



TORONTO Goodwood FLASHES

Walter Davey
8 Stanton Ave
Toronto.

Thumbs Up! There'll always be an England.

Mr. Floyd McDonald of Newmarket spent Sunday at his home below Goodwood.

Mr. and Mrs. Alex. Brown visited Goodwood last week.

Mr. E. J. Davey visited the Davey homes on Stanton Avenue, Toronto, Friday last.

"Look Out Lizzie," will be at Bogart on October 25th.

Mr. and Mrs. William Bacon visited at S. Bacon's on Monday.

Mrs. B. Tindall, Helen, and Margaret, spent Wednesday at W. Smalley's home.

Thanksgiving music was rendered at the United Church on Sunday night.

The marriage of Mr. Victor Moore of Birchcliff to Miss Stewart of Pembroke took place on Saturday. To Mr. and Mrs. Moore we extend our best wishes. Mr. Moore visited Goodwood many times with Mr. and Mrs. Alex. Brown.

D. McDonald and John Reid, two of Goodwood's well known young fellows, visited at the Correspondents home on Sunday, October 6th.

Sorry to hear that the wife of our friend Jake Morganson is in hospital. Hope for a speedy recovery.

A member of the Toronto Sea Scouts also a member of the Toronto Boy Scouts will be present at the War Workers big night, in Stouffville on October 18th — They will be in full regalia.

Mr. and Mrs. Gulliver and family spent Sunday with their parents Mr. and Mrs. Wm. Henderson.

A shower was held at the home of Mr. and Mrs. George Maye, on Thursday night for Mr. and Mrs. Welsh (nee Dora Todd) with a large crowd in attendance and a fine time reported. Gifts to the newly weds

were numerous and useful. Miss Faustina McDonald of Blackwater spent Sunday at her home.

Rev. F. G. Angley, M.A., curate of St. Clements Church, north Toronto has been appointed to All Saints Church (Collingwood)

Birthday greetings to Miss Grace Wagg, Floyd Wagg, Chas. D. Jones, Miss Marion White, Mrs. Russel Downswell, all Goodwood and township; Harvey Maye, Toronto; Mr. D. Seebeck, Brougham; Delbert Jennings, Stouffville; Mrs. William Beach, Lake Musselman; Mrs. Ted Lintner.

Miss E. A. Davey and Miss Anne motored to Ottawa for Thanksgiving.

