

Personals

Miss Flora Sayers spent the week-end in Hamilton. Mr. Tom Nicol left this week to take a position in Peterborough.

Mrs. Alex. Mann and Kenneth visited in Owen Sound over the week-end.

Mr. and Mrs. Victor Alger, of Toronto, spent the week-end with friends in Acton.

Mrs. G. A. Dills is visiting this week with her sister, Mrs. A. B. Lyon, in Uxter, Pa.

Mr. A. H. Bishop attended the Flower Show in Toronto on Thursday and visited in the city.

Mrs. A. H. Bishop visited in Toronto for several days last week and attended the Flower Show.

Mr. and Mrs. Wm. E. Ramsden and Billy, of Buffalo, N.Y., spent the week-end with Acton relatives.

Ex-Warden and Mrs. A. Mason, who have been spending the winter months in St. Petersburg, Florida, returned home yesterday.

Mrs. Richard Leavens, of Welland; and Mr. and Mrs. Edward Leavens, of Ponthill, spent a couple of days last week with Acton friends.

Mrs. Ella Grimm and Mr. German Grimm, of Preston, and Mrs. Missadman, of Regina, Sask., visited with Mrs. H. P. Moore, of Moorecroft, on Sunday.

Visitors with Mrs. George Murray recently: Mrs. E. E. McKinney and little son, Bessie, Toronto; Mr. G. W. Murray, Windsor; and Mr. W. H. Gurney, Wingham.

Mrs. J. W. Jones was called to Sarnia on Tuesday, owing to the illness of her mother, Mrs. George Lucas, who resides with her daughter, Mrs. Fred Martin, at Sarnia.

General sympathy is felt for Mrs. H. Hawing in the death last week of her mother, Mrs. John Witter. Mr. and Mrs. Hawing were in Newstead during the week, attending the funeral.

Mrs. E. E. Barr was one of the guests on Saturday at a dinner in the Granite Club, Toronto, when sixty travellers of an European trip last year held a re-union dinner. Moving pictures of the party were shown and the gathering re-lived the trip that had been so enjoyable.

CARD OF THANKS

For the many kindnesses that were shown during the illness and at the time of the passing of the late James E. McMillan, his son, Lachlan, and sisters, are indeed deeply appreciative. The floral tributes and sympathy expressed and the many kindly acts were all helpful and memories of these are cherished.

MANITOBA GOOSE FLIGHT

Manitoba will shortly be invaded by battalions of geese on their annual northward flight to their nesting grounds in the Arctic regions. This mighty bird army, which winters along the northern coast of the Gulf of Mexico, becomes restive in the early half of March, lured by the age-old enticements of the higher latitudes of the North. At a favorable time in the latter part of the month the flocks take to the air and commence the long flight to Canada along the Mississippi flyway.

The average date of arrival is about the end of the first week of April, and a day of ideal weather conditions is sufficient to bring the birds to the Manitoba feeding grounds in maximum numbers. This total is unknown and probably always will be, but is commonly referred to as running into the millions. Some of the greatest concentrations of geese occur within a few miles of Winnipeg, and prodigious numbers are to be seen in the lowlands about Grant's Lake and near Rosser, Marquette, Grasse Isle and Woodlands. Frequently tens of thousands of mixed snow and blue geese come together in a single locality and at such times acres of ground are covered white ash with drifted snow. The spring-time halt in Manitoba lasts for about one month, during which period the geese feed and recuperate after the long flight from the Gulf of Mexico. Then, depending on seasonal conditions, the flocks depart in late April or early May, for the nesting grounds in the Arctic regions.

Few ornithological sights in North America are more of the spectacular than this great spring flight of geese. Several species are involved in this mass migration to the North, but the most outstanding are the closely related lesser snow and blue geese. The Manitoba flight has likely taken place since time immemorial, but it is only within comparatively recent years that this mass movement through the province has become well known to naturalists.

TIME TO SHAKE

Two men were travelling on a north-bound train. Presently one, hoping to break the ice, asked his fellow traveller: "What's your line of business?" "I'm a salt seller," said the other. "It may sound strange," said the other, "but I'm a pepper traveller." "The first man held out his hand. 'Shake,' he said. 'I'm a salt seller.'"

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GREGORY THEATRE

FRIDAY, APRIL 8th "THE AWFUL TRUTH" The year's funniest, sunniest, honest comedy, with Irene Dunne and Cary Grant. Comedy, "Calling All Doctors." Cartoon, "Lamp-lighter." Chapter 11 "Tim Tyler's Luck."

SATURDAY, APRIL 9th GIFT NIGHT "PRESCRIPTION FOR ROMANCE" With Wendy Barrie, Kent Taylor and Mischa Auer. Comedy, "Cupid Takes a Holiday." "Snaphots." Cartoon, "Bosco in Bagdad." Fox News.

