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G. ARLOP DILLS, Editor

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EDITORIAL

"Thumbs Up"

These thumbs do seem to speak languages of their own these days. For instance, we have had the fellow for some time who stands by the side of the highway and, with his thumb indicates that he wants some kind-hearted motorist to provide him with free transportation. Not always a bad sort of guy, but just not desirous of using his own or other means of propulsion at his disposal—that cost him effort or bus or train fare.

Now, in this month of February, we have a lot of folks wearing buttons with thumbs up and beneath the inscription, "War Saver." But there's a great difference between this and the other "thumbs up" on the highway. These fellows who wear the Thumbs Up button are propelling themselves at their work and in addition saving and lending to Canada regular amounts to help win the war. They may not be contributing large amounts, but they are doing a share and are certainly not hitch-hikers. They know it is their fight that the boys overseas are putting up. They don't want them to carry all the burden, so, like good sports these "War Savers" chip-in and help for the ride to peace. They lend the money to provide the materials for the boys of the Air Force, Army and Navy. In lending they also build a savings account against a "rainy day."

Perhaps it's a pertinent question for February, "What does your thumb signify?"

Without Becoming an Indigent

A very effective way of reckoning these days is through terms of what the matter under discussion means to the war effort. For instance, we noticed that a labor man told striking employees what it meant in planes for the war, reckoned on the number of hours of labor lost in the strike. Rather an effective way of bringing about a realization of the seriousness of the matter.

Last week the Financial Post carried a feature article, in the second section (and incidentally we often think that the Post's second section is helping Canada more than the first section) showing that industry's annual loss from sickness meant 3,750 planes. This is estimated loss through preventable sickness. Reckoned in this way, the seriousness of the situation again comes home forcibly.

We are a peculiar people in many ways. We insure against fire and loss to property. We insure against death and look after the financial provision of lost time through sick and accident insurance.

But while we insure against fire and property damage, we also demand all kinds of precautions and apparatus and trained men to prevent fires and stop them in their early stages. It is, however, only recently that we have come to learn that here and there across the Dominion groups have been organized where a regular amount is paid in and the health and care of the individual is provided for in sickness. In this way, with regular examination, loss of time through preventable illness is lessened by attention before the patient is stricken.

Now we learn that after three years of successful operation in Winnipeg, the Plan for Hospital Care comes to Ontario with a fair measure of assurance of acceptance.

According to details prepared by a committee of the Ontario Hospital Association, the Ontario Plan would follow those approved by the American Hospital Association and now operating in many centres of the United States. It would be a non-profit, community effort, based upon co-operative, self-help. Financial prosperity of the Plan would mean,

not dividends to stockholders, but increased benefits to subscribers.

The Plan calls for the enrolment of employed workers in groups at the lowest possible monthly rate of subscription compatible with actuarial soundness. By arrangement with the employer this weekly or monthly fee to be deducted from wages.

In return, the worker would be entitled to complete hospitalization for himself or any member of his family in case of need, and would have the assurance that the hospital bill would be paid by the Plan, without financial worry or burden to himself.

The Drone of Airplanes

Sunday was a beautiful winter day and many took the opportunity to just walk about in the brisk winter air. Apparently the day was ideal for flying, too, because, all day long army planes, in practise flight, droned overhead. This section seemed to be a turning point where they headed back to airports, either to the north or south.

Folks here stopped to gaze at them occasionally. No bombs or machine gun fire came from them—not even a barrage of leaflets. Folks here didn't have to scurry for air raid shelters. There was no wailing of air raid sirens, only the peaceful Canadian winter sky was broken by their presence.

Only because of them, because the R.A.F. keeps watch of the skies over Britain, we have these peaceful flights here in Canada. Because of the British navy, the German raider and submarine are kept far from our shores. Because of the army in England and elsewhere, the battlefield and the attention of Hitler is kept far away and invasion of this land not possible.

We, on the home front, are asked to provide the tools only to help these defenders. How much is it worth to you, per week, to keep Canada free from the Hun invasion? You are asked this month to lend that amount, at good interest, for your own protection. Only by the savings of all can Canadian skies be kept free from enemy machines, with their loads of destruction.

First Hydro-Electric Power in Northwest Territories

Hydro-electric power has been turned on at Yellowknife, reports the Department of Mines and Resources. The Con, Negus and Rycon gold mines are receiving electrical energy from the first hydro-electric plant in the Northwest Territories, located at Prosperous Lake, about 18 miles north of Yellowknife. Provision is also being made to supply the domestic requirements of the settlement.