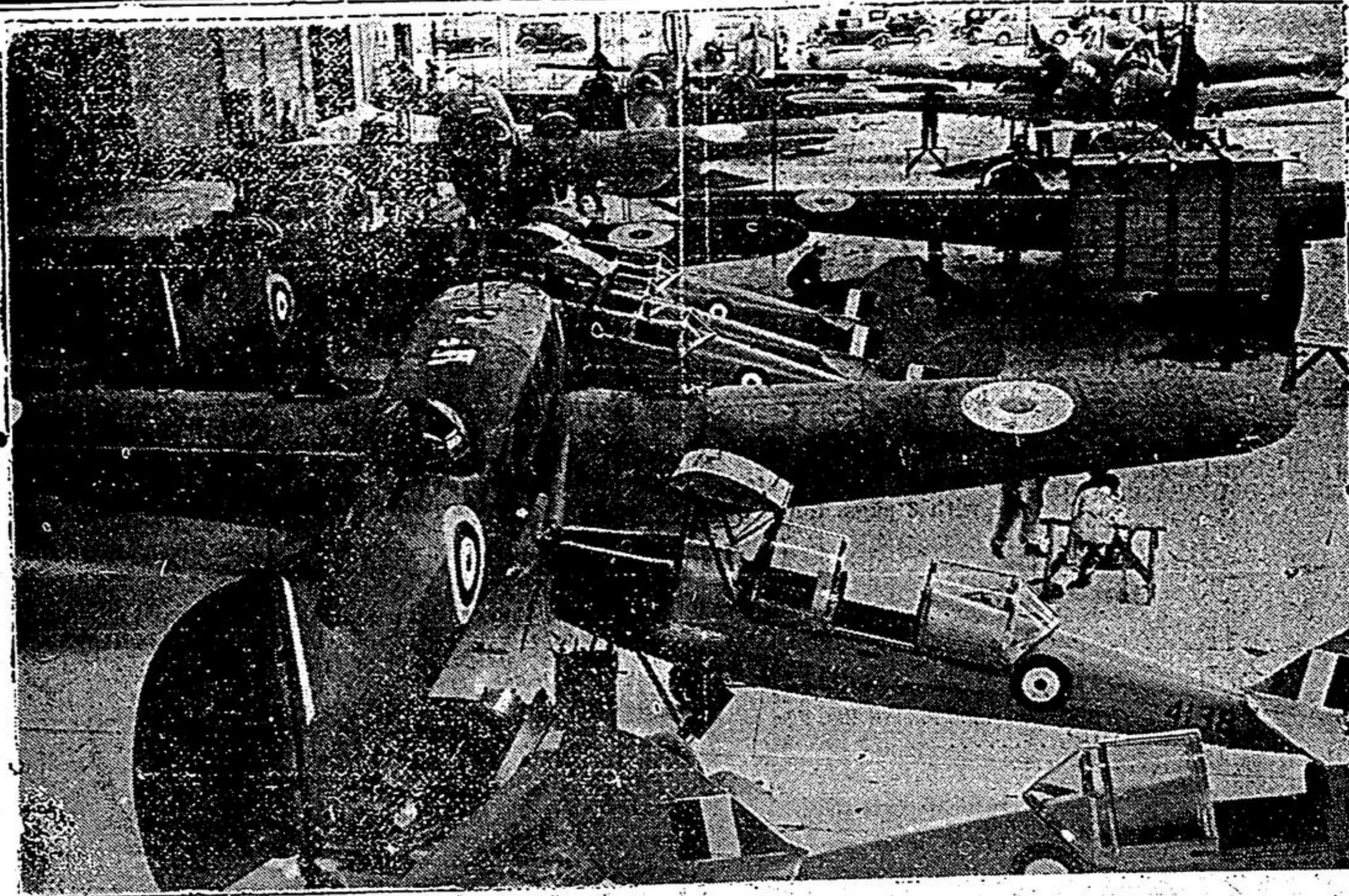
When you and I were young Maggie, we didn't go to Markham Fair with any \$50 on hand to blow, and we're almost shocked to learn that the good people of Goodwood sally forth with so much money in this day. But, it is true, since one of the young chaps nearly got taken in by a sharp actor at the fair who picked the fifty from a Goodwood man. We used to think 25c was enough to take to the fair, and a full grown man was well off with \$2, but whew, fifty grand, what a target that would make.

The Flash correspondent has promised to provide the program at Stouffville for Friday night, October 18, in aid of the Institute War Branch in Ratcliff's Hall. While we contribute weekly to the weekly paper, this will be our first appearance on a program. Mr. Harris will show some interesting pictures while Don Jowett as master of ceremonies could not be better. His brother Fred plays the electric guitar. As this is a war work effort we intend to bring along two future "men of the navy, sea and boy scouts. There will be C. Palmer in full uniform and Bill Wigmore, one a scout, the other a navy. They will be about in the hall ready to escort one to a seat or perform any other duty. Now, come everybody, and help us swell the crowd. The numbered tickets will compete for a lucky prize. In fact there will be five prizes.

ROSEVILLE

Mrs. Harry Orpen and children are spending a few days with her mother Mrs. W. Crapper.

Mrs. John Murphy and Teddy spent a few days at her home.



Hundreds of twin-engined Avro Anson bomber trainers are being assembled at a plant near Toronto. The machine is being used to train pilots under the commonwealth air training program to handle front-line bombers, and to train observers and gunners. Soon the machine will be produced complete in Canada, with engines coming from the United States. Fuselages will be made in the huge plant shown above in which eight machines are being assembled simultaneously. It is the biggest assembly line of big machines ever seen in Canada.

