



The Acton Free Press

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EDITORIAL

Sharing

Council and municipal authorities have been having quite a time recently in the collection of tax levies. Arrears of taxes have been a question at every meeting for some time and have not yet been cleared away. Two sessions of police court have had numbers of young men paying poll tax and in addition the costs of the court. Taxes in any form are irksome. Sometimes the question is asked, what are they being paid for, or "What do we get for it?" The business men and property owners do not like the levy. The sales tax, income tax, radio tax (or license), and gasoline tax are all just as bothersome as any of them, but they must be met. Acton, Ontario and Canada are different places to live in than a few years ago, when many of these taxes were not known. We have conveniences and a higher plane of living and it must be paid for. If we would be truly democratic we must all meet our share of the burden. If we were to enumerate what we receive for taxes it would make quite a lengthy list. Some time let your mind wander back a few years. Then compare what is at present expected of municipal, provincial and Dominion governments and possibly the tax levies will not seem so unjust or unreasonable. They're bothersome, but it seems we must all share in meeting them.

Not Just on Dollars and Cents

The reports that were given out last week that Brampton Fair might possibly cease to operate have, according to the Brampton Conservator, been premature. This will be welcome word to many, who pictured that Peel County institution going the way of the Oakville and Burlington Fairs, that were quite an attraction in their respective communities a few years ago. The past few years have been difficult ones for Fair Boards as well as for other institutions. The extra handicap under which the Brampton Fair has had to operate has been a mortgage of \$6,500 on the grounds and the paying of a frontage tax for pavement. Just why the grounds should be held by the Fair Society and not by the municipality as a recreational centre would, we suppose, date back to the days when the Fair treasury was in a better state and quite independent of any need for municipal help. Fairs are institutions which help to cement the bond between urban and rural dwellers. In their promotion of competition and the opportunity for exhibiting and the incentive for improvement the Fairs play an important part in the life of the community. Numbers of them have gone and they are missed. It is to be hoped that Brampton Fair will not join this list, but will find some way of meeting the present difficulties and continue its good work of many years. We are sometimes prone in these days of hustle and bustle to mitigate the value of fairs. In a dollars and cents valuation they may have a questionable worth, but, after all, if money is our sole sense of value, we are narrowing our outlook of life to a very small radius.

True friendship can take a lot of punishment, but when it's smashed it can't be patched together again.

May 18th—next Monday—is Goodwill Day on which schools in many countries direct attention of their pupils to the importance of the promotion of mutual goodwill among the nations of the world. A very necessary and worthy day, we would say, in the promotion of a world at peace, in some day and generation.

Alike in Name Only?

In casting about for editorial material, we picked up the Acton, England, Gazette. The issue at hand we found contained just one editorial, and when material is short, and time is likewise, that gave sort of a feeling of envy that this department of the newspaper must seemingly always occupy two columns. And the subject of that one editorial was "Acton Cannot Spread Out. Shall It Build Up?" The concluding sentence in that editorial from Acton, England, will be read with interest in Acton, Canada, where for miles about there is ample room for expansion on all sides. "At present the view of the Council seems to be that Acton should not encourage a much greater addition to its population, which is fairly dense at about 69,500 to 73,005 acres, but is not "over full" compared with Hammersmith's 131,400 on a slightly smaller acreage."

Here in Acton, Canada, we have an assessed population this year of 1,993, with an assessed acreage of 394 acres. The problem of not being able to spread out will not be confronted for some years here. They are limiting, at present, construction of flats to a height of four storeys in Acton, England. Various parts of this world do have a variety of widely divergent problems.

Why Not Say So?

Dealing with peddlers seems to be quite a problem in many communities. Orillia Council has doubled the rates formerly charged. The fee of local peddlers remains at \$125, but for non-residents the fee is now \$250. There is, however, a fee for those selling articles under 25 cents set at \$25. Recently, in motoring in New York State, it was noted that several communities had signs erected at the borders giving notification that "Hawking and peddling is forbidden." We are told that several centres in the west also erect similar signs. Judging by the fees set it would seem that most municipalities do not expect peddlers to take out a license. It would seem therefore that the best way was to erect a sign at the boundary prohibiting hawking and peddling, or at least notifying all and sundry that a license was required. This would do away with a lot of the nuisances to which housewives are subjected, and take away an alibi of the peddler that he was not aware of the provisions. Of course farmers and producers who grow their own produce are at liberty to sell it without a license. The by-law is aimed at those who come in and do business without contributing to the up-keep of the community—and there seems to be a multitude of them.