Previously power for mining operations in the northern gold field was supplied by diesel units, the oil being shipped to Yellowknife from wells below Fort Norman, N. W. T., or from Alberta. The change to hydro will provide cheaper power, and thus enable the profitable working of lower-grade ore bodies.

EDITORIAL NOTES

You could give it all away and still be money ahead. Canada asked you to lend it at a little over three per cent, interest, with the best security in the world. Pledge to buy War Savings Certificates and Stamps and join up with the "War Savers."

Then there's the story of the Englishman who rushed into the bank and told them to take \$10 a month from his account, to buy War Savings Certificates, though he had told them the day before to deduct \$5 a month. Asked why he changed his mind, he said: "I'm twice as mad as Hitler to-day." Many of us have still to get really angry at Hitler the first time.

We've been criticized for not giving the real reason for the lack of O.H.A. hockey in Acton this year in a recent hockey comment. Most of the team felt that they should score their goals against Hitler and are away on a more important job. But we have assurance from many of them that just as soon as the "brawl" is over they'll be back to help the Tanners capture more hockey laurels.

Unzip your purse, remove Hitler's curse, buy War Certificates.

"An ocean without a fleet is not a defense but a broad highway for invasion." W. C. Bullitt

Another fault of democracy is that little men become big shots and nobody knows they are stupid until an emergency shows them up. Detroit Free Press.

Our appreciation is due the neighboring O.H.A. teams for the games played in Acton. It helped us keep in practise for writing the chronicles of the ice battles of Canada's great winter sport.

It was not a pre-arranged blackout that brought the evening train from Toronto on Saturday night into Acton with only the train crew's lanterns to guide it. The engine's lighting system had gone out of business.

The Sunday School Lesson

FOR SUNDAY, FEBRUARY 23rd

JESUS CALLS TO PRAY
 Golden Text: Lord, teach us to pray. Luke 11: 1
 Lesson Text: Luke 18. Pray Luke 18: 1-14.
 Time: A. D. 30 Place: On the way to Jerusalem.
 Exposition: I. "Pray Through," 1-5.

The parable with which the lesson opens is closely connected with the closing verses of the preceding chapter; this is evident from the word with which the first sentence begins. The closing words had to do with our Lord's coming again. During the days of our Lord's absence, the Church is a "widow," and should "cry day and night" unto God, and God will avenge her speedily. The central truth of the parable is, "we ought always to pray and not faint." That does not mean that they should be praying every moment of the day; it means that they should pray again and again till they get the thing they ask for, they should pray through.

Here is where multitudes fail of getting what they seek from God. God does not give them what they ask of Him the first, second or third time they ask, and so they cease asking, when if they had kept on asking a little longer, God would have given them the thing asked. They call this coming to pray "sub-mission to the will of God," when it is really spiritual laziness. When we try to get a thing by our effort and do not succeed the first attempt do we give up, and say "It is not the will of God"? Is it less important in the highest form of human effort prayer, that we should have determination and persistence than in lower forms of human effort? God would gladly give at the first asking but He seeks to develop our persistence and faith by withholding until we have asked again and again. Even "the Unjust Judge" at last yields to the importunity of the "widow," and shall not God, Who delights to answer prayer, at last heed the cry of His own "elect"? Nothing pleases God more than the faith that will not take "no" for an answer, even when He does not seem to heed (Matt. 15: 21-28).

The eighth verse certainly does not picture to us a world wholly converted at the Second Coming of Christ, neither does any other passage in the Bible (1 Tim. 4: 1; 2 Tim. 3: 1-5). But the chief lesson of the passage is that of persistence in prayer, and it is a greatly needed lesson to-day. There is nothing more discouraging in church life than the readiness with which people give up praying when they do not get things at once. Many a church has prayed for a revival and been just on the point of receiving it, and then quit praying, and the day was lost. Others have prayed and prayed, and men have said, "It is no use, it is not the will of God, the set time to favor Zion has not come," but they have prayed on and made it "the set time to favor Zion," and the revival has come. Our Lord is crying to us through this parable, "Pray on, on, on; pray through."

While the Pharisee and his own sin. While the Pharisee regarded himself as the one righteous man, the sinner regarded himself as the one sinner (vs. 14, Marg.). The Pharisee was moral, religious, orthodox, a generous giver, but he went out of the temple unsaved. The publican had been irreligious and a great offender, but he went home "justified." The publican had humbled himself, he took his right place



"Aw—come on just let me lead them down the next block—that's where 'me' girl friend lives!"

