

### Chronicles of... Ginger Farm

Written Specially for  
The Acton Free Press by  
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Last Friday morning the first thing I did was light the furnace. Nothing remarkable about that you say. Well no—there wouldn't be back in March or April, but this was June 1. However, don't think I was burning good coal that should be saved for next winter. My fuel was nothing more than chips and cinders—and they made an excellent fire—the only drawback being the number of trips I had to make to the cellar to keep the fire going. But I soon had the house quite comfortable. After all why endure damp, cold rooms when the chip yard needs cleaning up and provides the means of killing two birds with one stone.

I also had to start the brooder fire going again and that didn't please me at all. After getting the chickens hardened to going without heat I hated the thought of warming the pen up again. However it might have been a case of no heat, no chickens, so I chose the lesser of two evils.

The cattle are out to graze at last and I don't think they are enjoying the damp weather any more than we are. I said "damp weather" but if you like to read that without the "p", it's all right with me. I'll just say "them's my sentiments too". One of our bossies developed a chill one morning and had to be blanketed and dosed and kept in the stable until such time as a spell of warmer weather arrives. That was nearly a week ago and she is still waiting.

And yet in spite of the dreary weather something very lovely and unexpected happened the other day. Partner and I were sitting in one of the front rooms, he with his pipe and I with my sewing. Suddenly Partner called out "Quick look at the window." I looked and what should I see but two little humming birds. Evidently they were attracted by the

bloom of my bright red geraniums and were trying to reach them. Not once but several times their thin, long bills tapped sharply at the window-pane. I think they really tired themselves out because the little bird perched for a while on a nearby shrub. And that is something unusual because one seldom sees a humming bird any way but on the wing.

And speaking of birds. Last Sunday when my brother-in-law came down to breakfast he asked—"What in the world do you keep upstairs—is it an aviary or what?"

I laughed—"Oh, you mean the chimney swifts? I should have warned you—they nest in that chimney year after year."

Have you ever slept in a room and been started by a sudden rush of wings accompanied by chirruping sounds... then silence and then more fluttering of wings? If you haven't, then let me warn you that you are quite likely to have that experience if you should stay overnight in any of these old farm houses with big chimneys. It is a weird sound but really nothing to be alarmed about. The swifts are most persistent tenants and nothing less than a cap on top of the chimney will discourage them from setting up house in any chimney that they take a fancy to. You can't smoke them out, we've tried it. One time we left the draft open in the living room fireplace and a frightened little fledgling dropped down on to the hearth. Another time we had to have the whole fireplace taken out to remove discarded nests and other debris that had dropped down and blocked the shutter so we could not open the chimney draft at all.

A little while ago I was out to feed the chickens and on my way back I took a notion to inspect the cherry trees. There are about eight small trees and I think I counted about as many cherries! Generally they are loaded with fruit.

And the garden last week. Daughter said "Mother, where's the hoe your flower beds are terrible!"

"I know but it has never been dry enough to work at them." My doubting Thomas daughter took the hoe but in a little while she was back with it again. Five minutes with the hoe convinced her more thoroughly than anything I could possibly have said.

### The Sunday School Lesson

SUNDAY, JUNE 2nd, 1945.

#### CHRIST PROCLAIMS THE GOOD NEWS

Golden Text.—I came that they may have life, and may have it abundantly. Jno. 10: 10.

Lesson Text.—Mk 1: 14-15; Luke 4: 16-21; Mk 8: 27a, 29, 31 (In this order.)

Exposition. I. Mark's Revelation, 1: 14, 15. Mark begins his revelation with a perfect identification of Jesus with the Gospel. This answers the question as to what is the Gospel. Mark would say, "It is Christ Jesus the Lord." So would the Apostle Paul (Rom 1: 16). The Gospel is not an "ism," not a theology, not a denomination. It is Christ. The Gospel stands or falls on the Person of our Saviour. He is the Gospel, for all He was and did and is are so intimately identified with the Person of Christ that they are forever inseparable (1 Tim. 3: 16; Heb. 7: 25; 8: 1, 13: 8).

In verses 14, 15 we read that Jesus came "preaching the gospel of the Kingdom of God and saying, The time is fulfilled... repent... believe." How wonderful that He, as God's medium of redemption, should Himself bear the message of hope to sinful mankind. But this was necessary since He was not only God's incarnate Son but the revelation of redeeming love. To look upon Jesus was an unmeasured privilege, and to hear Him speak His message of hope must have been an unspendable blessing. Let us bear in mind that our best witness to Christ's made when we allow Him to so rule our lives that others can see we are constrained by His love (2 Cor 17: 20).

II. Ministering, Luke 4: 16-21. A fivefold ministry was to be Jesus' as the anointed of God: (1) "To proclaim good tidings to the poor." The "poor" are always objects of God's special regard and the Gospel's special blessing (ch 6: 20; 7: 22; Isa. 29: 9; Zeph. 3: 12; Zech. 11: 11; Matt. 5: 3, 11, 13). (2) "To proclaim release to the captives," captives of the devil and sin (Luke 13: 16; Jno 8: 31, 32, 34). Jesus can free them and He alone (Jno 8: 36). (3) "Recovering of sight to the blind," the physically blind and still more the spiritually blind (Jno 9: 39-41; 1 Jno 5: 20). (4) "To set at liberty them that are bruised," bruised by Satan (Gen 3: 15). What a merciless bruiser he is, but there is One who can set at liberty those whom He has most utterly crushed, the "Anointed" one (Ac. 10: 38). (5) "To proclaim the acceptable year of the Lord," i.e., the great millennial jubilee of which the fifty year jubilee of Israel was a type (Lev. 25: 8-13, 50-54).

