

### The Sunday School Lesson

JESUS TEACHES GRATITUDE

(Lesson for February 5)  
THE LESSON AS A WHOLE  
By J. C. Macaulay, D.D.

#### Approach to the Lesson

I am preparing this lesson a few days before Thanksgiving. Therefore, although it will be long past that season before the lesson appears in print, it seems suitable that I should be writing on the subject of Gratitude at the Thanksgiving season. For unless thanksgiving is an expression of gratitude, it is just hypocrisy.

The Greeks spoke of the four cardinal virtues — wisdom, courage, temperance, and justice. The Church Fathers added three more, which are found profusely scattered on the pages of the New Testament — faith, hope, and love. These were frequently called the Theological Virtues. So we have a heptad, the seven cardinal virtues.

It is not remarkable that gratitude does not appear as one of the seven? Doubtless it was intended to be an expression of one of the seven—perhaps of justice, or of faith, or of love. But, judging from the emphasis on gratitude in the Bible, and likewise the condemnation of ingratitude, this virtue deserves a bigger place in our thinking and living.

Ingratitude is one of the marks of the depravity of the human race (Rom. 1:21). It is also indicated as one of the outstanding features of the last, lawless days (2 Tim. 3: 1, 2). Literature is not lacking in its condemnation of a want of thankfulness. Shakespeare adds his testimony:

Blow, blow, thou winter wind,  
Thou art not so unkind;  
As man's ingratitude;  
Thy tooth is not so keen,  
Because thou art not seen,  
Although thy breath be rude.

On the other hand, true gratitude is the brand of a magnanimous character. David never appeared in better light than when, in grateful memory of the friendship of Jonathan, he did kindness to his lame son, Mephibosheth.

But so perverse and sinful are we that it takes nothing short of being filled with the Holy Spirit to produce in us such gratitude as pleases God. "Be filled with the Spirit . . . giving thanks always for all things unto God" (Eph. 5:18, 20).

Verse by Verse  
— Luke 17:11—"He went to Jerusalem . . . through the midst of Samaria and Galilee." "Through" here signifies "between." The journey south brought Jesus and the disciples to a section where they followed the border of Galilee and Samaria. The population here would be mixed (v. 16).

Verse 12—" . . . ten men that were lepers, which stood afar off." Common distress had brought these men together. They formed their own society, since they were separated from others.

Verse 13—"Jesus, Master, have mercy on us." Doubtless these ten lepers were in the habit of calling to travelers for food and other benefits, perhaps using the same appeal. "Have mercy on us." They surely had something more in mind on

this occasion, for they recognized and addressed Him by name.  
Verse 14—"Go shew yourselves unto the priests . . . as they went, they were cleansed." For the laws concerning leprosy, see Leviticus 13 and 14. In the path of obedience, which is really the path of faith, they received their cleansing.

Verse 15—"And one of them turned back and . . . glorified God." This one reckoned that the formalities could wait till he expressed his joy and gratitude to God. This was no occasion for suppression of feelings.

Verse 16—"And fell down at his feet, giving him thanks . . . a Samaritan." The cleansed leper, conscious of his cleansing, no longer stood afar off, but boldly drew near. The prostration was an act of worship. The fact that he was a Samaritan, and that he had not been left out by this Jewish teacher, made him the more grateful.

Verse 17—"Were there not ten cleansed? but where are the nine?" The gratitude of the one made the lack of gratitude in the others all the more conspicuous.

Verse 18—" . . . not found . . . to give glory to God, save this stranger." Notice how giving glory to God and giving thanks to Jesus are one and the same. "Stranger" is "alien," a reference to the cleavage between the Jews and the Samaritans (John 4:9). But the alien did better than the natural citizens of the kingdom!

Verse 19—"Arise, go thy way: thy faith hath made thee whole." It was a word of assurance and acknowledgement of faith. Faith not only brought healing, but sealed "friendship with Jesus."

