

CBLT Shortens Reception Area Until Changeover



The darkest shaded area 'A' includes those places where viewers, using a medium gain antenna, may expect good reception from CBLT's signal while the station is transmitting from a temporary antenna. Area 'B' represents the limits of similar reception on channel 9. The lightest shaded area 'C' shows what the extent of good reception will be when CBLT transfers to channel 6. These are approximate areas. The CBLT signal will probably go beyond these limits.

On July 9, CBLT will commence summer operation on channel 9 from a temporary antenna 140 feet above ground level with an effective radiated power (ERP) of 30 Kw. This temporary operation will last until the end of August by which time the new channel 6 antenna should have been installed on the Jarvis St. tower.

The brief temporary operation will probably result in a poorer picture for some areas now being served by CBLT, although it cannot be predicted definitely to what extent the service will deteriorate. It is expected that viewers in such centres as Mimico, Scarborough and Willowdale will still be able to pick up the channel 9 picture without the use of an outside antenna.

The channel 9 Grade "B" contour, the limit of good reception using a medium gain antenna, is expected to circle Toronto, passing through such points as Oakville, Richmond Hill and Pickering. This forecast is necessary

Brougham Man Elected Officer Grand I.O.O.F.

At the 102 annual sessions of the Grand Lodge of Ontario, Independent Order of Odd Fellows, held at Toronto June 20, Burton Dunn of Brougham was elected District Deputy Grand Master, Metropolitan District 39. He will be chief officer of the I.O.O.F. lodges at Stouffville, Markham, Aurora, Sutton, Agincourt, Whitevale and Mount Albert. The I.O.O.F. has a world membership of 1,450,000, with 65,000 members in Ontario.

FOR YOUNG MEN OF SIXTEEN

The Canadian Army Soldier Apprentice Plan offers you trades training while you learn. Starting June 1st the Canadian Army will enrol a limited number of physically fit young men of 16 years of age, with Grade 8 education, and train them as tradesmen in 19 different trades. Trades training will consist of a two year course starting in September. When finished the course the Soldier Apprentice serves three years with a regular unit. This plan provides -

- Half pay to the age of 17 then full pay
- 30 days paid holidays a year
- Medical and dental care
- Travel and adventure
- A healthy active outdoor life with sports
- Good opportunities for advancement.

Only a limited number can be accepted. Interested applicants must not delay. Mail the coupon below or contact your nearest recruiting station.

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Army Recruiting Station, 164 Wellington St., Kingston, Ont. - Tel. 4738
Army Recruiting Station, 99 Richmond Street W., Toronto, Ont. - Tel. EM. 6-8341 Loc. 279
No. 7 Personnel Depot, Wolsey Barracks, Oxford & Elizabeth Sts., London, Ont. Telephone 5-1801 Local 135
Army Recruiting Station, North Bay, Ont. - Tel. 456
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The Sunday School Lesson

NINE LETTERS OF FAITH AND ENCOURAGEMENT

(Lesson for July 1)

Luke 9:28-36; Heb. 13:9, 18-25; 1 Peter 1:1, 2; 2:19-25; 2 Peter 1:1, 2, 15-18; Jude 3, 17-25

Golden Text—Earnestly contend for the faith which was once delivered unto the saints. —Jude 3

THE LESSON AS A WHOLE

Approach to the Lesson

This week's lesson brings us into two short epistles of the New Testament belonging to the group known as the General Epistles—1 Peter and Jude.

Peter is credited with two epistles. The apostolic authority of the first of these has not been strongly disputed, but in some circles there has been, and still is, grave doubt regarding the authorship of the second. In evangelical circles, however, we generally hold that the Apostle Peter wrote both letters which go by his name, despite some distinct differences in the literary style, which we believe can be largely attributed to the differences in the theme.

The second epistle with which we deal in our lesson is the one-chapter Letter of Jude. The problems surrounding this little letter are legion. In the earliest times it was only slowly that this brief document won general acceptance in the church. While it is fairly generally accepted that someone by the name of Jude, or Judas, or Judah (they all mean the same) wrote this little treasure, there is still a big question as to which Jude.

