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Georgetown Rehabilitation Council

(In Co-operation with the Department of Veterans' Affairs)

After May 7th, the offices in the Municipal Building will be closed. The work of the Council is being continued, and ex-service personnel desirous of assistance or information should see the undersigned at the POST OFFICE BUILDING, or by appointment.

GORDON COUSENS, Chairman
 Georgetown Rehabilitation Council.

Sunday School Lesson

A FRIEND WHO LEARNED TO BELIEVE

LESSON TEXT John 11: 7-16; 20: 19-20

Thomas was definitely somewhat of a skeptic about the subtle realities that are discovered by faith, but he was no coward. The incident recorded in John 11 reveals him as a man who believed in facing facts, and yet a loyal man who loved Jesus and would follow him to death itself. He saw that for Jesus to go to Jerusalem in the face of the growing hostility to him on the part of influential people, was dangerous. But Thomas was not afraid of facts. His answer to this fact was in effect: "So what! It's dangerous. Let's get on with it."

The same faculty for facing facts is brought out in John 21. This was after the crucifixion of Jesus. The other apostles had gathered together in an affectionate remembrance of Jesus. But "Thomas was not with them." Probably Thomas was saying in his heart: "What's the use of being sentimental? The Lord is dead. He's all about it. Let's get on with making over now. Let's get on with making over to him and tell him their experience of the resurrected Jesus." But Thomas brushes their story aside as a fantasy. Before he will believe such a tale, he must have definite proof, facts, realities.

Yet this simple witness of the disciples had something of an effect on Thomas. It made him curious to investigate to see if their story were fact. And on the next occasion on which the disciples gather together Thomas is there. Jesus reveals himself to Thomas. And he answers the realistic demands of Thomas. He convinces Thomas right at the point where Thomas has his difficulty. He reveals facts to Thomas, and as a believer in facts, Thomas is forced to acknowledge that facts are facts, and believe. There is no criticism of Thomas' realism. But Jesus does point out that the man who cultivates the attitude of belief and faith is the happier for it.

The fact is that Thomas was born 2000 years too soon. As an honest doubter he is not unlike us. The very fact that it is recorded that Jesus met his doubt and answered it in the only way that could be satisfactory to such a man, indicates that God is ready to meet us at the very point where we have difficulty in believing. Jesus always seems to take the role of physician; he confronts the particular ailment of the

individual soul and brings healing there. But he does not take time to say that a man should not doubt; he gives his doubt by facing his doubts with facts. He does not take time to say a man should not sorrow; he comforts his sorrow. He does not take time to condemn; but sets to work to lead men to the true way of life. Thomas in bluntly asking for proof, has served to secure proof for countless others.

The whole problem of sufficient proof is a very difficult one. Sometimes we say we will only believe what our own eyes tell us; but to watch a magician is to be convinced that even our eyes cannot be depended on. Sometimes we are inclined to believe what we see in print; yet we know that it is very easy to print lies and half-truths. There is so much untruthful or doubtful stuff printed today that we ought seriously to question everything we see in print — even this interpretation of the Sunday School lesson. It is usually a question of the authority behind what is printed. How much dependence can we place on the news we read or hear. How much dependence can we place on what friends or others tell us. Some people deliberately lie, some exaggerate, to further their interest, or the interest of their cause or business. Some people are incapable of telling the strict truth. All this makes it important for us to be careful about whether the true facts are all that they seem to be on the surface. At the same time we have to avoid the attitude of disbelieving every thing, the attitude of extreme skepticism. Faith and belief are necessary for us if we are to live at all. We cannot wait until we have proved everything and everybody. Life goes on. Many things simply have to be accepted on faith and examined afterwards. Certainly the way of faith saves men from much wearisome doubt.

A PROBLEM FOR YOUNG PEOPLE — You have chosen a course of studies leading to a complete vocation. It will take a number of years perhaps to complete the study and much hard work. What part does belief in there being a position for you when you are ready, have in encouraging you to go on? Can you have initiative and enterprise without belief? And if there are no grounds for belief that there will be jobs for them, can we expect our young people to have initiative and enterprise? Or are these virtues undesirable? It is not a bad thing to base belief on facts.

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SEEKS CLOTHING — Redverse F. Pratt, executive director of the National Clothing Collection for overseas relief, to be held June 17-29 under the auspices of Canadian Allied Relief. Mr. Pratt, who took an active part in the 1945 Dominion Department of Labor and is busy now organizing committees throughout Canada for this nationwide effort to aid the distressed peoples of war-devastated Europe.