The Heart of the Lesson  
Jesus reminded the men of His time that there were many lepers in Israel in the time of Elisha (Luke 4:27). The same was true of His own day, and in our lesson we are introduced to a group of ten of them who apparently clung together. It is affirmed that misery likes company. As a matter of fact, pleasure likes company, too, and in last week's lesson we saw the shepherd who had found his strayed sheep calling in company to share his joy. Likewise, the woman who had found her lost piece of silver summoned her friends and neighbors to rejoice with her. Now here we see men banded together in the bonds of distress. Joys are enhanced when there are others to share them; sorrows are lightened by fellowship. These men had special reason to constitute their own society, for being lepers they were cut off from other society.

It was doubtless their custom to call out to passers-by in the hope of receiving a gift of food, or clothing, or money for the alleviation of their needs. This day they recognized a traveler on the road which bordered Samaria and Galilee—His name was Jesus. It is quite evident that they had heard of Him, and they knew that He had something more than alms for distressed people, so they cast themselves upon His mercy.

It is written, "Whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13), but did these men have faith in Jesus to the point of doing exactly as He told them? For faith involves obedience. It was so in the case of Naaman, and he very nearly lost out on that score. These sufferers of a later day manifested their faith in Jesus by prompt obedience, and in the way of believing obedience they became suddenly conscious of that great boon for which they had hoped. "As they went, they were cleansed."

Now the stream divides—nine in one stream, one in the other. The nine accepted their healing as a matter of course, and continued on their way. The other, overwhelmed with the magnitude of the blessing, could not continue without giving expression to his profound gratitude. True, the nine obeyed, but their feelingless obedience disappointed Jesus.

## Free Goat with Your New Car Writes Markham Tp. Traveller

Birmingham, Alabama  
Ye Editor,  
Stouffville Tribune

"Eat, Gas & Oil"  
A strange diet, but that's what I saw on a big electric sign up in Indiana.

We usually fight shy of places with an "Eat" sign — they are usually places for truck drivers to get a quick lunch, catering to speed rather than comfort — but we found ever such a nice "Eat" restaurant in Evansville, Indiana and had a nice dinner there.

When we left Marion, Kentucky, I had a mistaken notion to dodge Nashville, Tennessee by taking No. 42 down to Centerville and No. 50 from there to Columbia, where we would catch No. 31, forty miles south of Nashville. I should have had more sense. There was sixty miles of road in and out and round about, up and down like a switchback railway. From Centerville on, they were repairing the road. They dumped it, alright — they just dumped load after load of mixed sand and stone — yellow stuff — and we had to drive with one wheel on that and one wheel on the level, with a nice precipice on the side. Marj got sick and I got tired. She couldn't eat and I had a sore eye. After this I'm going to stick to the main roads, however crowded — at least until next time.

Birmingham being 100 miles away, we decided to stop over at Decatur. Here we got a lovely room in the "Silent Nite" tourist home, well situated between a Shell Station on one side and a "Steak House" on the other. After supper somebody played on a lovely carillon in the Methodist Church, but oh you "Silent Nite"! There was a traffic light just outside our place, and all night long those great huge trucks kept stopping and starting at that traffic light. The noise was simply awful. To help things along, we had a whale of a thunder-storm in the middle of the night and our car was parked on the road.

You can't have it always — I try to get a place right on the Highway so as not to have to go far for a restaurant. I guess common sense would say, get a place just off the highway, but when you are tired you just grab the first you see.

Up in Tennessee they keep the little pigs in henhouses out in the field. The pigs run in and out just like hens do. Coal is so cheap that they use it to sprinkle on the icy roads, just like we use gravel. Down the line the roads are black and they almost seem to be made of coal. Coal in Birmingham is poor, dirty stuff, but it is only from \$9 to \$14 per ton.

After leaving Decatur it began to rain, and of course our necessary wiper had to play out—we came 60 miles without it—couldn't find a Dodge Garage. But in Birmingham I found the "Liberty Dodge Co.", one of the chaps in the white smock got under the dash with a screwdriver and in a few minutes he had it going. He refused

to make a charge. We came to the Mountainair Tourist Home. This is our fifth visit here. The place is crowded, although a lot of places around are empty. Yesterday I visited a nice fellow I know who has a bad heart and can't go out. This evening I hope to visit the Checker Club.

My wife noticed a furniture store up the line which had a sign out — "We trade for anything that don't eat." That's taking in a lot of territory.