The writer calls himself the brother of James—but of which James? The question is, was he Jude the apostle, sometimes called Lebbeaus, and (according to the Authorized Version) the brother of James the apostle, or was he Jude the brother of the James who presided at the Council of Jerusalem, described in the fifteenth chapter of Acts? In this latter case, he would be the brother of our Lord after the flesh. This seems to be the more likely. If he had been the apostle, it is more than probable that he would have indicated so in his letter.

Verse 1—For this is thank-worthy... for conscience toward God... suffering wrongfully... This should be read along with verse 18, although its application may be wider. "Acceptable" is the word "grace" in the Greek. Suffering injustices in a spirit of meekness is a manifestation of grace.

Verse 20—"When ye do well, and suffer patiently, this is acceptable with God." There is no special virtue in "taking it on the chin" when we have brought it on ourselves by our wrongdoing, but when we suffer for well-doing and show no resentment...

ROXY Theatre

Markham

Evenings — Doors Open 6.30
Saturday Matinee 1.15

Last Time Tonight
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"DIANE"
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Midnight Show
JULY 1st, 12.05

"Inside Detroit"

DENNIS O'KEEFE
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Robins Sing
Rock and Roll Quartette

Mon. - Tues. - Wed.
July 2 - 3 - 4

"Seven Cities of Gold"

plus
"It Turned Out Nice Again"
with
George Formby

CARS ARE MY LINE

by Neil Patrick

Several years ago the automobile horn was outlawed in Memphis, Tenn. A special ordinance made it illegal to sound the slightest beep inside the city limits because police and safety officials thought horn blowing was more of a nuisance than a necessity. It had some surprising results.

Many taxicabs disconnected their horns. Drivers said the temptation to blow their horn in traffic was always great and it was safer to remove them. An eyebrow might touch the horn accidentally, which could prove both costly and embarrassing.

Fines for violation of the anti-horn blowing law ranged from \$100.00 upwards. It was effective, and visitors to the city often commented on how quiet Memphis was.

A group of women in the East Memphis Women's Club asked the City to install an automobile horn in the museum or set one up in a park so children would know what one looked and sounded like.

A visiting motorist from Mississippi evaded the ban on horn blowing. He attached an electric doorbell to the ringing his bell merrily. Police scratched their heads, but allowed him to proceed. Motorists and pedestrians guffawed.

If all the motorists in the world were wide awake and all the pedestrians watched where they were going, there would be no need for automobile horns. But I know many a tight spot a polite "beep-beep" of the horn has got me out of.

All the cars on our used car lot have horns, a wide variety of sounds because we have a wide variety of used cars. All the horns work, because we don't sell any cars in Memphis, Tenn., and everything else in the cars we sell works too.

Patrick Motors
Stouffville, Ontario
GMC

Verse 24—"Who his own self bare our sins in his own body on the tree... by whose stripes ye were healed." The Greek indicates onward movement. He carried our sins up to the Cross. Notice the purpose of this—not simply that we might be forgiven, but that, cut off from sin by death, we might live righteously. The last phrase, being in a context of spiritual redemption, should be regarded in a spiritual light.

Verse 25—"... sheep going astray... returned unto the Shepherd and Bishop of your souls." Verses 24 and 25 are echoes of Isaiah 53. Christ is our Pastor and Bishop, under whose direction pastors and bishops must labor.

Jude 3—"... earnestly contend for the faith which was once delivered unto the saints." Jude realized that attacks would constantly be made on the body of truth on which our salvation rests. Therefore, in presenting the basis of salvation, he alerts the saints against these attacks.

Verse 17—"... the words... of the apostles of our Lord Jesus Christ." Jude was not an apostle in the official sense, but he recognized and acknowledged their special authority as instructors of the church.

Verse 18—"mockers in the last time..." For apostolic testimony to these things see Acts 20:29; 1 Timothy 4:1; 2 Peter 2:13.

