, where 813,815 cars entered. Fort Erie, Ontario, held second place with 771,356 cars. Niagara Falls, the third largest port of entry, issued permits for 605,128 cars. Canadian tourist cars going to the United States numbered 417,132 last year.

A Constructive Purpose Accomplished

We have indeed been very gratified at the reception which was given by our readers to our invitation to offer suggestions regarding the Murray Memorial building. We feel that with these suggestions in a form to lay before the Committee that out of the lot a great deal of helpful and constructive matter will be available to the Committee, in their arduous task. No doubt the building finally agreed upon will not meet with the entire satisfaction of everyone. Such a building has never yet been constructed of unanimous approval. But, like good loyal citizens interested in the common good of all, everyone will endeavor to co-operate and assist in having the structure erected as soon as possible and be helpful to the Committee. We were pleased that the letters contained this helpful constructive note throughout and we believe a good purpose has been attained by their publication.

Promise Days Precede Pay Day

We hear a great deal these days about increased relief grants by governments, new road spending activities, and the usual pre-election promises, which all sound very nice, especially for a chap who hopes to annex a share of the extra activity. But governments raise their funds by taxation, in one form or another. It is your money that is being promised so readily to help you out and very often in the course of making the expenditure a lot of governmental administration creeps in, and your money doesn't stretch to its utmost in doing the work on hand. Promise time is just before the election. Pay day and its new methods of raising the pay roll are the aftermath of the election. There is nothing surer than this and with the prolific promises emanating from Provincial Government circles these days every man who thinks clearly wonders where the funds will be raised and how they as individuals can possibly pay more.

EDITORIAL NOTES

Like it or not, the spring time brings also the spring housecleaning time. Every season has its drawbacks with exercise to help weak backs.

And now, with the bright spring days, comes the urge to get out on the ball field and at the gardening operations. Queer what a change just a week can bring forth.

There has been a great outcry lately that there are too many inspectors. If the new liquor regulations come into force there will be a new crop of this gentry to support.

The Guelph Mercury says the Guelph musicians appearing at the O. E. A. concert in Toronto last week literally "stole the show," which isn't exactly the same as we heard it.

An extra lavish hand seems to be guiding Provincial expenditure just now. What most folks wonder is what will be the new form of taxation to meet the pre-election extravagance.

A Baltimore professor has come to the rescue of the modern baby, claiming that modern methods of rearing babies is just "systematized neglect." And now grandma can have her innings and "I told you so."

There were 4,057 accidents reported to the Workmen's Compensation Board during the month of March, as compared with 3,930 during February, and 2,935 during March of 1933. The fatal cases numbered 24, as against 17 in February.

Hugh Templin, the editor of that bright editorial page of the Fergus News-Record, complains that he has not seen one account in the exchanges of the editors' trip to Montreal. Which goes to prove that sometimes editors just scan the front and editorial pages.

Generous Ontario made an Easter gift of \$100 to each of its hard-worked Legislators when they departed for their homes over the week-end, this little gesture on the part of the Government costing the people nearly \$11,000. The members received \$2,000 each for their Session's work, rather than \$1,000. Every little bit helps around election time, you know.—Barrie Examiner.

THE SUNDAY SCHOOL LESSON FOR SUNDAY, APRIL 15th.

JESUS TEACHES FORGIVENESS Golden Text.—Forgive us our debts, as we also have forgiven our debtors.—Matt. 6: 12.

Lesson Text.—Matt. 18: 15-26. (Verses printed, 21-35.) Study, also, 1 Cor. 13: 1-18.

Time.—Autumn, A. D. 29. Place.—Capernaum.

Exposition.—I. Seeking Forgiveness for Self, 21-27.

Peter suggested seven times as a possible outside limit. That is far higher than most of us go, but Jesus multiplied Peter's high figure by seventy, and said there is where you ought to go, "seventy times seven." Here we have the perfect number, multiplied again by the perfect number. In other words, never cease forgiving. Let your patience be inexhaustible and your forgiving love infinite. At the first glance it seems a hard saying, but as we continue to look at it, we see it is a most sweet and gentle saying; for if He bids us do this to others, He certainly will Himself do it to us. I need, then, never fear again to go to Him, saying, "Forgive me," no matter how often or how seriously I have sinned. If my heart hesitates, I hear Him whispering, "Until seventy times seven" (Col. 3: 13; Eph. 4: 32; 5: 1).