It is strategic policy for these Southerners to wilfully belittle the negroes. That justifies paying them poor wages. I got a paper last night and as usual, found out a lot about the city from that. Up in Toronto, women advertise for housework at \$6 per day and carfare. Here the rate is \$3.50 to \$4, for colored girls doing housework — of course the six dollars may be the maximum in Toronto, and \$3.50 may be the minimum here, but when I asked the landlady why she didn't get white women, she said that white women won't do housework in Birmingham. What she probably meant was that they won't do housework for \$3.50 per day. When I asked whether a colored girl, clean, neat, educated and trained, could get a job as a stenographer, the answer was — "She could get a job with a Colored Firm. Of course I'm not too sure that a colored steno could get a job in Toronto. I don't think she could, unless she were out of sight of the public."

Down through Kentucky—Tennessee and northern Alabama—there are more Baptist Churches than all others put together. Just down the street from here there is a magnificent new white stone Baptist Church. It seems somewhat out of place in this relatively poor neighbourhood.

All down through the States, in all the towns, it is something like Rosedale in Toronto — great big houses have been turned into Rooming houses or as they are called down here, "Tourist Homes". They put in a lot of extra plumbing and then mostly rent them out by night to Tourists. Our landlady has two of them and every room is occupied.

I had a whale of a good time at the Birmingham Checker Club I played till I could hardly see out. I polished off the most of them—some of them are keen and others not so keen—a real nice bunch of fellows anyway. Most of them knew me, as I had played with them on several previous occasions.

I got a Birmingham paper and, sure enough, they had some funny advertisements in it. I'm trying to bring one home. There was a picture of a goat—ever such a big goat. The ad said, "We've Got Their Goats and Will Give One Away Free with every 1956 Ford Sold by Saturday Night, Jan. 21st. We have 178 Fords priced to go—and a showroom full of free goats—Free to all—one bar-

## INDIANS CITE PASSPORTS IN SOVEREIGNTY CLAIM

The Six Nations Indians have been roused by an Ontario government order to register all reservation marriages taking place in the ceremonial long-houses. They plan to prove the Six Nations Confederacy does not come under provincial jurisdiction.

As a matter of fact, says a reservation spokesman, the Six Nations are a power in themselves, an ally rather than a subject of Canada.

Yesterday the confederacy's hereditary council of chiefs advanced their first claim to sovereignty—some passports issued by the Six Nations and honored in several European countries.

Several chiefs hold the passports, the last of which was issued in 1933. Chief Joseph Logan showed his to reporters in this village, nine miles southeast of Brantford.

Dated in May, 1930, it declares that the Six Nations "desires that all states and nations extend upon his travels to our well-behaved and reputable national chief Joseph Logan,

becued Goat Sandwich, - quart goat's milk, 1 goat buggy ride (children only) — Edmund Ford Co.

I was so busy playing checkers that I never even thought to go and see that showroom full of goats.

Yours truly,  
Fred Vacher

## Tab-da-do-O of Caledonia, Grand River, Canada, aforesaid hereditary chief of the Onondaga Nation all things of which he may every protection whatsoever. Same Sealed Document

Chief Logan said it was the same single-sheet, sealed document which took him to London in 1930 to appear before the House of Commons. He took along the silver peace pipe presented to the Six Nations by the British government in 1769 and it was passed smoking among the august parliamentarians before Chief Logan and five other chiefs spoke in defence of their sovereignty.

Chief Logan said it is less than 100 years since Canada first tried to interfere with the affairs of the Six Nations, by passing an Indian Act in 1859. At a general council in 1870 the Six Nations and other Indian bands rejected it. Despite the rejection, the act has been enforced and is the act under which Indians are governed.

Have Increased  
Today there are about 150,000 Indians in Canada, living in 600 bands on more than 2,200 reserves. Ontario has about 35,000 Indians.

There are nearly 6,000, all members of the Mohawk, Onondaga, Oneida, Tuscarora, Cayuga and Seneca nations, living on the 60,000-acre Six Nations reserve.