While a great deal is made of the social application of these words of Jesus, their real import is spiritual. The root of our social disorders and injustices is human sin. Deliver men from their sin and they will always effect changes in their surroundings (1 Thes. 1: 6-10). It is the Spirit of God in man which best knows his needs and is best able to stir within him a divine discontent over a condition which ought to be bettered. There is therefore a close relation between the Gospel and social change.

However, social programs are no substitute for the Gospel for they cannot succeed unless the nature of sinners is fundamentally changed (Jno. 3: 3, 5; 1 Pet. 1: 23-25).

III. A Challenge to Believe, Mk. 8: 27-31.

Faith is born when we decide about Christ. He may be just a name or an historical figure to the unfaithful but directly they are challenged to believe in Christ, they face the condition of manifesting faith or unbelief. "But whom say ye that I am? That was a critical question. There might be error on other points and still there be hope, but error here would be absolutely fatal. To see in Him only "one of the prophets," even though the first or greatest, but not to believe in Him as such, would be to empty His life of its meaning, and faith in Him of its power, and in uttering unfit terms to be "the foundation" of which "Christ Jesus Himself" is the "chief corner stone" (Eph. 2: 20). Peter's confession is very positive. Another similar confession has been made before (Jno. 1: 41-49). Peter himself had made it on a former occasion (Jno. 6: 69); but it was under changed circumstances now, enthusiasm for Jesus was fast dying out. His glory was already becoming enveloped in the shadows of the cross, yet even now the apostles, and prominently Peter, recognized Him as "the Christ of God." Flesh and blood sometimes attain to an opinion that Jesus is the Christ, but it is only the one that is "begotten of God" that

"BELIEVETH that Jesus is the Christ" with a faith that wavers not in the face of scholarly criticism, almost universal defection, and the many hard sayings and unaccountable doings of Jesus Himself, which oftentimes are quite inexplicable to us (Matt. 16: 16).

Jesus "charged them that they should tell no man of him" (v. 30) because His time was not yet full come (Jno. 7: 6-8). The hour of full revelation and accomplishment came later (Jno. 13: 1; 17: 1). To have declared Him to be the Christ under the circumstances then would have started a political revolution. See Jno. 6: 15

for an illustration of such danger. What the disciples needed to learn and what the world needed to witness was the reality that Jesus was to be killed and "after three days rise again" (v. 31). The discovery of Jesus as our Saviour precedes the occasion when we crown Him as our Lord (Rev. 5: 9, 10). It is souls cleansed from their sins by the blood of Christ (Rom. 5: 8) and regenerated by God's Spirit (Jno. 3: 3, 5) who can and should realize their citizenship in the Kingdom (Phil. 3: 20) and render true and pure homage to Christ as our King eternal, immortal and inviolable (Phil. 2: 10, 11).

## VOTE AS YOU LIKE... — BUT VOTE! "SALADA" TEA



### "I KNOW WHAT FARMERS WANT"

... says John Bracken, the Farmer

"When I speak of agriculture, I mean farmers and farmers' wives and children and all those... who are dependent upon the prosperity of farming for their material welfare."

*John Bracken*

For more than twenty years, as the undefeated, progressive leader of a Farmers' Party, John Bracken has fought unendingly for the economic rights of farmers.

To-day, this great farmer's lifelong struggle to raise the living standards of farm life in Canada, has become national in scope—Dominion-wide in the devoted intensity of John Bracken's life purpose. To-day, this far-seeing farmer-leader of the Progressive Conservative Party—calls upon all Canadian farmers to enlist under his progressive banner in order to achieve, here and now, a far better life for the farmers of every community, in every Province of this great Dominion.

**ONLY THE BEGINNING**—of John Bracken's nation-wide Campaign for Farmers, is the assurance for every farmer of a fair, proportionate share of the nation's income—through guaranteed prices for farm products.

**WE GO ON FROM THERE**—Our Policies embrace every aspect of Canadian farm life—the life of the farmer, his wife—his children. They are typical of our farmer-leader's human, progressive approach to farm problems. To these measures, John Bracken is pledged:—

• **HEALTH**—In many rural areas, due to economic conditions, medical and hospital services are totally inadequate.

• **WE SHALL**—provide the financial assistance required to place and keep health services in rural areas on a par with those in urban areas—and raise the standard of both.

• **EDUCATION**—In Canada, education depends largely on land taxation. Consequently, in many rural areas, revenue is insufficient for educational needs and many children are unjustly deprived of adequate educational facilities.

• **WE SHALL**—see that the Federal Government, without interfering with Provincial jurisdiction, provides financial assistance in order that Provinces may make possible a high standard of education in every section of Canada. In this way, as well, the burden of land taxation will be lightened.

• **FARM MACHINERY**—In order to preserve the family farm in Can-

ada, a unit now threatened by the competition of larger units in this and other countries...

• **WE SHALL**—reduce the overhead cost of machinery required on farms by plans for co-operative ownership and, where advisable, by state or municipal ownership of power equipment. The cost to farmers of securing the advantages of mechanization will thus be greatly reduced.

• **FARM WORKERS**—In off-seasons farm workers frequently lack employment.

• **WE SHALL**—plan supplementary employment for farm workers in off-seasons by the development of additional enterprises. We shall encourage the decentralization of industry and the location in rural areas of suitable small-scale industrial enterprises.

• **RURAL ELECTRIFICATION**—In order to bring more modern conveniences, at the lowest possible cost, to women in rural homes, and to farmers—

• **WE SHALL**—start an immediate program that will ultimately carry the benefits of electricity, to every last farm home.

These are but a few of our far-reaching Progressive Conservative Farm Policies founded on a new, progressive conception of the rights of Canadian farmers in every community of every Province. To-day a farmer fights for farmers' rights. Help John Bracken to raise the living standards of the forgotten man—the Canadian farmer.

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