Reckoning a talent roughly at \$1,200, the king's debtor was twelve million dollars in debt. And this is a picture of each of us. We are hopelessly in debt to God and we have nought to pay (Luke 7: 42; P. 130; 3; Ezra 9: 8; Ps. 40: 12). It is not before an abstract law, but before a person, that we are guilty (Ps. 51: 4). If we could only be brought to fully realize how great our unpaid debt is that is freely forgiven us, we would surely not find it hard to forgive others. The greatest wrongs done us would seem small indeed, compared with the wrongs that we have done Him. The debtor was "BROUGHT" to the king. We as sinners do not come into God's presence of our own accord, the Spirit brings us there (John 16: 7-9). Verse 25 pictures God's dealings with us on the ground of law (Gal. 3: 10). But it is only to bring us to sue for mercy and grace (Romans 3: 19-24; Gal. 3: 22-24). The demand of just payment brought this debtor down upon his knees, and that is where the full demand of law brings each of us if we are wise. And yet, this debtor fancied he could ultimately pay his debts if he only had time. This is true to human experience. When first awakened to a sense of our sins, we still fancy we can pay sometime. We think we can atone for past sins by future good works. It is only after awhile that it fully dawns upon us that we can do nothing at all, that salvation must be not only partly but wholly of grace (Eph. 2: 8, 9). When we do realize that, and that God does not ask us to do anything (Romans 3: 24; 4: 5), our consciences are purged from dead works (delivered from the burden of our self-efforts to atone for sin) to serve the living God (Heb. 9: 14).

In v. 27 we have God dealing in grace. Now it is all grace, just as before it was all law. "The Lord" does not extend the time of paying the debt, but fully remits it. God never mixes law and grace (Gal. 5: 2-4; 3: 10; Romans 3: 28; 11: 6). The basis of grace is nothing in us, but something in God, His own "compassion." The condition upon which God deals in grace is in us, viz., that we acknowledge our hopeless indebtedness and sue for mercy (cf. Luke 18: 13, 14; Romans 10: 12, 13).

II. Refusing Forgiveness to Another, 28-35. The one who had just been forgiven a twelve-million-dollar debt, went right out and tried to violently exact a debt of seventeen dollars from another. That seems incredible, but it is a scene that acts every day, and by some of the readers of these lines. God has forgiven your debts whose greatness defies computation, and you go out and exact the paltry debts your fellow men owe you. How many are harboring grudges over some petty slight of offence? His debtor acted precisely toward him as he had acted toward his own creditor, but he remembered nothing and had no mercy. The outcome is startling. "His lord called him" (R. V.). If we will not listen to the cry of our debtors, then we shall hear the voice of our creditor. God freely offers forgiveness for all our 12,000,000 indebtedness, but if we truly accept it we will prove it by freely forgiving others. If we do not, forgive others it proves that we have despised the proffered mercy of God. We are now back on the law basis, and we shall be delivered to the tormentors till we pay "ALL THAT IS DUE." That we can never do, so our torment will be everlasting. There is no mercy for the man who shows, by refusing mercy to others, he has despised it for himself (Jas. 2: 13). The only way to learn to be merciful, is by believing in the mercy of God revealed in Christ toward us (1 John 4: 19, R. V.). Jesus points His own parable. There can be no mistaking its meaning (see v. 35). There is, then, no hope for many a professed Christian, unless they repent of their attitude toward some who have wronged them. The gate to hell here pointed out is a wide one, and many go in therewith. No follower of the Lord Jesus who gives a moment's reflection to the great forgiveness which has been vouchsafed him, should hesitate for a moment as to the attitude he should adopt towards those who have wronged him, or stand in need of his forgiveness. To practice forgiveness is no easily accomplished process. In respect, however, it differs not at all from other of the laws which Jesus laid down for the governance of His Kingdom. It is no unusual thing to hear a man say: "I will forget, but I cannot forgive," or another exclaim, "I will forgive, but I cannot forget." The teaching of Jesus is to the effect that it is possible to do both. Moreover, man's loftiest conception of Jehovah, prior to the dawn of the Gospel dispensation, portrayed Him as a Deity who forgot and forgave, who forgave and forgot. "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins. . . . For they shall know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." The whole economy of grace is summed up in a sentence: "Freely ye have received; freely give."

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TERRIBLE

Grinn—"Yes, I am from Torpor City and it's not a bad town to come from." Barrett—"No, it's not a bad town to come from, but it's an awful place to go to."

ADDITION

Williams: "I've had another addition to my family since I saw you last." Norton: "You don't say so? I am surprised. Boy or girl?" Williams: "Son-in-law."

NOT FAMILIAR

Counsel (Cross-examining prejudiced witness)—"I suggest that Mrs. Gage is anathema to you." Witness—"Then you suggest wrong. It's only my friends I call by their Christian names."

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STORE CLOSURES WEDNESDAYS—12:30 P. M.

Mill Street Phone 158 Acton