

IF YOU WERE GOD

If you were God, and God were you. And He were given a holiday. To go to church to praise and pray. And then He feasted and stayed away. Without a thought of God or prayer. Or thanks for all your loving care. If you were God and God were you. Tell me—what would you do?

If you were God and God were you. And a nation set a day of prayer. But only ONE had time to spare. For every HUNDRED that didn't care. Would you believe they were sincere. And bless that nation again next year?

If you were God and God were you. Tell me now—what would you do?

If you were God and God were you. And millions professed a Faith in you. As giver of all good gifts and true. But never said "Thanks" or thought it due.

But when trouble came their way. Expected your help without delay. If you were God and God were you. Friend—what would you do?
—Winston Currie

Twenty Years Ago

From the Issue of The Canadian Champion of Thursday, October 2, 1924

The directors of the Halton Agricultural Society were fortunate in the choice of last Saturday for its annual exhibition here. There was a record-breaking attendance of over 1300.

There was a splendid show of horses those in harness classes being particularly good. No better show of cattle was ever seen here.

In the main building the display of baking, butter, fancy work and fine arts were particularly worthy of notice.

Fast trotters and pacers from far and near were entered for the speed contests such as Ernest Patchea and Jean Gratton of Milton.

MARRIED

BLACK-HUNTER—At St. Stephen's Church, Hornby, on Wednesday, September 24th, 1924, by Rev. Dr. Kyle, Pearl, daughter of Mr. and Mrs. Thos. Hunter to Alexander Black of Brampton.

MAY-CANTOLON—At the home of Mr. and Mrs. J. W. Cantelon, Hornby, on September 24th, 1924, by Rev. J. W. Kitching, Daisy was united in marriage to R. E. May of Trafalgar.

DIED

HUSBAND—In Guelph Township on Thursday, September 25th Mary R. Bell, beloved wife of R. W. Husband.

MOULTON—On Friday, September 26th, Captain George Moulton, at his late residence, Oakville, in his 84th year.

PARR—At Georgetown, on Saturday, September 20th, Nellie Bennett Fisher, wife of A. B. Parr, aged 27 years.

TAIL-HALF GOT AWAY

"A man from London who was spending a holiday in these parts wrote to his wife about the fine salmon fishing and how he was after a 12-pounder to send to her. Well, as the days went by he didn't catch the twelve-pounder or any other pounder; and at last in desperation, he asked the ghillie to get a twelve-pounder somehow or other and parcel it up and post it to his wife. And he wrote to her telling her of his "catch" that was now on the way. Next day he asked the ghillie if the salmon had been sent to London. "Osh aye," said the ghillie, "and the fisherman was very obleeping. He hadna a salmon the exact twelve pounds you wanted; but he had a twenty-four-pounder, and he cut it in two and sent half of it."

SHUBENACADIE FIRE

Shubenacadie, N. S. (CP)—Flames from a \$300,000 fire believed to have been started by defective wiring razed most of the business section here. Trurn and Stewincke firemen turned out to battle the flames which destroyed seven houses, leaving three families homeless.

The Sunday School Lesson

SUNDAY, OCTOBER 8, 1944

JESUS' PROGRAM FOR MEETING LIFE'S PROBLEMS.

Golden Text.—Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Matt. 4: 4.

Lesson Text.—Matt. 4: 1-4; 6: 31-34; Luke 4: 16-21.

Exposition.—I. Resisting Temptation., 4: 1-4.

The moment of loftiest exaltation and clearest testimony is immediately succeeded by Satan's fiercest assault; the baptism with the Holy Spirit by the repeated temptations. Note well that it was "the Spirit" who led Jesus up into the wilderness "to be tempted of the devil." Mark says that the Spirit DROVE Him into the wilderness (Mk. 1: 12). The temptation was just as necessary a preparation for Jesus' work as was the baptism with the Holy Spirit (cf. Heb. 2: 17, 18; 4: 15, 16). Also note that Jesus' temptation was by the "devil", i.e., it came from without, not from within, and it came from a person and not merely from abstract sin. The personality of the devil is clearly taught here. It also teaches us his cunning, malignity and defeat. The reality and completeness of Jesus' human nature are plainly seen not only in that he was tempted, but also in His hunger, and also in the way in which the temptation were met and conquered. He met temptation as a man, and conquered it by means that are at our disposal, the Word of God and the power of the Holy Spirit. The preceding chapter is closed with a remarkable testimony with an equally remarkable setting forth of His true humanity.

The temptation covered the entire forty days (Luke 4: 1, 2). The three temptations here recorded are the climax of all, and are typical. Jesus met temptation in such a state of physical weakness as would make resistance to temptation most difficult and failure "most excusable"; but He did not fail, and so now no man can plead adverse circumstances as a justification for wrong-doing. Satan appealed to Jesus through the medium of an appetite, the gratification of which would be perfectly right if it could be gratified by right means and methods. The temptation was most real because Jesus was most human and most hungry. The devil introduced his temptation as he did that of Eve in the garden, by suggesting a doubt of God's Word: God had said, "This is my Beloved Son," and Satan says, "If thou art the Son of God." Here is where Satan begins. He is great at putting "ifs" before God's statements. For Jesus to have done what Satan challenged Him to do would have been, (1) to have sought confirmation of it by a token (viz., His ability to perform a miracle); (2) to have taken Himself out from under those human conditions and limitations under which He had voluntarily placed Himself for our redemption (Phil. 2: 6-8; Heb. 2: 14).

