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FIGHT TUBERCULOSIS

Names

Proud parents, searching for an appropriate name for a new baby, are frequently warned to avoid giving a boy a fancy name. The theory is that anything more unusual than Bill or Joe will handicap the infant in his later life and particularly if he goes into politics.

The Democratic party in the United States must be hoping that this notion has no truth in it. If fancy names keep ambitious men from getting ahead, the Democrats might as well concede the 1956 presidential election right now. At the moment, it seems probable that their candidate will be a man named Adlai. If not, it could be Estes or Averell. Perhaps they had better renominate Harry Truman.

The Republicans haven't got a Harry, but they do have a Tom and Dick. Richard Nixon seems a possibility for Republican candidate; Thomas Dewey has two defeats in his past, so perhaps his name lacks the old magic.

Here in Canada, the "keep it simple theory" seems to stand up pretty well. Among the 18 cabinet ministers at Ottawa, three are named James, two John, two Robert, and 2 George.

That's nine out of 18 with names as plain as an old board fence.

As to the rest, Paul, Clarence, Louis, Hughes, Stuart and Walter are common enough among Canadian boys. Just about the only unusual names in the Cabinet are Lester, Milton, and Roch.

Maybe it's significant that of those three, only the last was a politician before he entered the cabinet. (Lester Pearson certainly has not been held back by his first name — but perhaps that's because he's always called "Mike.")

On the other side of the House, we encounter plain names again in the official opposition. Both the leader of the Conservative Party and its chief organizer are named George. Its two leading talkers are John and James.

In the other opposition parties, however, the situation is a little different. The leader of the CCF party has the unusual first name of "Major." The Social Creditors are led by a man named "Solon."

Mines at Yellowknife in Canada's District of Mackenzie produce gold molder into 60-pound bricks. A ton of ore yields 1/4 ounce of the metal, each brick, about the size of a building brick, is valued at about \$25,000.

Driver Pinned Under Loaded Tractor Trailer

Murray McClure, 29, of Pine Orchard, a driver for Western Sand and Gravel Co., luckily escaped serious injury on Thursday afternoon when his huge tractor-trailer turned over on the 9th concession, Whitchurch. McClure was pinned under the cab of his vehicle. The fifteen-ton load of gravel was dumped in the ditch and gasoline spilled out of the fuel tanks.

Mr. Clifford Harper of Stouffville, one of the first on the scene, summoned help from Les Wilson's Garage. A tow truck and winch lifted the cab of the injured man. Dr. F. J. Button rushed the driver to the Stouffville Brierbush Hospital where it was learned that his injuries were not serious.

Mr. McClure was not too clear on how the accident occurred. He believes the truck hit a deep rut in the road, causing it to go out of control. The front section of the transport was completely wrecked. The trailer was not badly damaged. About twenty feet of hedge in front of the Bartholomew property was torn out.

The Sunday School Lesson

MEANING OF DISCIPLESHIP Luke 9:27-62

Golden Text—If any man will come after me, let him deny himself, and take up his cross daily, and follow me.—Luke 9:23
THE LESSON AS A WHOLE
Approach to the Lesson

In his recently published book, "The Root of the Righteous" (Christian Publications, Harrisburg, Pa., \$2.50), Dr. A. W. Tozer has a disturbing chapter entitled, "That Utilitarian Christ." In it he has this statement: "We must be extremely careful that the Christ we profess to follow is indeed the very Christ of God. There is always danger that we may be following a Christ who is not the true Christ but one conjured up by our imagination and made in our own image." Then he proceeds to depict a Christ who is expected to wait upon His people hand and foot, to honor their least whim, and to be a general factotum to promote all their pet projects. This is a far cry from the Christ who said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Luke 9:23.

In these days of high pressure salesmanship and advanced techniques of promotion, we are in danger, through our worship of the god "results," to present a distorted picture of the Christian life in order to secure decisions.

There are those who profess to preach the Gospel of Christ crucified, but proclaim only half the message of the cross. Christ proclaimed His own cross, but He made it clear that the cross was also the way for all who would follow Him. It is this latter note which is so much lacking, and this lack makes for shallowness in the Christian life. Our lesson portion includes a classic passage on the cross as the way of life for all who would follow Christ and it is noticeable that our Lord proclaimed this to all, not only to His disciples.

It is as much our duty to keep people from making a false profession through ignorance of what is involved in accepting Christ as to urge decision on the part of those to whom the Gospel is truly proclaimed.

Verse by Verse

Luke 9:23—"If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Notice to whom this is addressed—all. The phrase "come after me" signifies being of Christ's company, while "follow me" has to do with making Him our pattern of conduct, which involves a denial of self and a daily dying to self. Remember that the cross is not just one of life's adversities, but an instrument of death.

Verse 24—"... save... lose... lose..." Self-promotion ends in the loss of everything, but renunciation of all worldly aims and ambitions in favor of the honor of Christ fills the life with enduring values, even for all eternity.