II. A Good Man Lost and a Bad Man Saved, 9-14.

This parable was spoken to those "which trusted in themselves that they were righteous and despised others." This is surely a large class. We find them among Christians as well as among Jews. The man who despises everybody else is always a bad man at heart himself. Far strangely enough, the man who has no confidence in anybody else always has great confidence in himself, and he is the very man who is least worthy of confidence. Of the two men of this parable, the Pharisee was the man who was universally most esteemed; the publican on the other hand was the man whom everyone despised. The Pharisee's prayer was wholly taken up with extolling his own virtues. The Pharisee had little real thought of God in his prayer; he was occupied chiefly with things, in which extolling and the inadequacies of all the rest of men. The Pharisee in his own estimation stood in a class by himself (vs. 9, V. T.). There was no confession of sin anywhere in his prayer. There was no real thanksgiving. It is true he said, "God, I thank Thee," but his pretended thanksgiving to God was really laudation of self.

Much personal and national thanksgiving to-day is of the same character. The publican was taken up with God's holiness and mercy and his own sin. While the Pharisee regarded himself as the one righteous man, the sinner regarded himself as the one sinner (vs. 14, Marg.). The Pharisee was moral, religious, orthodox, a generous giver, but he went out of the temple unsaved. The publican had been irreligious and a great offender, but he went home "justified." The publican had humbled himself, he took his right place

before God; the sinner's place, and God exalted him. Any man who takes his place before God as a sinner will find pardon. No man who claims a place as a righteous man will be justified before God. The case of the Pharisee shows how much one may have and still be lost; the case of the publican shows how one may have nothing and still be saved through the abounding mercy and grace of God.

The whole parable makes as clear as day just what one must do to be saved; simply take his right place before God as an utterly lost sinner, and trust himself utterly on the free, unmerited grace of God that is saving faith. The parable also makes as plain as day just what one must do to be lost; simply refuse to take his right place before God, as an utterly lost sinner, and try to stand before God on the ground of his own "good deeds," or good character, or any other thing that will spend eternity in Hell. He will go down to his house just as the Pharisee did, unjustified. Some wonder that there is no mention of atoning blood in the parable, but there is. It is found in the Greek word that is translated "the merciful" (v. 13); this word literally translated would read "the propitiated" (cf. 1 John 2: 2 Greek).

POLISH WOMEN SERVE BRITAIN

London, February, 19th (CP). Polish women like the men have rallied to the support of the Royal Air Force. Anna Leska and Juna Wojciszka, former Polish civilian flyers, have joined the women's section of the Air Transport Auxiliary and they are delivering aircraft from factories to R.A.F. airbases.

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TIME TABLES

CANADIAN NATIONAL RAILWAYS

AT ACTON

STANDARD TIME

Going East

Daily, except Sunday	6:04 a.m.
Daily, except Sunday	9:39 a.m.
Saturday only	2:25 p.m.
Daily, except Sunday	6:28 p.m.
Sunday only	8:19 p.m.
Flyer, at Georgetown	9:41 p.m.
Flyer, at Guelph	9:15 p.m.

Going West

Daily	8:45 a.m.
Saturday only	1:29 p.m.
Flyer, at Guelph	6:46 p.m.
Daily, except Sunday	7:00 p.m.
Saturday and Sunday only	11:43 p.m.

GRAY COACH LINES

COACHES LEAVE ACTON

Standard Time

EASTBOUND — To Toronto

5:58 a.m.	9:01 a.m.	11:31 a.m.	2:00 p.m.
5:58 p.m.	6:41 p.m.	8:11 p.m.	9:51 p.m.

WESTBOUND — To London

9:24 a.m.	12:21 p.m.	2:23 p.m.	7:54 p.m.
10:07 a.m.	6:18 p.m.	8:08 p.m.	9:10 p.m.
11:01 a.m.	11:33 p.m.		

at except Sun. & Sun. & Hol. at only, except Sat. Sun. & Hol. sat. Sun. & Hol. except Sun. & Hol. to Stratford

Tommies Take to Horse Shoes

Imperial Soldiers Get Lots of Fun Out of Canadian Pastime

London, February 12th (CP). British soldiers are learning a new sport, backyard baseball, better known as horse shoes.

More than 100 sets of horse shoes were brought to England by the Canadian V.M.C.A. for entertainment of the Canadian forces. Now the game has spread to other units.