MONDAY, APRIL 11th "MANHATTAN MERRY GO ROUND" It's musical, with Ann Dvorak, Leo Carrillo and Gene Autry. Comedy, "Banful Buckaroo." Scenic, "Going Places."

COMING "NOTHING SACRED" With Frederic March and Carole Lombard.

Notice to Creditors

In the Matter of the Estate of William Sprawl, Deceased

The creditors of William Sprawl, late of the Village of Acton, in the County of Halton, Gentleman, who died on or about the Fourth day of March, 1938, are required to send to the undersigned Solicitor their full names, addresses and descriptions, full particulars of their claims, and the nature of the securities, if any, held by them.

And this notice being given in pursuance of Section 51 of the Trustee Act, R.S.O. 1927, Chapter 165, notice is hereby given that on and after the Thirtieth day of April, 1938, the Executors of the said Estate will proceed to distribute the assets of the said William Sprawl among the parties legally entitled thereto, and they will not be responsible for any claims of which they have not then received notice.

Dated at Acton this Fifth day of April, A.D. 1938. C. F. LEATHERLAND, Acton, Ontario, Solicitor for the Executors of the William Sprawl Estate.

NEW MEMBERS WELCOMED TO LAKESIDE CHAPTER

The April meeting of the Lakeside Chapter I.O.O.F. was held in the Y.M.C.A. social room on Tuesday evening. Two new members were welcomed into the Chapter. Plans were made for various spring activities and a splendid program of both business and educational items carried out. A delightful lunch and social time closed the evening.

ANNUAL MEETING OF W. M. S. TO BE IN OAKVILLE

The twelfth Annual Meeting of the Hamilton Conference Branch of the Woman's Missionary Society of the United Church will be held in St. John's Church, Oakville, on April 12th, 13th and 14th, beginning at two o'clock on the opening day. Mrs. J. A. Laughland, the President, will give her address in the evening. Among the speakers will be Mrs. C. E. Forbes, of the Dominion Board, Fred Thomas, of the Dominion Board, Dr. R. G. Struthers and Dr. W. T. Brown.

THE SCOTT-WILLIAMS WEDDING AT FOREST ON MONDAY

At the home of the bride's father, in Forest, at high noon on Monday, Miss Evelyn Young Williams, daughter of Mr. Albert Williams and the late Mrs. Williams, married Dr. John Alexander Levaak Scott, of Erin, son of the late Mr. and Mrs. A. P. Scott, of Brampton. Rev. Andrew Lane officiated. The bride, given in marriage by her father, wore a simple floor-length gown of white marquisette with deep bands of shirring at waist, and small wreath of orange blossoms. Her flowers were red roses and lily-of-the-valley. She was attended by her sister, Miss Doris Williams, groomed in blue net, with skull cap of sequins and bouquet of red roses and lily-of-the-valley. The groomsmen were Dr. E. J. Nelson, of Acton, the bridegroom's cousin. The church was decorated with spring flowers and the music was played by Miss Hazel Lambert. A reception at the bride's home followed, at which the bride's grandmother, Mrs. H. Wilson, groomed in navy blue with corsage of carnations, received with the bridal party. Following their marriage, Dr. and Mrs. Scott sailed from New York for England, where Dr. Scott will pursue his studies in surgery. Gone away, the bride donned a blue tailored suit, over which she wore a grey top coat, blue hat, gloves and shoes.

TWO PLAYS PRESENTED BY ST. ALBAN'S Y. P.

Twenty members of St. Alban's Young People's took part in an unusually fine dramatic program at the Parish Hall this week. The first play, "The Blessed Vagrants," takes place on Christmas eve in the office of the Chief. The Chief of the City Police force is a lonely man with a philosophy that permits or expects little mercy or human kindness. His one object in life is success. He has dismissed his assistant, who wished to leave early to trim a Christmas tree for his son, and sitting drowsily at the desk alone with his thoughts, he is visited by two figures out of the shadows of the years—an old carpenter and his wife, whom he thinks have been arrested on a charge of vagrancy. A miracle is wrought, by the Blessed Vagrants, and the Chief greets Christmas morning with a tender but awakened heart. The cast was as follows: The Chief, Harry Rogers; Jim, the Assistant, Bob Footitt; the Blessed Vagrants, Jack Smallman, Esther Taylor; the Politician, George Footitt. Following the play there was a double duet, "The Sweetest Story Ever Told," by Anne Holmes, Alice Taylor, Olive Rogers, and Esther Taylor, with Mrs. Snow as accompanist. "The Old Candlemaker of St. Johns," is a morality play with a medieval setting. The story is woven around Christ's words, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me." An old candlemaker greedy for personal fame and power has been commissioned to make a beautiful candle to burn on a feast day before the altar of St. John's. While he is hurrying to put the finishing touches on his masterpiece he is interrupted by passersby, who wish to buy candles to light them through the dark night. Impatiently he turns unlighted from his door, Joyous Youth, Innocence, the Truthseeker, Worshippers, a mother, and finally the servant of the Priest of St. John's, who departs in anger, leaving his master unquenched in the shadows. The selfish candlemaker is rebuked by the priest, who tells him that God will not accept his candle because he has no love in his heart towards his fellowmen. The old man, seeing that the candle will not burn, falls heart-broken to the floor, and in that moment of self-abasement realizes what manner of man he has become, and resolves not only to fashion beautiful candles, but to make his thoughts and deeds more radiant as well. The cast was as follows: The Old Candlemaker, Harry Rogers; Joyous Youth, Bruce Parpeter; Joyous Maiden, Beatrice Taylor; Maiden Innocence, Anne Holmes; Truthseeker, Douglas MacIsaac; First Worshipper, Bert Patrick; Second Worshipper, Percy Elliott; Mother, Alice Taylor; Servant, George Holloway; Priest, Rev. E. Brooks.

