

THE GEORGETOWN HERALD

serving the communities of
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The Editor's Column

TALKING SHOP

Perhaps some of our readers do not realize that the publishing end of the business is only part of the job at the Herald shop and that we also do a considerable amount of commercial printing. Originally it was a fifty-fifty proposition — the first three days of the week spent on the Herald, the last two-and-a-half on printing, but with expansion of printing demands and increase in personnel in the staff, it is only for the few hours on Wednesday when the paper is actually being published, that we are not hard at the printing.

Last week was a particularly hectic one, with several jobs booked which had a very specific delivery date. For instance, there was the folder distributed at the Memorial Day Service on Sunday, an order of service for Knox Church anniversary, as well as display bills to advertise it, and order of programs for the theatre, menus for Credit Lodge Ladies Night on Friday and a sale catalogue for Dr. H. A. McCullough's cattle sale at Underwood Farm today. In between we sandwiched a number of small jobs such as membership tickets for juniors, teen-agers and seniors at Teen Town Hall, business cards for Donegal Kennels where Mr. Mac Cattanac is raising pure-bred Irish setters on the farm near Norval which he bought last spring from Aubrey and Edna Kerr, lodge notices for Credit Lodge as well as some lines of type which were added to a display poster for the Massey-Harris movies last night at the Old Town Hall. Another large job done during the week was a price list and order form for Mr. R. S. Murray who grows a great variety of glads at his Norval home, and the delivering of labels for Perfect Py, product of the Apple Products Company at the Glen. By dint of some hard work in regular hours and overtime on the part of all the staff, nothing was completed on schedule and this printing debentures for the two new to (for Wartime Housing and Arena) and continuing with the town voters' list was started several weeks ago.

THE SUNDAY SCHOOL LESSON

by Rev. R. C. Todd
 GROWING IN GRACE

LESSON — Peter; Jude
 The second Epistle to Peter reflects a period in the early Church when the Christian community was threatened with a lowering of moral standards. Some of the converts who had been admitted tended to think of salvation as a matter of abstract and arid intellectual belief, rather than as a "way" which involved definite moral standards. The writer warns his readers against a tendency which he feels must be checked.

In our lesson text, the writer gives a list of virtues, (1:5-7) not to be practised as a means of achieving righteousness before God, but as a result of the work of God's grace already begun in them through faith. In the first four verses of chap. 1 it is made clear that the very beginning of moral improvement is found in that faith which is directed toward the person and work of Jesus Christ. Any programme for moral betterment in the individual and in society, is based upon people experiencing for themselves that saving grace of God which comes through a personal faith in Christ as Saviour and Lord. Granted the faith, readers are urged to add to it virtue, knowledge, temperance, patience, godliness, brotherly kindness, love. Without them, the one who confesses Christ is "barren and unfruitful in the knowledge of our Lord Jesus Christ" (1:8). In his use of the word "add", the writer is not suggesting that each virtue is added to the other by more human endeavour. He means that one naturally grows out of the other, viz. virtue out of faith, knowledge out of virtue, etc. The whole process is involved in the living power of the gospel.

"Virtue" of course, means moral excellence. "Knowledge" is achieved only by hard study. Perhaps some of the converts Peter is admonishing were sitting back waiting for further divine illumination, and they needed to be told that they must learn to think and study for themselves. Study is often the channel of divine illumination, in the search for truth. "Temperance" means self-control, the ability to hold the passions and desires in check. "Patience" indicates the quality of endurance which enables a Christian to resist the pressure of external circumstances, which as we saw last week involves social persecution. "Brotherly kindness" means love of one's Christian brethren — a spirit which must animate the Christian society which includes all denominations. "Charity" is a very comprehensive thing that is able to take in the meaning of Jesus'

command, "Love your enemies, do good to them that hate you, and pray for them that despitefully use you and persecute you." (Mat. 5:44) Failure to thus "grow in grace," results in moral and spiritual blindness (1:9), which makes it impossible for a man to discern the true end of life. He will spend his time on worthless things and pursue goals that are only mirages in the desert. It means a loss of the spiritual understanding which was the beginning and the result of his Christian experience. "he that lacketh these things hath forgotten that he was purged from his old sins" (1:9).

Peter is here insisting upon the thing James spoke of when he said: "Faith without works is idle." As faith bears fruit in works, the Christian is able to make his calling and election sure. What is the calling and election of "the Christian"? We are called to be "sons of God, heirs of the Kingdom, and joint-heirs with Christ." "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." That calling and election is made sure by the works which denote the fact that faith is not dead. "Love your enemies . . . etc., that ye may be the children of your father which is in heaven." We are called of God to be his children; we make our calling sure by obeying the command, "Love your enemies, etc." And by this may we enter the Kingdom of God. (1:11).

The thoughts in the Epistle of Jude are very similar to those in 2 Peter. But while Peter specifies the objectives which a Christian ought to keep in mind, Jude suggested the means by which they may be kept in mind. "Praying in the Holy Ghost, keeping yourselves in the love of God, looking for the mercy of our Lord Jesus Christ (20, 21)." These are channels through which the divine grace flows to meet the needs of the human soul.

Over against those who seek the help of God to bear the fruit of their faith, Jude sets those people who claim to be Christians, but are not. These are distinguished by several marks. They "mock" the "ideals" of earnest Christians, largely because they like to indulge their own "ungodly lusts." This sort of thing we have with us today in the form of the Capitalistic free-enterprisers who mock the Christian standards, because they want to be free to walk in their own "ungodly lusts" and

exploit the people for their profits. This group of pseudo-Christians are also marked by the fact that they create divisions in the Christian Church. They attack the leadership of those who seek to uphold Christian moral standards, and create groups who favour their standards. Both in Jude and in 2 Peter emphasis is laid upon the fellowship of the comradeship, through which love finds physical and material expression, and upon the sharing, the carrying of mutual burdens, through which men and women are led into a fuller experience of the divine love. These modern pseudo-Christians who suppose they can find a satisfactory religious life by adhering to the standards of contemporary society while ignoring the fellowship of the Christian society, certainly do not share the viewpoint of the Master.

Jude ends his Epistle with an ascription of glory which begins: "Now unto Him that is able to keep you from falling . . . God is able to keep us from the temptation of low and . . . Christian standards. There is certainly very little about (continued on Page 8)

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