Mr. and Mrs. John Stiner of Toronto were here to see his father and brother on Sunday.

Miss Etta Ellis is visiting Mr. and Mrs. Ira Stiner last week.

Mr. Jim Johnston was home over the weekend.

Roseville potato crop reported all O.K.

PRETTY WEDDING AT WHITEVALE

A profusion of lovely autumn flowers in matching shades decorated the home of Mr. and Mrs. W. A. Hiltz, Whitevale, on Saturday afternoon at 4 o'clock for the wedding of their daughter Alma Jean to Mr. Leslie H. Beare, Cherrywood, son of Mr. and Mrs. W. A. Beare of that place. Rev. Harry Wilson conducted the ceremony.

Given in marriage by her father the bride was attired in a dress of white satin with slight train, wearing a finger-tip length veil. She carried a bouquet of bridal roses. Miss Marion McKay, Toronto, was bridesmaid, wearing rose net over taffeta, and carrying a bouquet of roses. Mr. Sidney Beare, brother of the groom, was best man, and Miss Blanch Raymer of Locust Hill played the wedding music.

For their wedding trip to Algonquin Park the bride wore a navy

suit with red and white accessories. On their return they will live at Cherrywood.

Men's clothing averages 8.3 pounds, while that of a woman turns the scales to 2.6 pounds.

Sunday School Lesson

Lesson for October 20
THE MESSAGE OF JOHN THE BAPTIST

Golden Text—Bring forth therefore fruits worthy of repentance

—Luke 3:8

THE LESSON AS A WHOLE

Luke is careful to give us the exact time when John's ministry began. When he wrote, the dates could be verified readily, as Theophilus and other readers would be familiar with them and so could know exactly when the announcement of the Forerunner was first made. John appeared suddenly, in an Elijah-like manner, to whom he is likened (Mark 9:12, 13), preaching in the wilderness and calling the people to repentance that their sins might be forgiven and that thus they might be ready to welcome the promised Messiah. By baptism they were to give outward expression to their recognition of their true con-

dition before God, as those who deserved death but who hoped for deliverance through the coming Saviour.

Verse by Verse

Luke 3:3—"The baptism of repentance for the remission of sins." John called upon Israel to take the place of self-judgment in baptism, having in view that forgiveness which is promised to him who confesses his iniquities. In their baptism they owned that their sins deserved death, and that they could not meet the demands of a holy God. But John pointed them forward in faith to the one who was to die for them, "the Lamb of God," which taketh away the sin of the world" (John 1:29).

Verse 8—"Fruits worthy of repentance." Mere lip service will not do for God. He who truly repents will never be the same again. A changed life will be the outward manifestation of a changed inward attitude toward God, self, and sin. Mere natural descent will not do. To say "we have Abraham to our father," while one was not characterized by the faith of Abraham, would count for nothing. By new creation God was raising up "children unto Abraham," even as he could, if it had been his will, make men from stones as before from the dust of the earth.

Verse 9—"The axe is laid unto the root of the trees." Reformation without regeneration is but laying the axe to the fruit of the tree. But this will not do for God. The natural man is condemned utterly and must be put in the place of death. There must be a new life communicated by divine power.

Verse 10—"What shall we do then?" The question expresses both bewilderment and exercise of heart.

Verse 11—"Let him impart to him that hath none." Where grace works in the soul, there will be unselfishness in sharing with others less fortunate. This is a very real test (1 John 3:17). Such generosity is not a procuring cause of salvation, which in every age has been by grace alone (Eph. 2:8-10) and not by law-works (Rom. 3:20), nor by the sacrifices of the altar (Heb. 10:4). But always and everywhere repentance has issued in faith that worketh by love (Gal. 5:6).

