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G. ARLOP DILLIS, Editor

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 Editorial and Business Office 124
 Residence 131

EDITORIAL

The Present and the Future

Residents of North Halton may wonder following the news reports of last week in which Councils of the four Municipalities agreed to sanction additions to the present schools in Acton and Milton, what has happened to the plan for a central school. The editor being a member of the Board, has had opportunity to hear and participate in discussions since the inception of the Board. Any opinions expressed here are of course our own based on our conclusions.

First of all it should be kept in mind that the purpose of the larger area was to provide a wider range of subjects and equal educational opportunities for pupils whether they were residents of town or country. It was soon found that there was not space for more subjects to be added and all the pupils accommodated in the school buildings in Acton and Milton. Before going ahead with any plans the Board of Georgetown was again approached to join in the district. Failing to receive a favorable reply from the Georgetown officials, the plans were drawn for additional rooms at Milton and Acton.

These rooms will add to the courses available for North Halton District pupils. Household Science, Manual Training and a Commercial Course. They will make these courses available immediately. Building costs and the report of the Royal Commission on Education would seem to be the chief reasons for deferring the central building for a short time, although in granting permission for present plans, the Department of Education urged the District Board to proceed as soon as possible with the selection of a site for the central school.

We understand these new additions are for temporary purposes as far as High School use is concerned. Their erection is to fill an immediate need for those pupils who are at school during the next five years. There has been no suggestion that the central school plan has been abandoned. It is believed the buildings will be used for Public School facilities when a central school is built.

Councils of all municipalities have heard the proposals and reached agreement. If there was any thought in our mind that these additions would alter those original plans for the advantages of a central school in the centre of the district to be served, we would be the first to oppose the present building. There has, however, been no alternative suggestion offered by any of the municipalities and complete agreement on the present temporary plans for better educational facilities for North Halton District—both now and five years hence, when it is estimated, the central school can be ready to serve the North Halton district or a larger district if desired.

May we impress again that these are the viewpoints of your editor who has always been an advocate of the central school plans and who believes that plan the solution to better High School education.

What Makes Community Spirit

Men of high character leave a stamp on their country for generations. It often issues in a seemingly unaccountable sense of local pride and community spirit.

Many a Canadian town got off to a good start in pioneer days, because of the influence of a few such citizens. Men who, because their own home life was sound, knew how to care for their neighbors and their town. They were able to judge between right and wrong and were therefore clear-sighted and impartial in the administration of public affairs.

In their own lives, such men put God first, perhaps building a church by the sweat of their bodies and out of the produce of their own soil.

Then they built good schools and good roads. They were leaders because they cared more for their community than they did for their own comfort or profit. As the years went by, they pressed to have the village incorporated; they advocated a public library, they supported a local newspaper and they organized a Fall Fair.

To-day we have inherited these advantages. Are we living on what we have received, or can we care for our community like our forefathers, building for the future?

In reality, caring for the community means caring for the people in it. For their sakes, we deal in town, encourage clean local sport, turn out to vote, elect men of integrity and help our police to enforce the law. For their sakes we must be willing to end a family feud, learn to apologize, even forgive the fellow who burnt our back fence.

Real community spirit is created by teamwork among citizens who love their neighbors and their town; who give inspired leadership because they themselves are God-led and therefore have the courage to fight for what is right.

It's Your Money

Every Canadian should realize that it is out of his pocket that all government expenditures must come. That is the one and only source of government revenue and for this reason, if for no other, every proposal for further government expenditures should be analyzed by the private citizen in the same way as he must analyze any proposed new expenditure of his own household.

That was the message Courtland Elliott, Canadian economist, brought to the members of Citizen's Research Institute of Canada at their annual meeting last week. Said Mr. Elliott:

"Notwithstanding the fact that the prices which we pay for goods and services embody a large element of tax costs which are paid directly or indirectly, the delusion seems to have grown that everybody else pays the costs and that by a tizzy combination of money magic and soak-the-rich techniques there is actually no real expense for the mass of Canadian citizens in increasing government expenditures."

Government expenditures and financing, maintained Mr. Elliott, "are the most potent inflationary forces in the world to-day," and no amount of current prosperity should lull us into regarding these expenditures with comports a certain scale of spending to-day. We must decide whether we can afford that rate in placency. It is beside the point whether we can the future.

Only a fraction of the government budget is controllable. In the nonwar expenditures of the Dominion Government in 1945, for instance, only \$120 millions of a total of \$827 millions were controllable. The rest were fixed, a permanent burden on the taxpayer until wiped out in liquidation of the national debt.

Whether we realize it or not the increasing domination of the State over each of our lives is a costly business. As Mr. Elliott pointed out, "our peril may only become obvious when it is too late."

Without a radical revision in our tax rates and tax practices our economy is liable to be deprived of private investment which in its "cost reducing facilities" has been so largely responsible for building up the high living standards on this continent.—Financial Post.

EDITORIAL NOTES

Showers are to be expected in April, but in May they are only supposed to be intermittent.

The early gardens that were in early are making some progress, but a little warmer weather would help.

Many towns are planning re-unions for this year. It appears that these events have reached such size that they require a whole year of planning and developing.

We're still hoping that one of the three candidates in the Provincial election will make that No. 25 Highway one of appeal for election. We keep getting older and the improvement comes slowly.

