

Acton Hydro Feature in August Issue of Hydro News



Kerwin McPhail, who is learning the utility business from his superintendent, Charles Wilson, poses before the Hydro truck at the municipal substation.

Here is the Y. M. C. A. building with the Acton Public Utilities' office on the right hand side. Acton is said to be the smallest municipality in Canada to have a "Y" building.



In the Acton Public Utilities' office (above) which is located in the Y. M. C. A. building, Charles Wilson, the superintendent, chats with Jessie Walker and Jack McGeachle.

Here is Charles Wilson, superintendent, (right) in action. Standing before the meter board which he made, Mr. Wilson checks the dial trains to make certain that they are recording accurately.



Situated up on top of the substation, the electronic eye which measures the amount of light, automatically turns the street light on at night and off in the morning.

—Photo by courtesy of Hydro News

MILTON

On Tuesday, August 5th, friends and neighbors from the first and second lines and vicinity gathered at the home of Mr. and Mrs. J. H. Turner to bid farewell to Mr. and Mrs. Joseph Pickett who have sold their farm and intend taking up residence elsewhere.

A pretty wedding took place Saturday, August 9th, at 3:00 p.m. at St. George's Church, Lowville when Norma Mae, eldest daughter of Mr. and Mrs. Campbell Agnew of Campbellville married Thomas Wesley Patterson of Lowville. Rev. F. C. Jackson of Campbellville officiated.

Superb glitching by Acheson and taking advantage of all scoring opportunities won Halton County Championship in Juvenile series for Oakville in the fourth game of the playoff series played at Oakville last Tuesday afternoon. It was the third straight win from Milton by a score of 8-5.

The cement footing is being poured on Main Street.—Canadian Clampton.

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The Sunday School Lesson

SUNDAY, AUGUST 24

PLAIN FACTS ABOUT HONESTY Golden Text.— Prove all things; hold fast that which is good; abstain from every form of evil.— 1 Thes. 5: 21-22

Lesson Text.—Prov. 3: 3; 11: 1, 3; 12: 17-22; 14: 5; 23: 10-11.

Exposition.—I. Mercy and Truth in Character, 3: 3; 11: 1, 3.

"Mercy and truth be with thee" was a formal Old Testament greeting (2 Sa. 15: 20). The songs of Israel were concerned with mercy and truth (Ps. 25: 10). When mercy and truth declined in the land, God sent His prophet to declare and denounce it. (Hos. 4: 1). Jesus anathematized the Pharisees because they had neither mercy nor truth (Matt. 23: 23). God's ideal is expressed in Mal. 2: 6 when it is described that the Lord's man is one who has the law of truth in his mouth, no iniquity in his lips, he walks with God in peace and equity and turns many away from iniquity.

We see how important and of long standing is this emphasis on mercy and truth. It must, therefore, be Jehovah's unchangeable code. What then is meant by mercy and truth? Whose mercy and whose truth? Fundamentally these must relate to God. (1) It is God's mercy in promising and His truth in fulfilling. God's mercy has provided a way of salvation through which men have always been able to overcome sin. If they were willing to have faith in it. The beauty of this grace is that God has always fulfilled His promises and bestowed enablement on all those who returned to Him from their sinful and selfish ways (Rom. 5: 1-10). (2) Those who receive God's mercy and truth are to be living embodiments of these. We are not to neglect them (Heb. 2: 1-4). We are exhorted to wear them as our honor, badges, as writings upon the table of our hearts. They are never to be forgotten. It is to be to us life's greatest honor that we can have an interest in the mercy and truth of God. By this we shall

preserve our own souls in mercy and truth. We shall forgive as we have been forgiven (Matt. 6: 12; 14, 15). The hope of Israel is in a merciful God (Mic. 7: 18, 19). The hope of any sinner is likewise in God (Luke 23: 42). If we are so dependent upon divine mercy for salvation and rest our hope of it on the verity of God's truth, ought not we to be merciful to others and so live that they can trust us for the truth we profess? It is thus that Christian character is formed. The Lord has no delight in that which is false (Prov. 11: 1). He sets before us life and death in assuring us of good life in our integrity and in warning us of destruction if we pursue perversity (11: 3).

II. The Pure in Heart, 12: 17-22; 14: 5.

Verse 17 is a proverb showing the evil of bearing a false witness. First, how important it is that all who bear witness shall properly represent God, the Father; God the Son, and God, the Holy Spirit to the world. Essentially, the moral breakdown of some professing Christians can be traced to a departure from the pure truth of God in His Word. We are now living in the aftermath of an evil in religion whereby men have not spoken evangelically truth sincerely but with reservation, imparting to the terms used a content foreign to the true meaning of the words used. How can we have an ethical Christianity, while institutions train men in such evil ways? Such double talk permits deceivers to call themselves preachers of the gospel. But their hearts cannot be righteous and the example they set is harmful. Verse 18 reveals a contrast between those who speak cuttingly (Jas. 3: 5-8) and those who talk wisely to the comfort and healing of others. Many a friendship has been broken by harsh and senseless speech. Verse 19 assures us of the eternal worth of any who speak God's truth and therefore, employ only truth in their dealings with others. On the other hand, deception is soon found out. Those who speak falsely soon reveal themselves to be false and lose the respect of others. Once a deceiver is exposed, confidence in him is ruined. People do not love deceivers and wish to have nothing to do with them (Mal. 1: 14; Matt. 27: 63; Rev. 12: 9).