Verse 12—"Then came also publications to the baptised." These renegade Jews, who had sold their consciences to the Roman Government and fattened on the excessive taxes which they squeezed out of their own people, were detested by the other Jews and counted as below the level of the idolatrous Gen-

tiles. Yet in them conscience was at work, and they too came to John, asking for baptism, and concerned as to what their responsibility would be henceforth.

Verse 13—"Exact no more than that which is appointed you." If truly repentant, they would manifest it by absolute integrity in the fulfillment of their official duties. There must be no more extortion or covetous practices.

Verse 14—"Soldiers likewise." Whether these were Jews serving in Roman cohorts, or Gentiles who had flocked to hear John preach, we are not told. But they, too, inquired as to what the evidences of repentance would be in their case. The answer was plain. Let there be no violent or arrogant behavior, or false accusations, made against anyone, and "be content" with your wages." Their tendency had been to add to their stipend by preying upon those in whose country they were stationed.

Verse 15—"The people . . . mused in their hearts of John." Such frank, fearless preaching, so intensely practical and personal, caused John's hearers to wonder whether he might not be the promised Messiah for whose coming they had waited long and whose time seemed very near, according to the prophetic Word (Dan. 9:25).

Verse 16—"He shall baptize you with the Holy Ghost and with fire." The baptism of water spoke of repentance and forgiveness. One was about to come whose baptism in the Holy Spirit would empower for service and whose baptism in fire would burn up that was opposed to the will of God.

Verse 17—"The wheat . . . the chaff." These were two classes of people. The wheat are the children of the Kingdom (Matt. 13:38). The chaff are all who are worthless and unreal, and who will be devoted to judgment.

Verse 21—"Jesus also being baptized." He had no need of a baptism of repentance, for he was the sinless one, but he was to be "numbered with the transgressors" (Isa. 53:12); and so he identified himself with this repentant remnant. Luke alone calls attention to the fact that he was praying as he came forth from the water and the heavens were opened above his head.

Verse 22—"The Holy Ghost descended in a bodily shape like a dove upon him." This was his anointing (Acts 10:38) for his threefold ministry of prophet, priest, and king. The Father's voice accompanied the manifestation of the Spirit declaring his delight in his "beloved Son."

TOWNSHIP OF WHITCHURCH REGULATED GAME PRESERVE RULES

Licenses on Sale

now at office, Vandorf

1. On production of the necessary gun license RESIDENTS of the Township of Whitchurch will be permitted to hunt rabbits from November 1st, until the 15th day of February next in the year following, providing they are holder of the necessary Township credentials for identification purposes.
2. NON-RESIDENTS of the Township of Whitchurch will be permitted to hunt rabbits from November 1st, until the 15th of February of the following year, and the open date for pheasants as well, providing they are the holders of the necessary Township of Whitchurch special Pheasant License for identification purposes.
3. A limited number of Special Pheasant Licenses will be sold under authority of the Controlling Committee for the Township of Whitchurch, to Approved Applicants, who have the necessary Gun License, which shall also entitle the holder to participate in rabbit hunting during the specified open period.
4. It will be permissible for Residents to shoot vermin on their own property, providing Department regulations are respected.
5. Residents within the Township Game Preserve Area may secure special licenses to participate in pheasant and rabbit shooting, for a fee of 25 cents, on application to the committee's authorized issuer.
6. It shall be unlawful for any non-resident to enter the area declared as a Regulated Game-Preserve, for the purpose of hunting or shooting Game, unless they comply with these regulations.
7. Hunting or Trapping on the County reforestation property is prohibited at any time except as authorized by the Ranger, or the County Committee.
8. In any organized rabbit drive no party shall exceed SIX in number.
9. For the purpose of hunting on open dates shot guns only are permissible.
10. No special license for pheasant shooting shall be issued to any property owner or tenant placarding his or her property forbidding trespassing or shooting thereon.
11. The opening hour for hunting shall be 8 o'clock a.m.
12. The local organization request hunters to respect notices on private property in regard to trespassers, guard against any injury to live stock or damage to fences or crops, and not discharge their guns within 100 yards of a building. The co-operation and behaviour of hunters in regard to the suggestions given above will help determine future policy and privileges. Licenses to be worn by purchasers when hunting.