EDITORIAL NOTES

The dust nuisance came with the earlier summer weather and, like the mosquitoes, seemed to follow the heat wave.

What to do with the garbage is still quite a problem confronting the Council and as yet quite an undisposed-of matter.

Production of copper in Canada during 1935 amounted to 419,051,056 pounds, an increase of 14.9 per cent. over the 1934 output.

The Milton Champion and Georgetown Herald are now running Sports columns. The present season ought to at least not grow monotonous.

Life begins at forty, and so do fallen arches, lumbago, bad eyesight, falling hair, and the tendency to tell a story to the same person three or four times.

The freedom of the dogs in town ends to-morrow. The flowers and lawns will now get their innings. And how the garbage cans will miss these prowlers, maybe!

The Italian-Ethiopian tangle again comes in the headlines in the world news. It seems quite a reliable standby when other events fail to be sensational enough for headlines.

The Winchester Press last week entered its fiftieth year of publication. At the half century mark it maintains well its place in the newspaper field and serves its community and its environs ably.

The summer of 1936 seems to be anxious to maintain the standards of the winter of 1936 in establishing new records. This 80 degrees in May is quite a change from those sub-zero marks of a few months ago.

We received recently photographs showing the atrocities committed by Ethiopians in war and then we see the effects in other pictures of the Italian war machines. War, by any nation, is a horrible atrocity and certainly doesn't belong in this age.

Miss Agnes McPhail comes into the limelight again. Not for her selection of beneficial legislation but rather for her selection of the best looking men in Parliament. She might also be nominated for the position of judge in a newspaper contest, and we suggest her name to those in charge of the annual weekly newspaper contest.

THE SUNDAY SCHOOL LESSON

SUNDAY, MAY 17th, 1936

JESUS INSPIRES HONESTY

Golden Text—Thou shalt not steal. Ex. 20: 16.

Lesson Text—Luke 19: 1-10; 45-48.

Time—March, A. D. 30. Place—Jericho.

Exposition—I. Zaccheus Seeking Jesus, 1-4.

Jesus was on his last journey to Jerusalem. His journey to the Cross. His mind was absorbed with the momentous events that lay before Him (Mark 10: 32 Luke 19: 28-30). But He nevertheless stopped on that journey and in the execution of His all-absorbing purpose to save a sinner. Jesus was always ready to stop to listen to the cry of the distressed or to save a sinner. Zaccheus was rich, dishonest, despised, but a man of earnestness and decision. In spite of his money, he was regarded by his fellow citizens with a good deal of contempt (v. 7). A rich man must be pretty mean to be regarded as Zaccheus was.

His riches did not prevent his being saved, however. It is a hard thing to save a rich man (ch. 18: 24), but even this is possible with God (ch. 18: 26, 27). The reason why Zaccheus was saved in spite of his riches was that he was willing to let go of them. The rich man of Mark 10: 17-31 was lost because he was unwilling to give his riches up. He chose earthly wealth instead of heavenly wealth. The rich young man and character the more attractive and amiable man of the two. He was also the more moral and the more religious. Any one would have said he was far the easier to save. But it is often the case that the amiable, moral, religious, honored and apparently hopeful man is lost and the repulsive, immoral, irreligious and hopeless man is saved. The very hopelessness of a man's case often drives him to Christ, and the very hopelessness of a man's case often leads him to rest content away from Christ. The first step toward Zaccheus' salvation was that "he sought to see Jesus." That is the best thing any sinner can do. There is saving power in a look at Jesus (Jno. 3: 14, 15; Isa. 45: 22). While Zaccheus was seeking Jesus, Jesus on His part was seeking Zaccheus. It was partly curiosity that drew Zaccheus out to see Jesus; it was also partly heart dissatisfaction with himself. There had been other opportunities for him to see Jesus, but he had been too much immersed in money getting; now the heartache had become so intense that he left his money getting and went out to see Jesus. It was fortunate he went this time, for Jesus never passed that way again. Doubtless what he had heard of Jesus' treatment of publicans and sinners drew him toward Him. There were great obstacles between himself and Jesus. But there were none that could not be overcome—there never are. Almost any man in the crowd seemed to have a better chance of seeing Jesus and getting a blessing from Him than little Zaccheus. But he was in earnest. Climbing the sycamore tree a very undignified proceeding and doubtless occasioned much merriment, but Zaccheus saw Jesus, and that is more than a recompense for being laughed at.

