

# Plan First Pioneer Festival for Oct. 5

The first annual Pioneer Festival to be held under the sponsorship of the Metropolitan Toronto & Region Conservation Authority will take place Saturday, October 5, on the grounds of the Dalziel Conservation Area in suburban North York Township. The conservation area is located just east of No. 400 Highway and one mile south of No. 7 Highway.

The festival will be officially opened at 2 p.m. by the Deputy Minister of Planning and Development, T. A. C. Tyrrell. A gala program is being arranged by the MHRCA to illustrate the life of the average 10th century farmer and his family in the area.

The Pennsylvania German Society of York County will take part in the festival with members re-creating the work of pioneer farm men and women by demonstrating the use of produce in the fine art of making sausage, apple butter, sauerkraut and other foods from original recipes.

There will also be demonstrations of spinning and weaving, and the making of hooked rugs by several local handicraft organizations, archery tournament by members of the Humber Valley Archery Association, a display of wood carvings and dolls, old-time music and square dancing.

In addition, there will be guided tours of the Pioneer Museum, situated on the conservation area and described by leading U.S. historical officials as being one of the finest collections of pioneer equipment in North America.

Visitors to the festival will be able to feast upon such delights as barbecued pork, pioneer-style apple pie and Canadian cheese plus authentic apple cider.

According to A. H. Richardson, chairman of the Authority, it is expected that the festival will become an annual event.

## STOUFFVILLE FIGURE SKATING CLUB

SEASON 1957-58

### REGISTRATION AT THE ARENA Wed., Oct. 9th

3-5 p.m.

Skating starts Mon., Oct. 21st. Skating days are Mon., Tues. and Fri. afternoons. Fees — Children under 13 years by Nov. 1st, \$15.00; Seniors \$18.00; Special rates for family group 3 or more.

### SENIOR DANCE GROUP

Registration Tues., Oct. 22nd at the Arena. Skating every Tuesday, 7.30-8.30 p.m. commencing Oct. 22nd. Fees — \$12, includes 1/2 hr. professional instruction. Figure skates not necessary — everybody welcome.



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## METRO APPROVES APPOINTMENTS TO PLANNING BOARD

Appointment of Toronto Twp. Reeve Mrs. Mary Fix to the Metro Planning Board was deferred because of an objection from the village of Streetsville. Streetsville told Metro Council that no elected or salaried representatives of municipalities should be allowed to sit on the board.

Council approved appointment of representatives for the other three semi-rural areas beyond Metro boundaries included in the planning area. They are: W. Grant Messer for the east district (Ajax, Pickering, Pickering Township); Alfred LeMasurier for the northeast district (Richmond Hill, Markham, Stouffville, Markham Twp.); R. A. Kirk for the northwest district (Woodbridge, Toronto, Gore Twp., Vaughan Twp.

## SUNDAY SCHOOL LESSON

### PAUL WRITES TO THE CORINTHIANS

1 Corinthians 1 to 4 (Lesson for October 6)

**GOLDEN TEXT**—For I determined not to know any thing among you, save Jesus Christ, and him crucified—1 Cor. 2:2.

**THE LESSON AS A WHOLE**

Approach to the Lesson

The Corinth which Paul visited was a new city built by Julius Caesar in 46 B.C. on the site of the old Corinth which had been utterly destroyed by a Roman General, Lucius Mummius, a century before. The new city had quickly leapt forward to a place of leadership among the world's centers and in Paul's day its port of Cenchrea was as busy as any port on the Mediterranean. Corinth was a wealthy city and used its wealth to put on an air of culture, setting itself up as a rival to Athens, whose learning and refinement were universally recognized. Beneath the veneer of culture, however, Corinth was a cesspool of iniquity. Its abandonment to immoral practices made it a byword in all Greece. Even the term "Corinthian" became synonymous with moral degradation. The temple of Aphrodite, with all its magnificence, supported a thousand ministers of vice.

To this city the Apostle Paul came immediately after his humiliating experience in Athens. The journey between these two cities was marked by profound contemplation. They were solemn miles, as the apostle faced great issues and made great decisions. As he himself later told the Corinthians in a letter which we know as 1 Corinthians, he came to them "in weakness, and in fear, and in much trembling." Nevertheless he came with a fixed determination "not to know any thing among you, save Jesus Christ, and him crucified." The apostle Paul had concluded that whether a city were cultured or uncultured, learned or unlearned, rolling in wealth or in dire poverty, there was but one message for it, that message which is the power of God unto salvation, the Gospel of our Lord Jesus Christ. His letters are sufficient evidence that his conclusion was right so far as Corinth was concerned, for there a church was established which, despite grave weaknesses, was a mighty witness to the saving power of Jesus Christ.

**Verse 1**—"Paul . . . apostle . . . through the will of God, and Sosthenes . . ." Paul is a Roman name, and means "small." Here he affirms his apostleship, which in some quarters was disputed. See chapter 9, where he defends his position. We have no way of knowing whether the Sosthenes of Acts 18:17 is the same as here, now converted and become a companion of Paul.

