

TRIBUTE TO ENGLAND

The men who march in England, from King to thinker... Have not believed the story that life is dear or sad... Beside the flowery hedgerows, near the windy dunes...

Twenty Years Ago

From The Acton of The Free Press of Thursday March 24, 1921

With the temperature up to 62 degrees, accompanied by the warm spring showers on Palm Sunday the frost was pretty well drawn from the ground.

Eggs sold at 35 cents, butter at 45 cents and potatoes 75 cents per bushel at Kingston on Saturday.

Mr. John Cameron was re-elected chairman of the Free Library Board for 1921 and H. P. Moore, Secretary-treasurer.

John Locker of Nassagaweyn, has sold his farm to H. M. Taylor also of Nassagaweyn.

Mr. Fred Ryder and family left the old home at Churchhill on Tuesday for their fine new farm at Arkell.

The county council and leading citizens of Halton interviewed Hon. Mr. Biggs in regard to making the second line a provincial county highway.

The Toronto Suburban special of a motor and two trailers, took Acton hockey team and two hundred or more supporters to Toronto on Friday for the last game of the season with the A. R. Clarke team of that city. The Clarke team succeeded in defeating Acton with a score of 7 to 0.

ROBBERIES

HARRISON in Acton, on Sunday March 20, 1921, for Mr. and Mrs. Hartley C. Harrison, a daughter.

DIED

SINCLAIR: At the home of her son-in-law, Victor Vannatter, Barrie, on Sunday March 20, 1921, Jane Currie, widow of the late Isaac Sinclair, of Acton, aged 83 years.

WHITLEY: At the family residence, lot 24, con. 6, Nassagaweyn, on Tuesday March 15, 1921, Marion Reid, wife of Donald Whitley, in her 62nd year.

Land Army Girls Can Sure Take It

British Agriculture Minister Says They're Tougher Than in Victorian Times

LONDON, (CP) A boost for the British Women's Land Army came from R. S. Hudson, British Minister of Agriculture, when he spoke at a meeting of employers, employees and farmers. "Farmers need have no fear of breaking the backs of the Women's Land Army," he said. "Modern women are tough and capable of giving all but the very best of the stronger sex a thorough going."

He deplored as "the height of folly and short-sightedness" the criticism and attitude taken by certain intol'erant "do-harsh" who questioned the usefulness of these work-on-the-land girls. "At the Ministry we have hundreds of letters from farmers paying tribute to the high efficiency of the girls."

"I would say, if anything that women today are tougher than they were in Victorian times. They fly to Australia, swim the Channel, drive airplanes, cross deserts and carry airplanes or deliver babies."

"The extra food that the help of land girls have aided farmers to produce last year made possible the production of the guns and tanks which took Tobruk."

There are thousands of women in the Land Army and more being trained in schools and on experimental farms throughout Britain.

HENS ON RATIONS

London (CP) A census of "backyard poultry" has been taken throughout England and from the middle of January owners of from six to 50 hens will have their feeding-stuffs rationed through ration cards.

SAID IT HIMSELF

London (CP) A "galvanized fool" was the phrase used by Rev. Wilson Currie, prebendary of St. Paul's Cathedral, in describing himself at a party held here to mark his 94th birthday.

The Sunday School Lesson

FOR SUNDAY, MARCH 24-25th

JESUS CONDEMNED AND CRUCIFIED

Golden Text: What then shall I do unto Jesus who is called Christ? Matt. 27:22

Lesson Text: Luke, 22:39-23:56; Print Luke 23:13-25, 32-34a

Time: Wednesday morning, April 5, A. I. 30.

Places: Jerusalem, Pilate's Judgment Hall.

Exposition: I. Jesus Refused and Barabbas Chosen, 13-19.

After the disgraceful trial of Jesus before Annas and Caiaphas the whole company of Jewish leaders had arisen and brought Jesus before Pilate (v. 1).