Verse 25—"... if he gain the whole world, and lose himself..." Worldly gain is only transitory. A man who has spent himself for it has lived in vain, has dissipated his manhood, and ends up a lost soul.

Verse 26—"For whosoever shall be ashamed of me... the Son of man be ashamed, when he shall come." See how glory centers upon the Son at His coming. These are not the words of a popular hero, but the words of One "despised and rejected of men." It is our glory not to be ashamed of Him!

Verse 27—"... some standing here, which shall not taste of death, till they see the kingdom of God." This probably refers to the scene of the Transfiguration, which immediately follows, and where there was a foreview of the glory of the Kingdom (2 Pet. 1:16-18).

Verse 28—"... about an eight days... took Peter and John and James into a mountain to pray." The phrase "an eight days" means a week, the starting day and the ending day both being counted. Only Luke indicates that our Lord's purpose in going up the mountain was "to pray."

Verse 29—"... the fashion of his countenance was altered, and his raiment was white and glistening." Luke does not use the term "transfigured", but tells us the outward effects in His face, and even His clothing.

Verse 30—"... two men, which were Moses and Elias." Moses represents the Law, and Elijah the Prophets. We know that Elijah went to Heaven without dying (2 Kings 2:11). For Moses, see the strange hint in Jude 9.

Verse 31—"... spake of his decease which he should accomplish at Jerusalem." The death of Christ was an accomplishment, not the stroke of fate which ended accomplishment. The theme of the Law and the Prophets is "Jesus Christ, and him crucified." All Heaven was interested in that event.

Verse 32—"... heavy with sleep... awake, they saw his glory..." In the gloom of Gethsemane these three succumbed to the weight of sleep. In the blaze of transfiguration glory they fought it off, and did

not miss the vision.

Verse 33—"... Peter said... let us make three tabernacles, not knowing what he said." Peter would have detained Moses and Elijah and prolonged the heavenly experience, so he offered his assistance. His speech betrayed his ignorance of the meaning of what he saw and heard.

Verse 34—"... there came a cloud, and they feared..." Their fear suggests that it was not an ordinary cloud. It may have been one of deep darkness, contrasting suddenly with the glory.

Verse 35—"... a voice... This is my beloved Son; hear him." Just as God spoke out of the thick darkness to Israel at Sinai. But how different the message — not law, but grace!

Verse 36—"... Jesus was found alone..." The Law and the Prophets bear their witness to Christ, and leave Him sole Master of the field. He is not simply "primus inter pares" (first among equals); He is unique, and stands alone.

The Heart of the Lesson
Our lesson portion falls into two distinct parts. The first is our Lord's teaching on discipleship, and the second describes for us that wonderful scene which we generally know as the Transfiguration. These sections are not unrelated, as they at first might seem to be. The first speaks of a going down, the second of a going up, and that is always the order in the Kingdom of God. First we stoop to the cross, and then we climb to the glory. Or we might put it this way — the cross is the way up.

Following Christ is not a means of getting my way, securing my ends, attaining my goals, realizing my ambitions, amassing my fortune. Following Christ means a renunciation of these things. It means that I deny myself—that is, that I keep saying No to all that self demands. It means the death of self renewed day by day. It is by such throwing away, casting down, mortifying of my own life that I gain true life, a life that is full, not of transient things which at the end of my brief span here I must leave to go out in utter nakedness and loss, but rather a life which is being daily filled more full of abiding values which not only enrich the present but will go with me into the life beyond.

Only those who live this life through death arrive at the vision of glory and come to a true concept of Christ. To them He is not simply their servant in things mundane, but the one who lifts them above the earthly to dwell in the heavenlies. For those who go the way of the cross, Christ is transfigured. For them Heaven comes down to meet them on the mountain-top of communion and blessing. For them Moses and Elias, the Law and the Prophets, become vocal and radiant with the testimony of Christ, until they have ears and eyes only for Him. Others may catch passing glimpses of Christ in the crowded highways; these have the privilege of finding Him alone for them on the mountaintop.

Pub. Speaking Jr. Farmer

Ontario County Junior Farmers held their Public Speaking and Debating night in the Port Perry High School on Tuesday, November 22nd. In the Debating competition the Beaverton Junior Farmer team, Marilyn Ross, Eileen Parliament, Geo. Drake and Jan Rendinger, edged out a strong Uxbridge team to take top honours in the debate. The Uxbridge team members were Norm Lyons, Audrey Silver, Bert Pearson and Maureen McKnight.

The topic for this debate was "Resolved That a Policy Designed to Encourage the Establishment of Larger Farms Would be in the Best Interests of Ontario Farmers." The Beaverton Juniors debated the affirmative side and put up some strong arguments to support their case.

The first round of the Provincial Debating Competition is being held on Wednesday, Nov. 30th, against a team from Durham County. The Ontario County affirmative team, Marilyn Ross and Eileen Parliament, will travel to Durham, while the Ontario County negative team, Norm Lyons and George Drake, will tackle the Durham affirmative team in Uxbridge.

