



The Acton Free Press

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EDITORIAL

In Like Measure

In two weeks Acton's Y. M. C. A. will be officially opened and immediately thereafter the program of activities in connection therewith will be inaugurated. The work of the Y. M. C. A. in communities of this size is pioneer work—since Acton is the smallest centre in which a Y. M. C. A. has been attempted. Therefore its plan and work will need to be developed to suit the needs of Acton. In this respect those who have undertaken the work and those who will assist in the carrying forward of the program will need the confidence, co-operation and patience of all. We firmly believe the Y. M. C. A. can be made to work a great deal of good in the community. Being President of this newly-formed Board, we fully realize the responsibility that rests on the shoulders of all of us who have taken an active interest in this community endeavor. We realize to the full work can only be developed over a period of time and should expand with the years and the efforts of other Boards and individuals who will follow. Acton's newest venture needs the kindly sympathy and help of the whole community and in like measure as it is given will its usefulness and influence for good be returned to and benefit Acton.

Leaders in a Worthy Movement

During the week of October 14th to 19th, a rather unique event will be held in Acton, England. It is the Exhibition and Pageant of International Good-will. The promoters believe that the spirit of war is largely, though perhaps semi-consciously, fostered by the elements of display and in times of excitement by the appeal to self-sacrifice. Without committing themselves to any one point of view of the peace question, they believe also that a change of mentality is needed and that this can be assisted by an appeal to those same elements in the interest of matters other than war. To that end, the Exhibition will endeavor to show the interdependence of the various nations and the many things which are international and humanitarian in their character while on the platform displays will be given which will demonstrate services which have been rendered to mankind in general or which in other ways illustrate work for the well-being of humanity. By this means it is hoped to show that color, display and honorable service can be effective in the work of peace as it has been in promoting war. It would seem that the plan was to turn thought or activity into other channels and thus direct it from war. Any centre might well get in step with such a movement. The glories of war have been placed altogether too highly above the achievements that may and are being accomplished in times of peace. It is a movement to be encouraged and we are pleased indeed that the centre from which this town secured its name is assuming leadership in a movement to foster international and individual good-will.

And now Halton electors can fairly well close the list of candidates for the coming election, with four in the field.

Town Improvements

The visible exhibition of town improvement that has been shown the past week is indeed commendable. True, the main street has been a bit mussed up but the rather permanent manner in which these changes have been made gives some assurance that the mudding up will not likely occur again. The drainage problems and sidewalk, road and other work undertaken have long been needed and during the spring and heavy rainstorms will be a decided benefit to a large section of the community—in fact, to all the community. If any town is to keep pace with the times it is necessary that its conveniences be kept in a good state of repair and well maintained. It is all the more commendable that the Council has been able to carry on this larger program of improvement in spite of the fact that a two-mill reduction was made in the tax rate this year.

The Starters are Lined Up

With the nomination on Monday evening of M. M. (Bobby) Robinson, of Burlington, as the Reconstruction candidate in Halton, the slate for the electors here now stands at four and will likely be that on October 14th. With three of them we are acquainted and we would judge from our acquaintanceship that a clean, vigorous campaign could be expected until October 14th. Mr. Hughes Cleaver, of Burlington, is the Liberal-Progressive candidate; Mr. George Currie, of Esqueving Township is the Conservative nominee. Both these men have served in Municipal and County Councils. Mr. T. Keith Shaw, the C. C. F. candidate, is a stranger to us, but we understand comes from an adjoining county. Mr. Robinson's home is in Burlington and is possibly best known to most of us through his activities in promoting amateur and school sports. They are all good platform speakers and during the next few weeks the electorator will have the opportunity of hearing the aims and platforms of all these parties expounded. We urge all the electorator to hear them all. Weigh carefully the matters placed before you and make your choice on October 14th. The race is on and may Canada secure the best government possible from the choice offered, and Halton the ablest representative from its field of four.

EDITORIAL NOTES

These are the days of promise. If one reads all the political speeches it would seem that Canada was the "promised land."