Verse 19—"... who separate themselves, sensual, having not the Spirit." Look at these three marks of the last-time mockers, and have no fellowship with any of them. The final mark of the apostate is "having not the Spirit."

Verse 20—"... building up yourselves on your most holy faith, praying in the Holy Ghost." Feeding on the truth of the Gospel will build us up, while criticizing the truth of the Gospel will break us down. Pray while you build.

Verse 21—"Keep yourselves in the love of God... unto eternal life." Compare John 15:9, 10. We have eternal life now, through the mercy of God, but the full realization of the new quality of life, expressed by the word "eternal," is part of the consummation.

Verses 22, 23—"And of some have compassion, making a difference. And others save... out of the fire; hating even the garment spotted by the flesh." The Greek text is somewhat uncertain here. The general thought seems to be that we are to have mercy on all but our mercy will take different expressions according to the situation. With some we shall use caution, while with others there will be a manifest urgency. But in all cases we shall be careful not to defile ourselves with the sins of those with whom we have dealings.

Verse 24—"... able to keep you... faultless before the presence of his glory with exceeding joy." In face of the dangers of the world we look up to Him who is able, and forward to the sure consummation of our salvation.

Verse 25—"... God our Saviour... glory and majesty... and ever." The A.S.V. adds after Saviour, "through Jesus Christ our Lord." How much doctrine can be packed into a doxology!

The Heart of the Lesson
Our two portions deal with two distinct subjects—the suffering of the Christian and the faith of the Christian.

Peter reminds us that the Christian may expect suffering. In a world where moral law operates (because God is over all), sin will bring its harvest of suffering, and at the same time, in a world which is in rebellion against God and His Law, those who are determined to live godly lives will suffer at the hands of the ungodly. There is no particular merit in submitting patiently to the reward of our wrongdoing, but when we endure with meekness the injustice of evil reward for our righteousness, that is a manifestation of the work of grace in our hearts, and as such delights the heart of God (1 Pet. 2:19, 20). We have the supreme example of such undeserved suffering, and of the spirit of submission and trust in the face of it, in our Lord Himself, and that example we are exhorted to follow. At the same time we shall remember that Christ's sufferings have a value far beyond that of example. They are redemptive in the highest and fullest sense, involving a work of sin-bearing which means emancipation and restoration for us (vs. 24, 25). So, while in one view we see a relation between our Lord's suffering and ours, in another view we regard them as unique and altogether apart.

Jude speaks about our faith, string to.

In this case he is not speaking of faith as an attitude of heart, but rather that body of truth which constitutes the content of our faith. That body of truth centers in the Lord Jesus Christ, embracing His deity, His humanity, His redemptive death, His resurrection, His present Saviourhood and High Priesthood, and His coming again to judge and reign. Jude views our faith as the target of opposition by evil men, backed by the powers of darkness. Faced by an antagonistic world, the church is called upon to do three things about this body of truth which constitutes its faith. First, we are to contend for it, striving to retain its purity and wholeness against all attempts to corrupt it or to diminish it (Jude 3) Then we are to turn this body of truth upon ourselves, for our own strengthening and upbuilding. I remember hearing Dr. W. Graham Scroggie say in a Bible conference: "There is little value in being sound on the atonement if the atonement does not make you sound." This prayerful application of the faith to our own hearts will issue in a life that manifests the love of God, and in a certainty of hope for the future (vs. 17-21). The third thing to do with the body of truth is to propagate it, in a spirit of mercy, with a view to the salvation of others. The method of propagation will differ with the occasion, but the faith will remain constant (vs. 22, 23). Such an attitude to faith will bring all praise to Him who is the beginner and perfecter of our salvation (vs. 24, 25).

Maybe it would be smarter to plant flowers in the lawn and grass seed in the garden where it comes up anyway.

Morona says she can't follow the prescription direction. "Take one pill three times a day," as the pill is too small to tie a

GARNET V. GRAY

Optometrist
UXBRIDGE — STOUFFVILLE
will be absent from his Stouffville Office
Tues., July 10, 17 and 24

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The Stouffville Tribune