**Verse 2**—"Unto the church of God at Corinth . . . sanctified in Christ Jesus . . . saints, with all that in every place call upon the name . . ." The Church consists of sanctified, or set apart ones, and these are the true saints. This Epistle gives lots of evidence that saints can be very far from perfect. The term "call upon the name" signifies invoking as "God." "In every place" suggests Paul's realization that this Letter would have wider use than among the Corinthian Christians.

**Verse 3**—"Grace . . . and peace from God our Father and . . . the Lord Jesus Christ." In true epistolary form Paul begins with a greeting. Grace is the

## Musselman's Lake And Ballantrae District

Sunday was a beautiful day and a busy one around the Lake. The Colourcade sponsored by The Telegram made one of its stops here. There were about 15 buses and many private cars. We spoke to several people on the trip and they felt it was still a little too early to see the countryside in full colour.

Monday was a busy one, too, for the old school house. The Cubs held a corn roast in the school yard and had as their guests the Scouts and Girl Guides. Over 50 boys and girls were present and 12 dozen corn and almost 3 gals. of cocoa disappeared to everyone's delight. The kids had a wonderful time and it's many thanks to Mr. Watson who scrounged the corn and cooked it. Mrs. Watson, Mrs. Campbell and Mrs. Archie Watson cleaned it. Mrs. Vern Davies supplied the cocoa and Mrs. Wylie did the preparing and serving. It was a fine show of co-operation all around. The Cubs, Scouts and Guides, I'm sure, say "Thank You."

After the corn roast was cleared away, the grown-ups took over to hold a special rate-payers meeting. The meeting was held to elect another trustee to fill the vacancy left by the resignation of Mr. Tom Phillips.

divine operation for bestowing freely upon sinners all the blessings of salvation, and peace is one of these blessings.

**Verse 10**—" . . . speak the same thing . . . no divisions among you . . . joined together in the same mind . . ." The fact that Paul deals first of all with the divisions in the Corinthian church shows how seriously he regards these. To him they were an evidence of carnality (3:1-4).

**Verse 11**—" . . . declared . . . by them . . . of Chloe, that there are contentions among you." Chloe is a woman's name, but we know nothing of her beyond this reference. Those who reported the divisions to Paul were willing to be quoted. Gossip mongers generally add, "but don't quote me." That is cowardice.

**Verse 12**—" . . . I am of Paul . . . Apollus . . . Cephas . . . Christ." The division in the Corinthian church revolved around personalities — which is generally the case. Frequently the personalities involved are seeking a following, but it was not so in this case. The schisms were doubtless as much a grief to Apollus and Peter (Cephas) as to Paul.

**Verse 13**—"Is Christ divided? was Paul crucified for you . . .?" These are devastating questions showing up the unreasonableness as well as the shame of these divisions. Notice how Paul repudiates factions which assume his name. He is not a Saviour. He is not the head of a cult.

**Verse 14**—" . . . I baptized none . . . but Crispus and Gaius." Crispus is doubtless the ruler of the synagogue mentioned in Acts 18:8. Gaius is called "mine host, and of the whole church" in Romans 16:23. Apparently the church met in his house.

**Verse 15**—"Lest . . . I had baptized in mine own name." Apparently Paul made it a general rule not to do the baptizing, but left that to other hands, just to avoid any misunderstanding. He was not out to build his own church.

**Verse 21**—" . . . It pleased God by the foolishness of preaching to save them that believe." The knowledge of God is not based on worldly wisdom but is a matter of revelation. The preaching, or rather the thing preached, is foolishness to the worldly wise, but is salvation to those who are simple enough to believe.

**Verse 22**—" . . . the Jews require a sign, and the Greeks . . . wisdom." See Matthew 12:38; 16:1; Mark 8:11, 12; John 2:18. As the Jews looked for supernatural signs so the Greeks in their sophistication went after subtle argument.

**Verse 25**—"Because the foolishness of God is wiser than men . . . weakness . . . stronger than men." We must take these words "foolishness" and "weakness" as signifying what unbelieving men see in the cross, which actually displays the wisdom and power of God. But what man regards as foolish and weak in the cross of Christ is infinitely wiser and mightier than the wisest and most powerful that man can produce.

The Heart of the Lesson

There is no promise in the Bible that we shall find the work of the Lord easy. Whether he be an evangelist or a pastor, the servant of the Lord will find himself face to face with many difficulties, so that he will be utterly cast upon the all-sufficient resources of God.

Paul was both an evangelist and a pastor. In his relationships with Corinth he was first the one and then the other, and in both relationships had his problems. As an evangelist he found his difficulty in the varied reactions of those to whom he preached the Gospel. As elsewhere, he sought to minister the Word of Life to the Jews first. He found that the Corinthian Jews made the same demands upon him as the Palestinian Jews made upon Christ. "Show us a sign," said the Jews to Je-

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