It would have involved the throwing up of His entire mission, viz., the redemption of man by a Divine Person who had become real man. Essentially the same sin to which Satan tempted our Lord is "committed by men today when they take themselves out from the sphere of sacrifice and of suffering in which it is necessary that one live if he is to have saving power with his fellow men. (3) It would have been to have distrusted God. Jesus would rely upon God to supply His needs in lawful ways. Jesus met this and two other temptations with the sword of the Spirit, which is the Word of God.

(Eph. 6: 17). "It is written" was His constant reply.

II. Be Not Anxious, 6: 31-34.

One of the wisest changes in the R. V. is that in verse 25 from "Take no thought" to "Be not anxious." It is a command of Christ that we "be not anxious" about our "life," about what we are to "eat" or "drink" or wear. How much of the life of the average man and woman is taken up with anxiety about these very things; but Jesus Christ says this must not be so; and if it is so with you, you are disobeying Jesus Christ and that is a serious matter (Jno. 15:14; 14: 21, 23). But Jesus tells why we must not be anxious about these things: the reason is found in the word "therefore," which points back to the preceding verse—the thought is that we will not be anxious about things that our hearts are not set upon, "therefore" if a man's heart is wholly set on pleasing God, he will be free from any anxiety about worldly things.

III. Ministering, Luke 4: 16-21.

A fivefold ministry was to be Jesus' as the anointed of God. (1) "To proclaim good tidings to the poor." The POOR are always objects of God's special regard and the gospel's especial blessing (ch 6: 20; 7: 22; Isa. 29: 9; Zeph. 3: 12; Zech. 11: 11; Matt. 5: 3, 11: 5). (2) "To proclaim release to the captives," captives of the devil and sin (Luke 13: 16; Jno. 8: 31, 32, 34). Jesus can free them and He alone (Jno. 8: 36). (3) "Recovering of sight to the blind," the physically blind and still more the spiritually

blind (Jno. 9: 39-41; 1 Jno. 5: 20). (4) "To set at liberty them that are bruised," bruised by Satan (Gen. 3: 15). What a merciless bruiser he is, but there is One who can set at liberty those whom he has the most utterly crushed, the "Anointed" one (Ac. 10: 38). (5) "To proclaim the acceptable year of the Lord," i.e., the great millennial jubilee of which the fifty year jubilee of Israel was a type (Lev. 25: 8-13, 50-54).

IT'S SEA COMMAND THAT COUNTS

"The only real—the only dependable—interior lines are the sea lanes. You can bomb and batter roads until they are at any rate temporarily unusable. But you can't blow up the oceans. Unless you command the seas yourself, you cannot stop your enemies from bringing in by sea more troops, arms, ammunition in a day than you can bring overland in weeks. Look back at the North African campaign. Rommel's men, with only 200 miles of sea to cross were beaten by the British troops brought 12,000 were taken on that long 12,000 miles journey in such vast quantities that the Axis forces were overwhelmed." (A. McWhinnie, in a war review for BBC overseas listeners).

OGDEN (CP)—Mrs. Elsie Cunningham, receiving a divorce, asked Judge Glenn W. Adams to reconsider his award of \$50 monthly alimony. She said \$25 would be plenty.



Give the troops a break—please do not travel during week-ends. This applies especially to shoppers, children and non-essential travellers. Be home by 8 p.m. on Sunday nights because after that time the troops have priority and no extra buses will be available for civilian passengers. Please cooperate to avoid congestion.



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COUNTY OF HALTON 1944 - LOCAL COURTS CALENDER - 1944

Place of Sitting	Day of Sitting	Jan.	Mar.	May	June	Sept.	Nov.	Jan. 1945
1 Milton	Friday	7	10	5	23	8	10	5
2 Oakville	Tuesday	4	7	2	27	12	7	9
3 Georgetown	Wednesday	5	8	3	21	6	8	3
4 Acton	Thursday	6	9	4	22	7	9	4
6 Burlington	Monday	10	6	1	26	11	6	8

All Times Mentioned are Eastern Daylight Saving

Names and Addresses of Clerks—1, B. Knight, Milton; 2, John Chambers, Oakville; 3, Elmer Thompson, Georgetown; 4, Wilfred Coles, Acton; 6, J. E. Jarvis, Burlington.

County Court and General Sessions, Monday 5th June, 1 p.m., Monday 4th December, 1 p.m.

Sittings of County Court without Jury, Monday, 3rd April, at 10 a.m., Monday and October, 10 a.m.

Audit of Criminal Justice and County Accounts, Thursday, 6th January; Thursday, 6th April; Thursday, 6th July; Thursday, 5th October.

By order W. I. DICK, Milton, Clerk of the Peace