THE SUNDAY SCHOOL LESSON FOR SUNDAY, APRIL 10th

FINDING OURSELVES IN SERVICE Golden Text.—What does it profit a man, to inherit the whole world and forfeit his life?—Mark 8: 36. Lesson Text.—Mark 8: 27-38. Time.—Summer, A.D. 29. Place.—Caesarea Philippi. Exposition.—I. Thou art the Christ, 27-29. "But whom say ye that I am?" That was a critical question. There might be error on other points and still there be hope, but error here would be absolutely fatal. To see in Him only "one of the prophets," even though the first or greatest, but not to see in Him "The Christ of God," and not to believe in Him as such, would be to empty His life of its meaning, and faith in Him of its power, and to utterly unfit them to be "the foundation" of which "Christ Jesus Himself" is the "chief corner stone" (Eph. 2: 20). Peter's confession is very positive. There is no uncertainty, not one shadow of a made before (John 1: 41-49); Peter himself had made it upon a former occasion (John 6: 69), but it was under changed circumstances now; enthusiasm for Jesus was fast dying out. His glory was already becoming enveloped in the shadows of the cross, yet even now the apostles, and pre-eminently Peter, recognized Him as "the Christ of God." Flesh and blood sometimes attain to an opinion that Jesus is the Christ, but it is only the one that is "begotten of God," that "BELIEVETH that Jesus is the Christ" with a faith that wavers not in the face of scholarly criticism, almost universal defection, and the many hard sayings and unaccountable doings of Jesus Himself, which oftentimes are quite inexplicable to us (Matt. 16: 16).

II. Get Behind Me, Satan, 30-33. The time was now ripe for Jesus to declare to His disciples His approaching rejection and suffering and death. The word "must" brings out the fact that there was an imperative necessity for these things. But why "must" He die? This question is very fully answered elsewhere in the Bible (John 3: 14; Heb. 9: 22; Isa. 53: 4-6; 2 Cor. 5: 21; Gal. 3: 13; 1 Peter 2: 24). He must die that we might have deliverance from guilt, forgiveness through His blood (Eph. 1: 7). There could have been no salvation for any sinner if he had not died (Gal. 3: 10, 13; 2 Cor. 5: 21; Romans 8: 20-26). But not only "MUST" He "be killed," He "MUST" also "after three days" RISE AGAIN that we may have deliverance from sin's power, life through His resurrection life (Romans 5: 9, 10; John 14: 19).

It is a startling illustration of the dullness of the human mind in seeing new truths that, after this clear declaration of His approaching death, the disciples were utterly bewildered when His crucifixion actually came, and that after this plain declaration of His coming resurrection "after three days," the disciples would not believe the report of it when it had actually occurred exactly at the appointed time (Luke 24: 22, 23; Mark 16: 11; comp. Luke 13: 34; 24: 25). Peter again rushes to the front, not, however, this time with a God-given confession of faith, but with a flesh-given drawing back from the cross. The "man of rock," so made by his apprehension and confession of Jesus "as the Christ, the Son of the living God" (Matt. 16: 17) becomes "Satan" (an adversary) and "a stumbling block" by misreading the things of God, but the things of men (Matt. 16: 23, R.V.; comp. Romans 8: 7, R.V.). To shrink from the cross, the suffering that lies in the path of obedience to God and love to men, is the mind of man to face the cross is the mind of God. Which mind have you?