Verse 20 draws our attention to

the wicked result of an evil imagination. The employment of the imagination to conjure up mischief reveals a devilishly wicked heart, deserving death, which only the death of Christ on the cross can atone for (Rom. 8: 8, 9). As in the case of the proverbs, each evil is contrasted with some good so here, those who counsel peace with God through Christ have great joy.

Verse 21 assures us that the just (justified; Rom. 5: 1) will be kept from evil; whereas the unrepentant wicked shall have trouble. Verse 22 affirms that our Lord is only pleased with us when we deal truly one with another.

III. The Lord is on the Side of Justice, 23: 10, 11.

It was an evil practice in Israel's deterioration for powerful landowners to move the landmarks of their poorer neighbors. God hates greed. He is unselfishness for His love is poured out upon all mankind. (Jno. 3: 16), even when they will not respond to it. But neither nations nor individuals sin with impunity. God hears the cry of His afflicted ones and will be their salvation (Phil. 4: 19).

It is greed which is ruining our world. Nations are greedy and fear-some. The two always go together. When nations steal their neighbors' land, they build fortresses, train armed forces and prepare to defend their ill-gotten gains. Like beasts of prey, they get ready to tear one another in pieces. When greed controls human beings in their relations one with the other, it leads to hatred and strife. Class warfare is nothing more than class greed. Only when nations and groups and individuals live unselfishly can there be an absence of strife and fear. God seeks to conquer us by love (1 Jno. 4: 10). Let us follow His example and learn to love one another (1 Jno. 4: 7).

If you have acute or chronic ear trouble, be careful where and when you go in the water this summer, say the National Health wardens. Water may get into the middle ear and may allow entrance of infection, which could then spread to the inner ear and the mastoid sinuses.

It is suggested that those with ear trouble consult their family physicians as to the advisability of taking part in aquatic sports.

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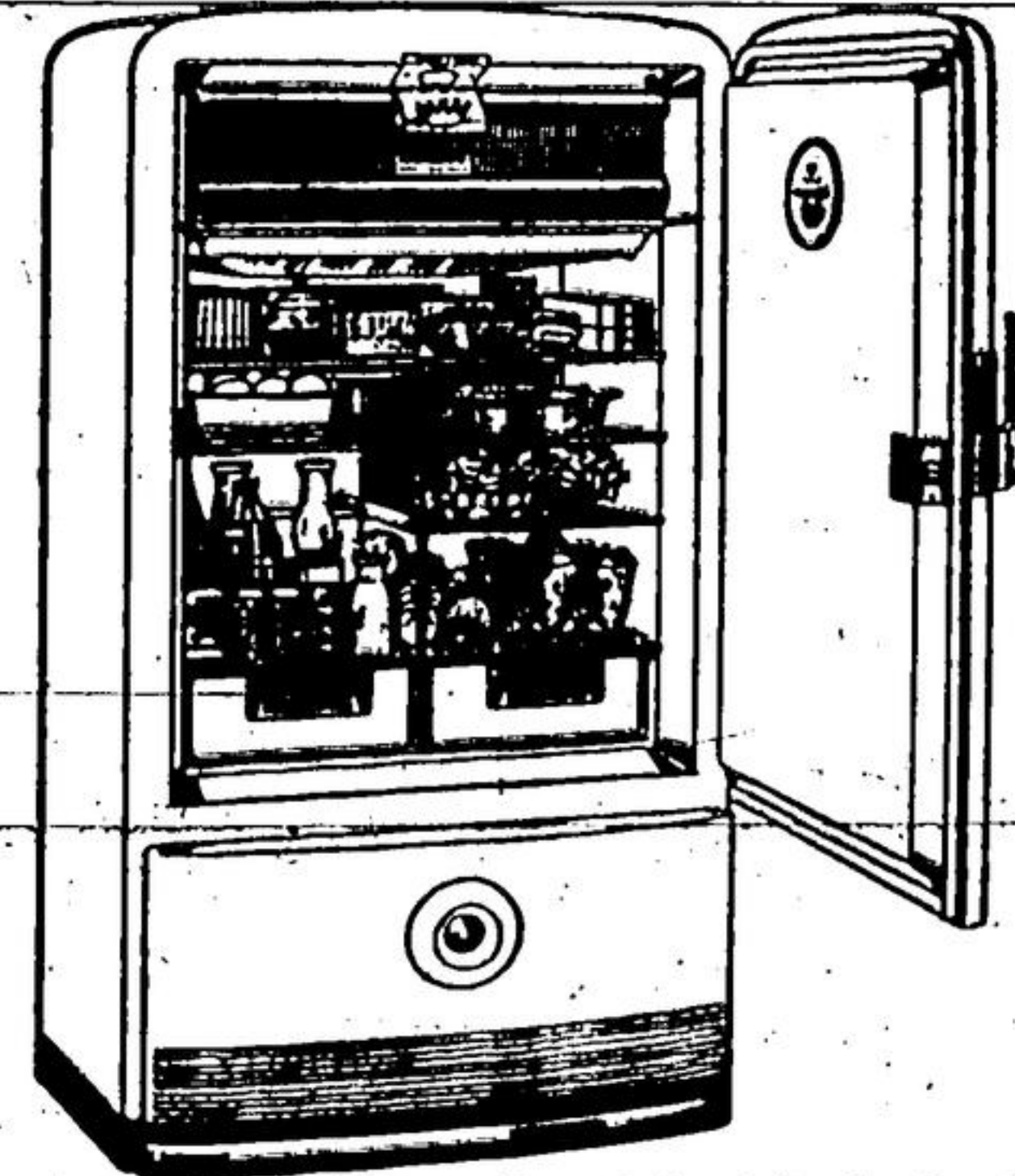
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