This is not their first brush with the Ontario government. The council urged Six Nations residents not to vote in last June's provincial election, for fear voting would jeopardize their rights under treaties with

## "CRUISER" SAILS ON VAGABOND TOUR

The Canadian National Steamships vessel "Canadian Cruiser" has sailed from Halifax with passengers who are taking a leisurely "vagabond cruise" while the ship delivers cargo at several Caribbean ports.

The ship is making a voyage of about 5,600 miles in five weeks, calling at the Leeward and Windward Islands, Bermuda, Barbados, Jamaica, Trinidad, and British Guiana.

It must be nice to be a vagabond.

the federal government. Premier Frost assured the Indians that they would lose no rights if they voted, but few turned up at the polls.

## PLOWMEN TO HEAR OF SWEDEN PLOW MATCH

The Ontario Plowmen's Association will hold its annual convention in Toronto on February 6 and 7. F. A. Lashley, Secretary-Manager of the Association, announced.

Delegates from 70 branches of the Association are expected to attend when the convention convenes in the King Edward Hotel.

W. C. Barrie, manager of the Canadian team which competed in the World Match in Sweden, will be one of the chief speakers during the convention, as well as Rev. W. A. Young, Ontario Agricultural College.

Nine smokers out of each 20 can recall the advertising message on matchbooks in their pockets, a recent survey determined.