This debate will take place in the High School, Uxbridge, at 8.30 p.m., and anyone wishing to attend is cordially invited to do so. The winner of the Public Speaking Competition this year was Eleanor Hutchinson, Port Perry, with an address on "Astronomy." Eleanor will now represent Ontario County at the Provincial Junior Farmer Contest in Toronto on January 7th.

The chairman for the Debate was Bill Boyss, Pickering. The Brooklin Junior Farmers were in charge of recreation, and the Port Perry Juniors served lunch to conclude the programme.

The judges for this debate were Mr. McNeil, Miss McCully and Miss Chrysler from the Port Perry High School.

May Raise Truck License

Meetings between highways and treasury officials at Queen's Park last week have brought an increase in registration fees for trucks one step closer.

No decisions have yet been made, and the matter has not yet come before the Cabinet, but an official said the license fees were being thoroughly discussed by department heads.

Figures now being considered would mean an extra \$30,000,000 in the province's coffers if adopted. But it is more than likely that an increase will be put through on a considerably smaller scale.

With the new schedule going into effect January 1, the trucking industry has quickly risen to oppose being singled out for the extra funds necessary to keep highway maintenance and construction going.

Joseph Goodman, general manager of the Automotive Transport Association of Ontario, told the group's 29th annual convention yesterday that he had conveyed this information to those at Queen's Park now studying increases.

In 1951-55, he said, commercial motor vehicles, representing only 17.7 percent of total registrations, had contributed 50.5 percent of total revenue. Registrations, he said, were: cars, 1,262,967; dual-purpose vehicles, 21,271; commercial, 276,040.

Gross revenues from these categories were: cars \$11,534,643; dual purpose, \$220,729 and commercial, \$12,010,824.

Gas tax statistics, Mr. Goodman said, compiled by the Dominion Bureau of Statistics, showed commercial vehicles paid 43.4 percent of a total of \$92,657,341 derived from this source. And this with only 17.7 percent of total registrations. Quoted Statistics

Mr. Goodman quoted statistics which showed that in all categories except pickup trucks operators pay higher registration and PCV license fees than in Quebec, New York or Michigan.

An example cited: a tractor and semi-trailer of 26,000 gross pounds pays \$495 in Ontario, \$344 in Quebec, \$234 in New York and \$353 in Michigan.

"Take the trucks off the roads and you wouldn't have any highways," said Mr. Goodman.

TOP QUIZZ SHOW RADIO CLERGY

One of the most popular radio programs on the air is not a quiz, variety or comedy program. It's a religious program called "Church of the Air."

During the 24 years of its radio history CBS' "Church of the Air" has presented more than 1,000 clergymen of Protestant, Roman Catholic, Jewish and Orthodox faiths, and hundreds of thousands of listeners have written in gratitude for inspiration they received from the program.

"Church of the Air is not really a church service," says its guiding force, George Crothers, CBS director of educational and religious broadcasts. "It cuts down the formal church service to good liturgical music, a prayer, Scripture and a brief inspirational message." Held Most Effective

The advice Crothers most frequently gives guest clergymen is this: "You are not selling ethics or entertainment. Let's get real religion in what you have to say, for radio represents the most effective way of preaching the Gospel that man ever invented."

CBS is aided in running the program by a board of consultants from many faiths. Leaders of all the major faiths have praised the program highly.

"A universal characteristic of all clergymen," says Crothers, "is to want to speak longer than the time allotted. Almost invariably they'll stretch a 13-minute talk into 14 minutes. In rehearsal it will be 14 minutes."

Since every clergyman except one who ever appeared on the program read from a script, Crothers is at a loss to explain how this happens. But happen it does.

Hit It Right
The clergyman who did not use a script was Bishop Fulton J. Sheen. He came to the studio, asked Crothers how long he was to talk, and was told 13 1/2 minutes. He completed his message exactly 13 1/2 minutes after he began.

No clergyman ever has been cut off the air before his time was up, but once it was close. On that occasion a Roman Catholic bishop had a script eight minutes long in rehearsal. Told to stretch it a little, he talked 9 1/2 minutes, concluding just before he was cut off the air.

Crothers believes that Bishop Sheen is the only clergyman of any faith who preaches dramatically enough to hold a television audience half an hour. He points out there never has been a successful TV program in which live cameras record preaching in an actual church.

S. D. H. S. COMMENCEMENT

Annual Commencement Exercises will be held at the STOUFFVILLE DISTRICT HIGH SCHOOL

FRIDAY NIGHT, DEC. 2nd

8.15 p.m.

The program will include presentation of diplomas and prizes, musical numbers by the choir and the band, and a play entitled "Shy' Charlie"

Tickets are available from the students.

No tickets will be sold at the door before 8.00 p.m.

A drunken driver wrecked a house trailer by driving his auto into the side of it. Another way for drink to break up a home.

"Even if the time should come when the lion and the lamb lie down together," said the cynic, "the lamb would not be able to get up."

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