The Sanhedrin was almost a unit in fierce hatred of Jesus. Joseph stood out alone against the decision. To add to Jesus' disgrace they had bound Him before leading Him to Pilate (Matt. 27:2). They would produce upon Pilate the impression that Jesus was a very dangerous and violent man. The charge they brought against Him before Pilate was entirely different from that upon which they had condemned Him in their own court (v. 2). It seems a strange proceeding to indict a man on one charge, and then present an entirely different charge in court; but men are no fairer today in their treatment of Christ and His claims. Pilate saw at once the emptiness of their accusations and exclaimed, "I find no fault in this man," but he did not care to incur the hatred of the Jewish leaders by discharging the accused, so he sought to get out of his difficulty by indirection, and so sent Jesus to Herod.

Herod in turn found no fault in Jesus and sent Him back to Pilate (v. 5). Jesus is now a second time before Pilate, so this is really His fifth trial. Before the assembled chief priests and rulers and people Pilate again declares his firm conviction of the entire innocence of Jesus of the charges preferred against Him. Pilate then should have let Jesus go. He gained nothing by his compromise and delay, but simply made it more and more difficult for himself to do the right thing. Pilate really wished to do the right thing (Ac. 3:13). But Pilate's purpose to do the right thing, with Jesus was not as strong as His determination of His enemies to do the wrong thing with Him. Pilate ended by doing "what they asked" (v. 24, R. V.). When a man begins by delaying and compromising he will always end by doing wrong in all its fulness.

After having made the unequalled statement that he had "found no fault" at all in Jesus (vs. 1 and 11) concerning the things whereof he was charged, and that Herod had not found anything against Him, Pilate compassionately tones his statement down and says "nothing worthy of death hath been done by him" (v. 15). Pilate was paying the way for his next suggestion, "I will therefore chastise him, and release him." It Jesus was innocent He ought not to have been chastised, but released. But Pilate gained nothing by this attempt at compromise. In the long run we never gain anything for truth and right by compromise with error and wrong. The answer of the Jews to Pilate's suggestion is appalling, "Away with this man and release unto us Barabbas." They "denied the Holy and Just, and desired a murderer to be granted unto" them (Ac. 3:14).

Mark, Luke and John give us details about Barabbas that bring out vividly the awfulness of the choice they made (Mk. 5:7; Luke 23:18, 19, 25; Jno. 18:40). Strange choice it seems, and yet it is not stranger nor as awful as the choice that tens of thousands are making today. Men and women, old and young, have their choice today between "the Prince of Life" and him who "was a murderer from the beginning" (Jno. 8:44); between Jesus and Satan, and the vast majority are crying "give us Barabbas," "we will not have this man to rule over us, give us Satan!" Need we any further proof of the despatch and desperate wickedness of the human heart? (Jer. 17:9)

11. Crucify Him, crucify Him—20:19

Pilate was still unwilling to crucify the One he knew to be innocent. He took Jesus and scourged Him and brought Him forth bleeding and weak, wearing the crown of thorns and robe of mockery, hoping that this would satisfy their hate and touch their pity (Jno. 19:1-6), but no, their hate is implacable, and there goes up an awful yell, "Crucify Him, crucify Him." This time not only the leaders, but all the people join in the cry (Matt. 27:23). Pilate does not altogether give in even yet. He puts to them a very pertinent question, "Why, what evil hath he done?" They had no good answer to that question, so they simply yelled the louder. Of course "their voices prevailed." He wished "to content the multitude" (Mk. 15:15), the usual

path to ruin and disgrace trodden by politicians, and, moreover, his action was threatened (Jno. 19:12, 13, 16), and his record would not bear investigation.

The Bible and all history are full of instances of weak men who wished to do right, but committed awful sins because of the fear of man (Prov. 29:25). In a world so full of evil influences as this, a weak man will always end by being a bad man. Pilate did not save himself by his notorious concession, but ended his life in exile and disgrace. God did not leave Pilate to his awful self-righteous and many warrings. Pilate shined against such light and became the victim of awful judgment. Pilate might wash his hands and say, "I am innocent of the blood of this righteous person" (Matt. 27:24 R. V.), but one does not purchase innocence so cheaply. A passer-by, "Simon of Cyrene," was "impressed" by the Roman soldiers "that he might bear the cross" (v. 26). A most awful burden of this of lightening a little the crushing burden of our Saviour in these last hours.