The funeral orations for Huey Long resembled very little the type of material that was current in the newspapers prior to his death.

The daily papers have apparently been making a "mountain out of a mole hill" in the arrangements for fire protection between Oakville and Trafalgar.

A Mail and Empire heading say, "Ontario Amusements Tax Soaks the Poor." So does the sugar and excise tax and, in fact, most every other tax but the income tax.

Central electric stations in Canada produced 1,790,546,000 kilowatt hours during July as against 1,621,314,000 kilowatt hours in July, 1934, an increase of 10.4 per cent.

The 1935 Acton Fair has passed into history and the chief concern of its directors and officials will now be the plans for 1936. Its record has been one of growing bigger and better.

In 1934 the Canadian metal mining and smelting industry spent \$58,000,000 in purchases of general supplies, power, freight, insurance etc., and approximately \$51,000,000 in salaries and wages.

Perhaps our readers may wonder why comment on Acton Fair is missing from this column. These columns are written on Monday and therefore comment must be delayed until next week.

Oh well, doesn't Toronto usually do a lot of street repairs just at exhibition time, too? Acton is getting more like the city every day, and the program of repairs was not completed in time for the Fair.

For the present Mr. Aberhart has secured Dominion financial assistance to the extent of \$2,500,000. Just at present seems the ideal time to secure Dominion assistance and its possibly a bit surprising that it's \$16,000,000 short of the objective.

Perhaps the brightest remark about the political situation is by a writer whose identity we have forgotten. He said that Mr. Bennett postponed Thanksgiving for ten days, but since Mr. Aberhart's election, the new Premier of Alberta has postponed Christmas for eighteen months.—Fergus News-Record.

THE SUNDAY SCHOOL LESSON

SUNDAY, SEPTEMBER 22nd

JAMES (A GREAT CHRISTIAN LEADER)

Golden Text.—Blessed is the man that endureth temptation; for whom when he hath been approved, he shall receive the crown of life, which the Lord promised to them that love him—Jas. 1: 12.

Lesson Text.—Jas. 1: 1-17. Verses 18-27 printed here. Study, also, the entire chapter.

Time.—A. D. 60. Place.—Jerusalem.

Exposition.—I. "Be swift to hear, slow to speak," 10, 20.

The whole of the first chapter of James' Epistle should be taken under a review in this Lesson. In it we get a fine picture of a great Christian. Almost all men, professed Christians included, talk too much and therefore say many things that ought never to have been said; consequently "EVERY man" should "be swift to hear," but "slow to speak."

What we should be especially swift to hear is "the word" (vs. 21, 22). If we listen a great deal to that, then when we "speak" we shall have something to say that is worth listening to. This speech that is prompted by "the word" is truly sanctified speech; the speech that arises merely from our own musings and reasonings is of little profit either to us or to those to whom we speak. We must "speak" not only "to speak," but also to "WRATH;" the man who is quick mad will be long sad. Sudden anger is the source of untold and immeasurable misery and mischief in the home, state, Church, and international affairs. It never "worketh the righteousness of God," but it constantly worketh the wickedness of the devil. This charge is laid upon "brethren," professed believers. Anger has sent many a church to the devil, and many a church-member to hell.