III. The Three Conditions of Discipleship, 34-38. Verse 34 gives the three fundamental conditions of discipleship. These conditions are of universal application, there are no exceptions. "IF ANY MAN would come after me," They are (1) "Let him deny himself." Self-denial is the denial of self. The word translated "deny" means "to affirm that one has no acquaintance or connection with one," to renounce. Thus Peter denied his Lord (Matt. 26: 35, 75; 26: 72; Luke 22: 34). To deny self is to say to say that when it comes forward with its claims, its demands, its desires, its opinions, its interests, its anything, "I don't know you." "I won't pay any attention to you," "You don't exist in me," "Christ is my supreme and absolute Lord, your claims I have renounced forever." To deny self is to renounce self with all that belongs to it, its ideas, hopes, plans, purposes, ambitions, strength, ALL (cf. Titus 2: 12).

(2) "Let him take up his cross." What was the cross anyway? An extremely painful and shameful mode of execution. This is what awaited Jesus if He obeyed God and carried out His mission of redeeming love. Suffering, rejection, shame, the death of self confronts every man who obeys God and lives a life of Christ-like love (2 Tim 3: 12; Gal 2: 20). To take up our cross is to go right on in the path in which Jesus leads, and meet the suffering, the shame and the crucifixion that lie there. To compromise in order to avoid the suffering and the shame is to refuse to take up our cross.

(3) "And follow me." What that means appears in 1 Peter 2: 19-21. Philippians 2: 5-8. It is to have the mind of Christ Jesus, and that mind is to obey God even unto death, and to choose the lowly path of service instead of the path of ease and glory. The foolish man, who seeks his personal welfare—even the highest—will not gain it, but the man who loses sight of personal interest—even the highest—for Jesus' sake and the Gospel's will gain the very thing of which he has lost sight. A man must have some higher aim than "saving his own soul."

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TIME MARCHES ON



Remember him? Maybe not as he looks here but how would he look in a rugby uniform? Harry "Red" Balstone is his name, the same one that performed fancy gridiron tricks for Queen's University about 15 years ago. Dr. Balstone is attached to the medical staff of the Ontario Hospital at Kingston.

resurrection life (Romans 5: 9, 10; John 14: 19)

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THIRTY TIP

Hal—How can you afford to take so many girls in such expensive restaurants? Sam—Easy. Just before we go in I ask each girl if she hasn't been putting on weight.

CANADA'S ELECTRIC POWER OUTPUT UP

Central electric stations in Canada produced 27,878 million kilowatt hours in 1937 compared with 26,394 million kilowatt hours in 1936, a gain of nearly nine per cent. The output for each month in 1937 showed a substantial increase over the corresponding month in the preceding year, due to the growing demand for power by mining and other industries. Central electric stations supply 90 per cent. of Canada's electric power production.

The use of hydro-electric power has grown rapidly in Canada playing a prominent part in the development of Canadian industries. While the growth in power demand has effected a substantial reduction in the reserves of installed generating capacity which have existed in certain parts of the country as a result of the construction program initiated prior to 1930, the Dominion still possesses potential reserves of nearly 50 per cent. of the present requirements. During the last decade the capacity of hydro-electric installations in Canada has more than doubled, and attention is being directed to the need of extending existing plants or undertaking new developments to meet the increasing requirements of industrial and domestic consumers. Additional installations during 1937 reached a net total of 167,181 horse-power, bringing the total for the Dominion up to 6,112,781 horse-power.

What flies and get has no wings? Time.

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Children's Aid Society

The Third Annual Meeting of the Children's Aid Society of the Counties of Peel and Halton will be held on the evening of

WEDNESDAY, APRIL 21st 1938, at 7.30 p. m. in the Sunday School Room of St. Paul's United Church, MILTON

Annual Reports will be presented and Officers elected for the ensuing year. Miss Nora Lee, Supervisor of the Child Protection Department of the Toronto Children's Aid Society, will address the meeting. Miss Lee is generally recognized as an authority on Children's Aid work. A very cordial invitation is extended to all who are interested in the work of the Society.

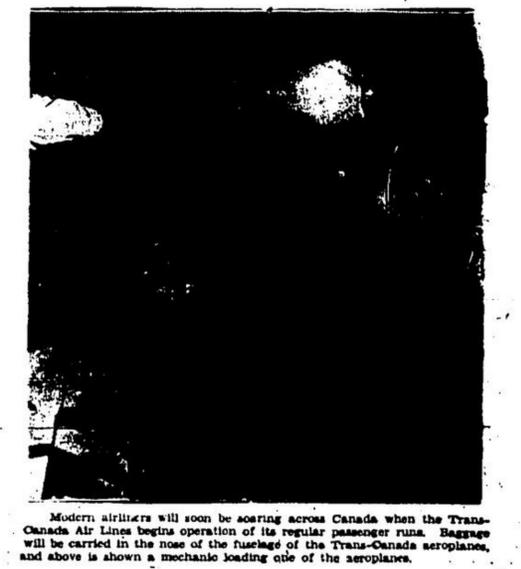
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