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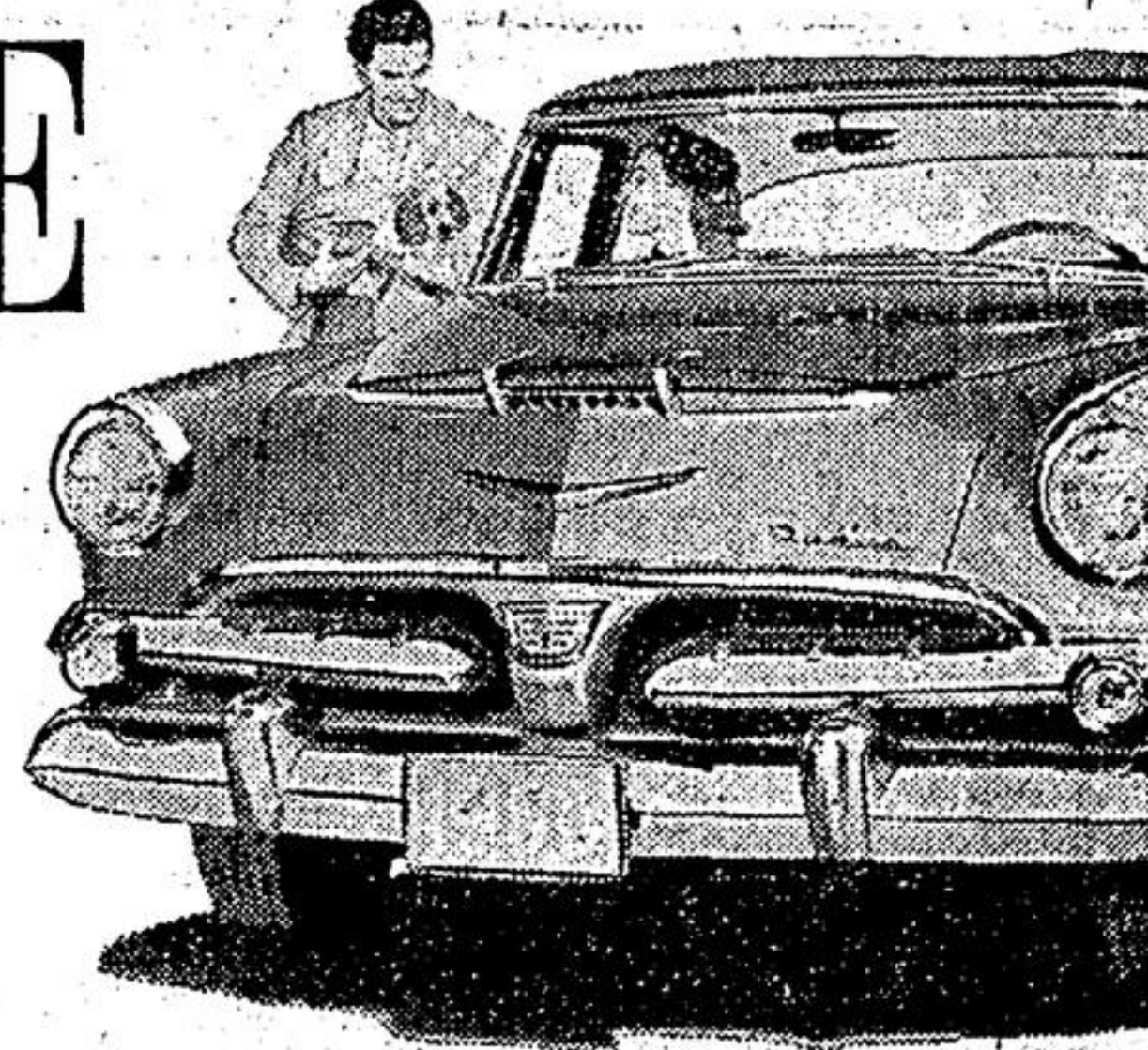
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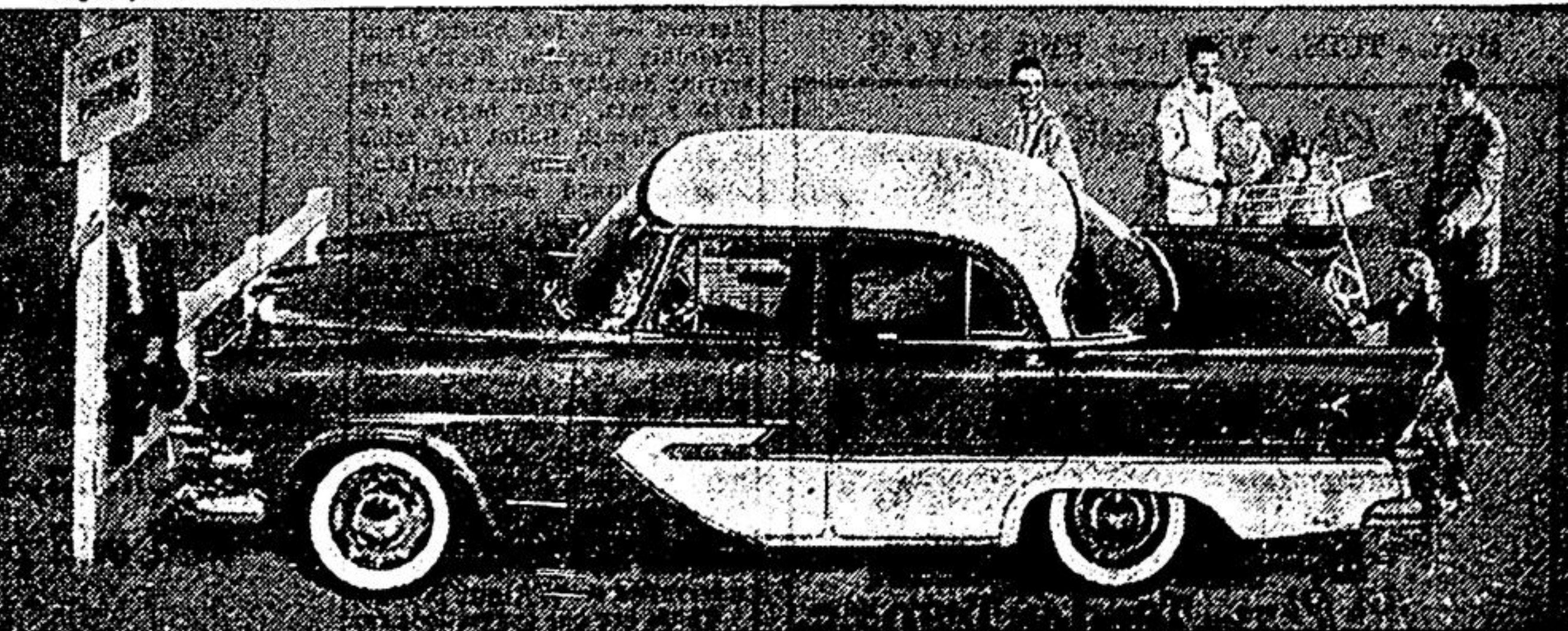
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