The Britain Behind The Headlines

A Review of the Book "Come Wind, Come Weather," by Daphne du Maurier

Available this week in a special Canadian edition containing "A Word to Canada" from the author, this best seller of the war in Britain, covers 200,000 copies already sold in Canada. At this time the cure for war-frayed nerves and lessons on how to produce a spirit of willing sacrifice.

Turning from the romance and fiction of her prize-winning novel, "The Broomfield Club," Miss du Maurier has produced what the British press has called "a handbook on morale," which she gives us glimpses into the hearts and homes of Britons under fire.

With striking simplicity and intimacy she describes in ten short stories, the feelings of the mother who has just received a notice "The Admiralty regrets to inform you how she faced the challenge and used it to bring new faith and courage to others. The retired army officer's wife who overcame barriers of shyness and class to welcome soldiers to her home; how the couriers they found there prepared them for the horrors and the miracle of Dunkirk; a humorous, heart-moving story of evacuated children; the London churchwoman who brought sanity out of panic in an air-raid shelter during heavy bombing.

Picturing the growth of an inner strength and steadiness in Britain, this book illustrates how the inner defense of a nation lies in the character of its people in its homes as they become the citadels of a new spirit. "Peace will not come," says Miss du Maurier in her special "Word to Canada," "but unity be achieved among the nations of the world, unless we can first show peace and unity ourselves. It is in the workshops, in the farms, in the factories, in the fields, and above all in the homes, that you men and women of Canada can lay the foundation stone."

Miss du Maurier points out that the secret of high morale lies in personal victory over every selfish thought, every narrow prejudice that creeps stealthily into our hearts and minds in times of trouble. "When we say that we are ready to fight for freedom," she asks in the epilogue, "shall we mean by this that we would fight for the old way of living, the complacent go-as-you-please attitude to our neighbors, the what-do-I-get-out-of-it outlook upon work and play, trade and profession? Or will freedom mean the unshaking of old habits and worn deeds, freedom from anxiety, selfishness, and evil-thinking, freedom of understanding between men and nations? One word for two meanings and the future of mankind will depend upon our interpretation."

The wide distribution and recommendation of "Come Wind, Come Weather" is sound national service. Miss du Maurier herself said of it, "I wondered what I could do in the way of war service. This book is the result." (Henson Press, Toronto Price 25c)

DOG CHEATS DEATH TO DIE REAL HERO

CLEETHORPES, Eng., Feb. 26 (C. P.) Faithful to the End is the epithet over the grave of Scamp, a non-descript mongrel who cheated the executioner to die in heroic service for his master.

Scamp was a good dog and a faithful friend to William Edge who grieved at thoughts of his aged pet becoming helpless with infirmity. Death would be better.

A few hours before the time came the master heard Scamp scratching and whining outside his bedroom door. He awakened and heavy smoke rising from a fire in the dining room and kitchen. He awoke the rest of the family and they escaped in night attire. Scamp was found suffocated outside the bedroom door.

In A Way!

In a way of speaking, the buying public owes every retail store in our town. It pays the rents and the salaries and all the other costs of all stores in our town. It informs the owners of these stores what to buy and at what price to sell. And it demands from all retailers a communication service--meaning news of what retailers have in stock, and what their prices are. And of course it does most of its business with those retailers who report to it regularly and fully--by the agency of advertisements in our newspaper. And if any retailer says--in effect--"I'll not give you--the real owners of my business--any information about my business," then the buying public says--in effect--"Right you are! As for us, we shall go in largest numbers to those retailers who communicate to us regularly and adequately via the medium of our local newspaper."

This way of putting it is not just fanciful. It is stern fact. Retailers who decline to maintain communication with the public via means of the newspaper which it reads lose business to those who are faithfully communicative.

Some retail business is languishing today--unnecessarily. Its attitude to the public is wrong. It says--in effect--to the public: "You come and find us," and the public's attitude is: "You tell us about your business and your merchandise. You are our employee. Report to us regularly and adequately on how you are serving us. If you convince us that you are our faithful and efficient servant, we'll keep on employing you, will pay you well."

The way of making a business grow and making it health is as plain as is the nose on one's face. It is the way of maintaining a steady communication relationship with one's employees -- via the one effective and economical agency--our advertisement columns.

The Acton Free Press Advertising That Attracts A Printing Service That Pleases