II. The Power of the Word of God, 21-27.

Verses 21 sets forth the wonderful power of the Word of God (its power "to save the soul"); and also, how to study it ("putting away all filthiness of the flesh"); nothing hinders profitable study of "the Word" so much as sin and an unsundered will—cf. John 7: 17; 1 Cor. 3: 14). How "the Word" saves we are told in v. 18, i. e., by regenerating us (cf. 1 Peter 1: 23), and still further in 2 Tim. 3: 16; Romans 10: 17; Eph. 1: 13; John 5: 24. The Word of the Gospel has power to save every one that believes in it (Romans 1: 16). It is "the IMPLANTED Word" that is able to save, the written word implanted in our hearts by the living Spirit of God. If we only have the Word of God outside of printed in a book that will only bring condemnation and death, but the Word of God implanted in our hearts by the Holy Spirit that brings life and salvation (cf. 3 Cor. 3: 6, 2, 3, V.). For "the word" to save us must be united by faith to the word that God speaks (Heb. 4: 2, 12, V.). The word must be received "with meekness," with a humble, teachable mind that does not exalt its own reasoning but submits like a child to the infinitely superior wisdom of God (cf. Matt. 11: 25; 18: 3). It must be received as the Word of God (1 Thes. 2: 13). Our understanding of the word is conditioned upon our receiving it with meekness (Ps. 25: 9). This is why the Bible is a sealed book to many, even though they are very intelligent students of other books; they do not "receive the word with meekness," and that book cannot be understood in any other way (vs. 6-11). We should also study the Word OBEEDIENTLY, study it not merely to satisfy our curiosity, but to learn how to live, and then live that way: "be doers of the word, and not hearers only." One verse of Scripture OBEYED, will open up a hundred others: one verse of Scripture disobeyed, will close the whole book, and leave the soul in utter darkness and take away all relief for the word. Many try to make the deep study of the word take the place of the daily, careful practice of the word.

God says all such are "despising their own selves" (vs. 23, R. V.). They know the word of truth that is not practiced merely brings condemnation: it "is sin" (ch. 4: 17). But he that both hears the word and does it shall be richly blessed (Luke 11: 28; Matt. 12: 50). In vs. 23, 24 we are told of something else "the word" has power to do: it reveals us to ourselves, it is a looking glass that shows us not our faces, but our inward hearts just as they are and just as they look to God. It thereby convicts of sin (cf. Heb. 4: 12). It is "the sword" the Holy Spirit uses in piercing the heart (Eph. 6: 17; cf. Jer. 23: 20). In some look into God's looking glass, the Word of God, see just what sort of men they are, sinners (rebels against "the word"), but instead of repenting they "straightway" (i. e., quickly or IMMEDIATELY) forget "what manner of men" they have seen themselves to be: these are the people who merely hear or study the word, but don't do as "the word" bids them do. There are many "bible students" of that kind and for all their bible study they are headed for hell. But the one who not only sees what kind of man he is but acts upon what he discovers and sees to it that he becomes the kind of man he ought to be by being "born again" (v. 18), the one who not only hears "the word" but obeys it, he is "blessed in his DOING (not mere hearing)"; he is born again, gets life and "liberty" (v. 18; cf. John 5: 24; 8: 31, 32). Are you a mere "hearer that forgetteth," or "a doer that worketh?" (See R. V.). The Word of God is "the perfect law," "the law of

liberty," the law that sets free (cf. Ps. 10: 7; John 8: 21, 32; Romans 8: 2). III. Pure Religion and Undeveloped, 26, 27.

The word translated "religion" in v. 27, the noun from which the adjective translated "religious" in v. 26 is derived, does not mean "religion" in the sense in which we so often use the word to-day as meaning true, inward heart religion. It means the outward performance of religious duties. These verses, therefore, are not intended to teach "the way of salvation," as some careless and superficial interpreters aver, but simply set forth what is a true performance of religious duties: "pure religion (i. e., undefiled), the right sort IN GOD'S SIGHT," does not consist in the going through prescribed forms of ecclesiastical performances, the going through with genuflections and rites and ceremonies, but in Christlike ministrations to the most needy, "visiting the fatherless and widows in their affliction," and in keeping one's self without a spot from contact with the world in its selfishness and greed and sensuality and pleasure seeking (cf. 2 Cor. 6: 17; 7: 1; Romans 12: 1, 2). We are not saved by doing these things, but we are saved by doing them; they are not the ground on which we are saved, but the result of our having been saved. If we really have been saved by simple faith in Jesus Christ (Eph. 2: 8), we will do these things, and the doing them is an outward proof that we are inwardly saved. On the other hand, if a man thinks he is religious because he goes through various religious performances, but does not control his tongue, but lets it go on unbridled, with bitter words and unkind words and falsely critical words and harsh words and angry, contentious words "that man's religion is empty, futile, worthless."

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