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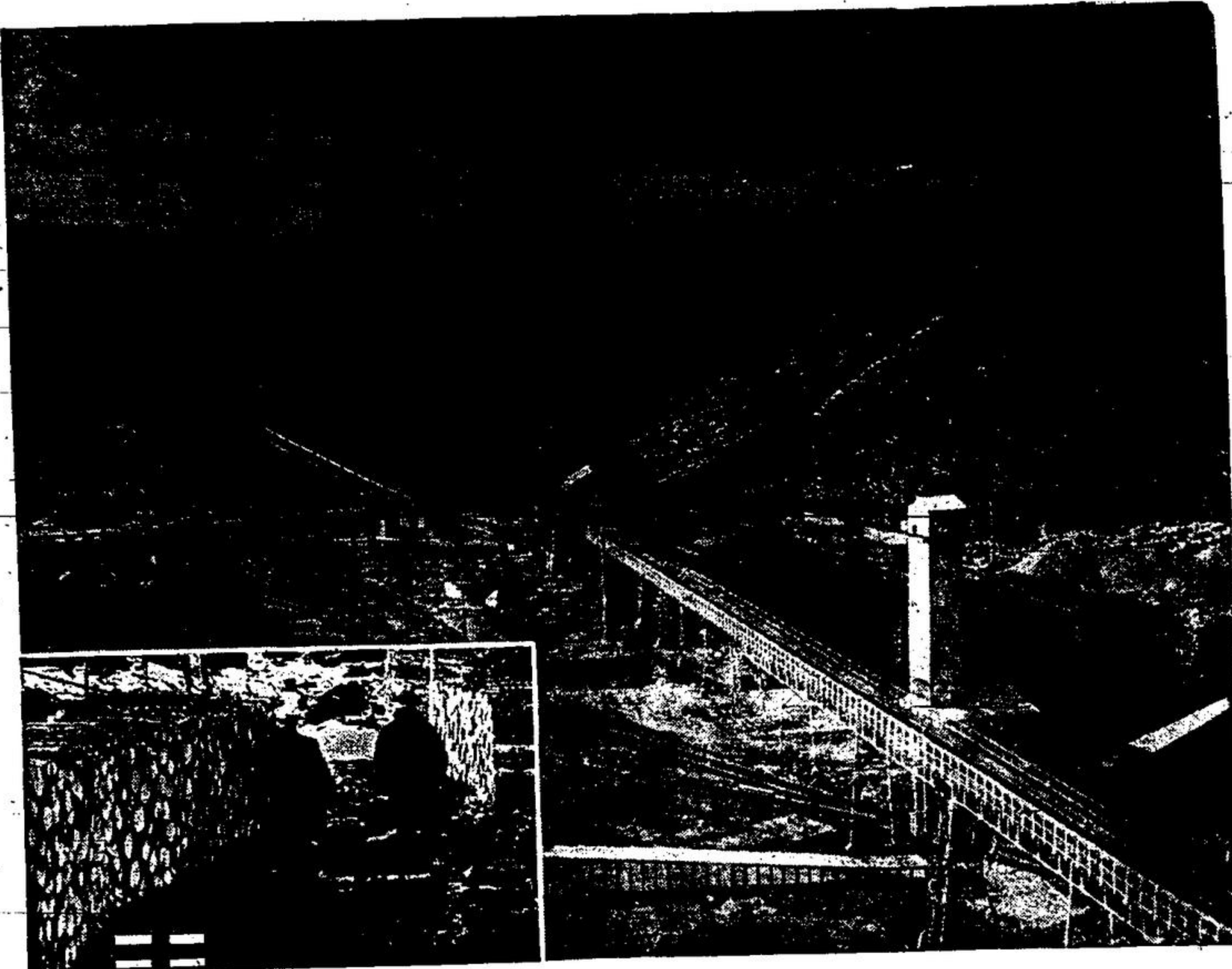
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THE PROVINCE OF PROMISE...

ONTARIO'S northern timber areas form a very important part of her natural wealth, and logging — getting the trees out for pulping — is a colourful operation which, while linked with progress, is still in step with nature. The processing of pulp into newsprint and a host of new and promised products is however an advanced industry upon which model towns are built and careers are launched. Ontario's forest wealth is side-kick to her mineral riches... more solid if less spectacular. Pulpwood and gold are each the yield of rugged country... each in its way beckons to the daring.

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