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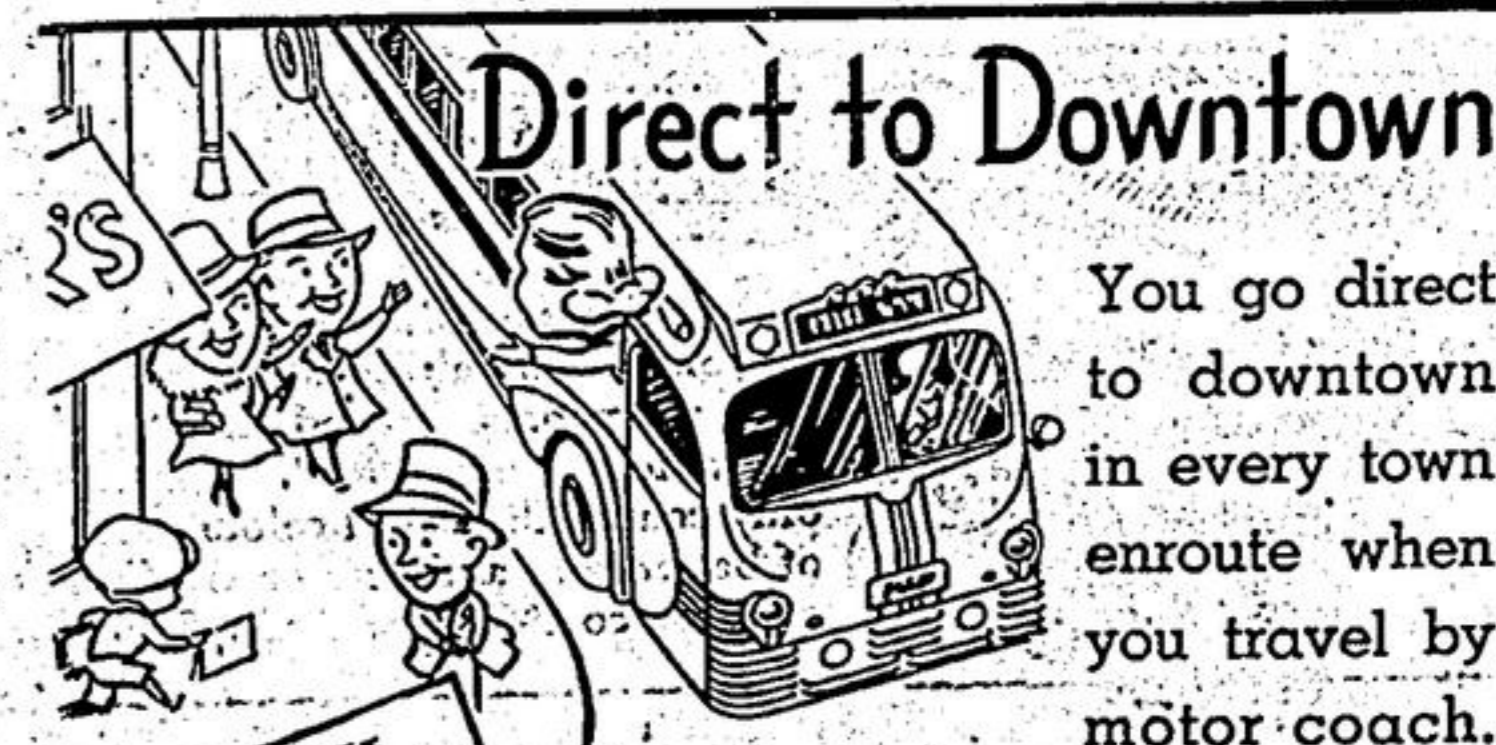
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