Canada's great nationally owned railway reports a deficit on the year's operation of several million. A privately owned railway would have to cease operations if going in the red at that rate or at least do something to rectify the loss.

Haltonians will have candidates of three parties from which to select representation in Ontario's legislature. It is the duty of every citizen to vote in every election and it would be wise to give careful consideration for the next few weeks.

Another fine company report that makes even figures and statistics interesting is that of Imperial Oil, Limited, a copy of which last week reached our desk. We like these reports that show the activity of companies with pictures as well as cold figures. Imperial Oil's report is a fine example of what a company can tell effectively.

The Sunday School Lesson

SUNDAY MAY 16, 1948

GIVING OUR BEST IN WORSHIP

GOLDEN TEXT—Why do you call me Lord and not do what I tell you? Luke 6: 46.

LESSON TEXT—Mal. 1: 1, 6-9; 2: 13-14; 3: 7-12.

Exposition—1. The unrequited Love of God for Israel, 1: 1, 6-9; 2: 13, 14.

Malachi was the last of the prophets of the returned Jews from Babylon. We have no knowledge of his parentage or country. Malachi means, "my angel" or "messenger". Prophets were messengers of God. Haggai and Zechariah were sent to rebuke the people for delaying the rebuilding of the temple. Malachi was sent to complain against their neglect of it after it was built. The important message he bore was "the word of the Lord." It was to him a "burden." Which shows how deeply God impressed on him the wickedness of the state of affairs.

"I have loved you, saith the Lord," (v. 2) but their response was a cynical questioning. The coldness of their hearts was indicated in the irreverent attitude of the priests (v. 6). They were like the sons of Eli (1 Sam. 2: 12-17). They acted so as to bring the "table of the Lord" into disrepute. They offered diseased offerings against the commandment of God not so to do (Lev. 22: 19-25; Deut. 15: 21).

When holy things get into profane hands they always suffer degradation (2 Tim. 3: 1-8). Yet the prophet tells them that if they will repent their misdoings and seek God, He will save them. If they take not this course, how can He regard their person (v. 9). God's judgments are our means of being awakened to our need of salvation. Ch. 2: 13, 14 shows plainly that none may approach God's altar with unrequited love for God or man. Tears, weeping, crying out are not enough. It is heart repentance that is needed (Matt. 5: 23-25; 43-48; Jno. 14: 21, 23).

II. The Guilt and Folly of Robbing God, 3: 7-9.

The prophecy of Malachi was occasioned by the unfaithfulness of the people toward Jehovah. They were blind to their unfaithfulness; when Jehovah brought his charges they constantly replied with "Wherein have we done this or that (ch. 1: 6, 7; 2: 14, 17; 3: 7, 8, 13, R.V.). Malachi was speaking for God. In the earlier part of this chapter God had declared that He would send his messenger to prepare the way for Himself and the character of the messenger and his work (vs. 1-5). The Lord was coming to execute judgment upon various classes of sinners and to be a swift witness against them (v. 5).

All through his dealings with Israel God had called them to repentance and promised them pardon (v. 7; cf. Lev. 26: 40-42; Deut. 1: 8, 9; Isa. 55: 6, 7; Jer. 3: 12-14; 29: 31; 3: 1-4; 1 Ki. 8: 47-49; Neh. 22; Ezek. 18: 30-32; Hos. 14: 1-4; Zech. 1: 3; Ac. 3: 19-21; Jas. 4: 8).

From the days of their fathers, Israel had gone astray from God's ordinances, and from the days of the fathers, God's constant cry was, "Return unto me and I will return unto you" (v. 7). In the blind self-righteousness of their hearts, the people asked, "Wherein shall we return?" With similar pretense of Christ today are saying "Wherein guiltlessness those who rejected shall we return?" It is a startling question that God puts in verse 8, "Will a man rob God?"

Then God goes on to tell how, "in tithes and offerings." The law of tithes in the letter of it belongs to the Old Covenant, but we are under moral obligations higher than the Jew, and the man who does not set a proper portion of his income apart for God's work is robbing God. Do you give as much as you ought for foreign missions? We rob him in the use of our time, talents, our strength, our use of the Lord's Day, etc. The result is appalling (v. 9).

III. "Bring Ye All the Tithes into the Storehouse," 10-12.

When the whole tithe is brought into the storehouse, so the needs of God's work are fully supplied then the windows of heaven are opened and a blessing poured out that exhausts all our capacity to receive (cf. Matt. 6: 33; 2 Cor. 9: 6, 8; Phil. 4: 15, 19; Deut. 28: 12; 1 Ki. 17: 13-16; 1 Jno. 3: 16-22). Let any one who doubts it prove God by trying Him.

If they repented, Jehovah promised to rebuke the devouring insects (cf. Joel 2: 20); and promised them abundant harvests in field and vineyard, but the better reward was that all nations should call them blessed (v. 12; cf. Deut. 4: 6, 7). The time is coming when Israel shall return and when all nations shall call them blessed (Isa. 61: 9; Jer. 33: 9; Zeph. 3: 19, 20; Zech. 8: 23); and the time is coming when their land "shall be a delightful land" (v. 12; cf. Deut. 8: 7-10; 11: 12; Dan. 11: 41; Ezek. 36: 33, 38; Jer. 31: 7).

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DR. D. A. GARRETT
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 Frederick Street, Acton
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 Office Phone 238—Residence 248

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DR. A. J. BUCHANAN
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DR. GEORGE A. SIRRS
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