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EDITORIAL

An Amusing Side

A rather intimate connection of a couple of years with police court proceedings has given us some rather — shall we say amusing — experiences.

Let Someone Else Have the Benefit of the Doubt

"Red" Ryan, murderer, hypocrite and betrayer of those who trusted him and endeavored to help him, is dead, and with him a companion of similar calibre.

Collingwood has reduced the tax rate by 11 mills. But the assessment has been raised.

An Able Editor Passes

George H. Mitchell, editor of the Hanover Post, has passed on. At the age of 55 years, he had filled this position for thirty years.

When?

There has been no intimation thus far that the stretch of road between Acton and Milton would become a connecting link between two highways.

Canadians Are Great Travellers

Canadians are great travellers, and are estimated to have spent \$70,300,000 while visiting foreign countries during 1935.

Meeting with Approval

The test for tuberculosis in cattle has been carried on in this neighborhood within the past few weeks. As in other sections of the County, some herds have been found exceptionally clean and some in a very serious condition.

EDITORIAL NOTES

The race for the Conservative leadership comes to a finish to-day. Many have been called but all could not be chosen.

Saturday saw all the frills of opening the baseball season. Only the home team was a long way off putting on the right finish to the event.

Col. Drew is again advocating investigation of bonds and taxes. There are those who wonder what he accomplished during his days of opportunity for investigation.

The intimation of debt reduction by millions by the Ontario Government is indeed welcome news. The question is how many more millions reduction will be necessary to have it presentable.

John Lewis, young Sarnia policeman, gave his life in protecting society against criminals, who had had several opportunities to reform.

Forty-eight per cent. of the population of Ontario is engaged in agriculture, yet a Member of Parliament points out that only 17 per cent. of the total relief funds have been spent in aiding farmers.

Replacing of Hydro deficits by surpluses is greeted with enthusiasm and is a nice change from the former record, under the Henry regime.

THE SUNDAY SCHOOL LESSON

SUNDAY, MAY 31st 1938

THE LAST SUPPER

Golden Text.—"This do in remembrance of me." Luke 22: 19.

Lesson Text.—Luke 22: 7-23.

Time.—Tuesday evening, April 4, A. D. 30.

Place.—An upper room in Jerusalem.

Exposition.—"With desire I have desired to eat this passover with you."

Our Lord looked forward to this last supper with great expectation and longing.

On the whole, it was an occasion of joy, though the joy was marred by the unseemly strife of the disciples for pre-eminence.

The special reason why our Lord desired to eat this passover with them was because it would be His last opportunity to eat of the Passover until the whole meaning of it should be fulfilled in the Kingdom of God.

From a study and comparison of all accounts it is plain that the Lord and the disciples ate the Passover the night before it was eaten regularly.

He himself was hanging upon the cross as the fulfillment of the type, the Passover lamb, when the Passover lamb was slain to be afterward eaten.

The words in v. 17, "I will not drink henceforth of the fruit of the vine until the Kingdom of God shall come," clearly imply that in our resurrection glory, while we have spiritual bodies, we shall still eat and drink.

"This do in remembrance of me," 10, 20.

Before passing to the disciples the bread and the cup, the Lord Jesus gave thanks.

He was thanking God for His own suffering and death. How wonderful His love to us, that it should lead Him to thank God for the agony, shame and death through which He was to pass for our sake.

The breaking of the bread was not significant of the breaking of Christ's body on the cross; not a bone of Him was broken (John 19: 36; 1 Cor. 11: 24, cf. R. V.); it was simply significant of the distribution of His body among those who should feed on Him.

There had been endless discussion as to the force of the word "is" in the statement, "This is my body." Does it mean that as Jesus blessed the bread it became the actual physical body of Christ? or does it mean "This bread represents my body, and just as you eat this bread and it becomes part of you, so you are to eat me and I will become part of you?"

One will find the answer to the question in Ex. 5: 4, 5; 1 Cor. 10: 4, 16; 11: 25; Ex. 37: 11; Luke 12: 1; John 10: 7; Rev. 1: 20 and Gal. 4: 25, where the word "is" is used over and over again in the sense of "represents" or "stands for."

Nevertheless, while there is no teaching here that the bread becomes the actual physical body of Jesus Christ (the doctrine of "transubstantiation" taught in the Church of Rome), there is a real presence of Christ in the service, when we partake of the elements, "discerning the Lord's body."

On the other hand, if we partake in an unworthy manner (i. e., as a mere form not thinking of what we are doing, "not discerning the Lord's body") we are "guilty of the body and blood of the Lord" (1 Cor. 11: 27), and we eat and drink judgment to ourselves (1 Cor. 11: 27, 30, R. V.).

There is great blessing when we partake of the Lord's Supper. This, however, ought not to make us blind in coming there, but to be careful when we do come to be sure that we do so as a mere form. The thought that stands out prominently in Luke's account is our Lord's willing to be remembered by His disciples after He was gone.

It was because He so loved them that He wished to be remembered especially as the One who had offered His body and shed His blood for them. What ingratitude it is on our part if we neglect to remember Him in the way in which He has bidden us to remember Him.

How well the Lord knows us! How well He knew how prone we were to forget Him, and even to drop out of our mind the wondrous thought of His atoning death in our place as a substitute sacrifice on the cross of Calvary! How deeply He must be pained at the words that are spoken by a certain class of theologians to-day, in which they go so far as even to speak lightly and contemptuously of the doctrine of substitution as "a theology of the shambles."

Our Lord withheld this eating of the bread and drinking of the wine to be continued by the disciples until He Himself should come back again—(1 Cor. 11: 24, 26). The Old Covenant was "sealed with blood" (Ex. 24: 7, 8), and there can be no covenant between a holy God and an unfaithful man, except on the ground of shed blood (Heb. 9: 18-23). The blood is the life, and the life must be poured out where there is sin, if there is to be forgiveness (Lev. 17: 11). The blood of Christ was shed "unto remission of sins" (Matt. 26: 28; Cf. Matt. 20: 28).

II. The Hand of the Betrayer, 21-23. A fact of which Jesus had been aware for a long time, viz., the perfidy of Judas (John 6: 70, 71), came before Him suddenly at the time of the feast and filled His soul with anguish (cf. John 13: 21), and He exclaimed, in deep sorrow, "Behold, the hand of him that betrayeth me is with me on the table." Judas' perfidy was one of the bitterest parts of the cup that Jesus drank (cf. Ps. 41: 9; 55: 12-14). Jesus loved Judas; He gave him opportunity after opportunity for repentance; He only let him go when

RAILWAYS NOT OBSOLETE ENGLAND FINDS

The Royal Commission appointed in Great Britain to inquire into the question of transportation has submitted its final report. Dealing with the question of railways the report sums up "We are proudly conscious of the importance of maintaining an efficient and prosperous railway system."

POOR

The child of rich parents saw half-dozen infants streaming across the street in front of her car. "Poor little children!" she reflected, "I suppose they've got no nurses — only mothers."

He must, and then it was with great heartache. Judas, married to his worldly ambition, disappointed in the carnal hopes that had first drawn him to Jesus, his faith and selfish loyalty turned into greed and hate, conscience stifled, spurned the love that sought to save him, and the apostle became a thief and a murderer; and so may we, if we love the world rather than Christ (Jas. 4: 4). Is it not often true to-day, as we sit at the Lord's table, that the hand of him that betrayed Jesus is with Him on the table?

A GOOD START



Nashville Tennessean

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