II. Jesus Seeks Zaccheus, 5-10.

Jesus knew Zaccheus was there and knew his name. How? (John 1: 48). "Make haste." There is no time for delay if one would find Jesus. "To-day I must abide at thy house" because it was the last day at Jericho, and Zaccheus was one of the sheep that must be found. He was the most honored man in Jericho that day. Jesus is willing to come in and abide with us, too (Jno. 1: 4-23; Rev. 3: 20). There was great joy in Zaccheus' heart as Jesus' wondrous words fell upon his ears. His obedience was prompt and joyous. Not all men are ready to receive Jesus so promptly and joyously, Zaccheus was not accustomed to such kindness and respect; they humbled him and converted him, as severity and contempt had not.

If we would win men, we must be kind to them. Jesus was kind, too but the people were not. They began their customary criticism of Jesus' treatment of sinners (5: 20; 7: 24, 29; 15: 2). The genuineness of Zaccheus' conversion is shown by the way it affected his pocket-book. He gave bountifully to the poor and (harder still) made restitution. The love and power of Jesus transformed a hard-fisted extortioner into an honest large-hearted, and self-respecting saint. Zaccheus lost nothing by parting with his earthly goods (Mark 10: 29, 30). Salvation had come, not only to him, but to his house (Acts 16: 31). Salvation had come because Jesus had come. Zaccheus was "a son of Abraham" because he had proven his faith (Gal. 3: 7, R. V.), and faith had saved him as it did Abraham. It is a wonderful description of our Lord Jesus, mission in verse 10. Not who He was that came, "the Son of man," God's pattern man, the only true man that ever lived. For whom He came, "the lost." No hopeless cases then. For what He came, "to seek (a word of meaning in that) "and to save" (a great and meaningful word). A man must take his place as lost before Jesus can save. And he that desires to give proof of his being a believer, should walk in the steps of Zaccheus. Like the tax-gatherer, let him renounce the sin. Like him, let him follow the Christian graces, which he has neglected. A believer must so live, that all those about him know that he belongs to God. The man who professes to know Christ and trust Him, yet cleaves to sin and the world, is going down to hell

THE DIFFERENCE

"Well, Mose," said the contractor to one of his men, "how goes it?" "Fair to middlin', sah," Mose answered, as he continued to minister to his mule. "Me an' dis yer mule," he went on, suddenly, "has worked foh you-all sixteen years!" "Well, well," said the contractor, "and I suppose you are both pretty highly valued, Mose, eh?" "I'm," said Mose, "the both of us was took sick last week, and they got a doctah for the mule, but they just docked mah pay."

SOME WEIGHT

"Mauser is a man who always weighs his words, isn't he?" "Yes, but it takes a deuce of a lot of 'em to weigh anything."

with a lie in his right hand. If that has really tasted the grace of Christ will instinctively hate sin, and will have for the cry of his heart—"What shall I render to the Lord for all his benefits?"

II. The Sacredness of God's House, 45-48.

Wherever Jesus comes in everything that is not true and right goes out. Worldliness has no place in the House of God. It could be said in defense of those whom he "cast out" that what they were doing had something to do with temple services, but none the less it was being carried on for personal profit and so defiled the temple. Jesus' action expressed His mind and that of God. His mind is just the same to-day. When He sees the house ostensibly consecrated to the worship and honor of the Father being used for social gatherings, feasts, "barefoot dances," even theatrical performances masquerading under the name of worship—He says—"Woe, woe, woe to them who worship Me in vain, while they leave their hearts afar from Me." (Isa. 29: 13). Jesus put all the traffic out of the temple. It would be well if He were to come and carry through a similar housecleaning for many of our "modern" churches.

MASTER OF THE ORIENT



—Louisville Courier-Journal

NO DOUBT OF IT

A woman from the city was spending the summer in a small town, and one day, while doing her marketing, she asked the butcher how he happened to choose his business. He hesitated a moment and then: "Well, I don't know," he answered, "but I always was fond of animals."

"History finds no nation really worthwhile except when it builds its own monument."—Adolf Hitler.

WON, ALL RIGHT

Old Maid (smiling): "Yes, I loved and won." Other One: "How do you make that out?" Old Maid: "Oh, he jilted me and I had a lot more fun with the \$50,000 heart-balm he had to pay than I ever would have had with him."

"Religion itself is one of the most striking possible examples of evolution."—Robert A. Millikan.

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