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ALL IN THE DAY'S WORK. — Most city girls have never been closer to a horse than "My Friend Flicka." Jessie and May (in driver's seat) Wingfield show the versatility of country girls as they help with the work in the field.

Sunday School Lesson

By Rev. R. C. Todd

PAUL MAKES A NEW START

LESSON — Acts. 26: 9-18; 1 Cor. 15: 8-10

In St. Paul we have a perfect illustration of "before and after," and not to advertise any religious viewpoint. The first picture is Paul "before" he encountered Christ. In last week's lesson, we read that he was "after the straightest sect of our religion, a Pharisee — concerning the righteousness of the Law, blameless." The words of the text: "this work, which are part of his defence of himself before King Agrippa, following his arrest, picture him as an extremely active agent in the persecution of the Christians. To him, Jesus is an impostor, a false Messiah, and his followers, deluded heretics.

The second picture is Paul "after" his encounter with Christ. Here we find him an enthusiastic Apostle; as he says, one not fit to be an Apostle because he has an enemy of God, but by the grace of God an Apostle who has laboured more than all the rest. And then, lest that seem like boasting, with the humility which stands in utter contrast to his pride of zeal and righteousness as a Pharisee trusting in his own wisdom and power and goodness, he concludes, "yet not I, but the grace of God which was with me."

The rest of this series of lessons concerns Paul "after." But his career as an Apostle can be understood only in the light of what stands between "before and after." We must not attach too much significance to the outward form of the phenomena which it is customary to style his "conversion." But we cannot give too much importance to the true and inward nature of this event. What this is, the highly picturesque description given by Paul in the text ought to tell us.

The phenomena of his conversion ought to suggest to us that it was suddenly borne in upon Paul just WHO Jesus was, — certainly not the impostor and false Messiah Paul had been proclaiming he was. Certainly not a man who had been crucified and buried, — a great teacher and nothing more. But God Himself. What we are saying is that Paul was suddenly confronted with an overpowering and blindly truthful conviction regarding the deity of Jesus. If the deity of Jesus is established, then his gospel is true, and if his gospel were true, then Paul in condemning it and persecuting God's people, was an enemy of God and was guilty of persecuting God himself. That meant that Paul the Pharisee with all his pride and legalistic righteousness, all his goodness and human

wisdom, was terribly wrong. This meant only one thing if Paul was to be honest with himself and God; he would have to become a Christian.

We must note, I think that it was not any conviction regarding the teaching of Jesus which made such an impression on Paul as to change his whole manner of thought and life. It was a conviction regarding Jesus himself. He might conceivably have accepted some of Jesus' teachings as part of his own system of thought and standard of morals, as men do today who recognize Jesus as a great moral teacher. But that would have involved no such decisive event as occurred. That would not explain Paul the crusading Apostle of Christ. No, Paul had an encounter with the living Christ himself in such a way that he was convinced in no uncertain terms as to WHO Jesus was. Like Peter at Caesarea Philippi, it was borne in upon it, or revealed to him that Jesus was "the Christ, the Son of the living God." He was aware of being confronted with a direct revelation from God. He was faced with something divine. He was spoken to by a voice from another world. Notice how he begins his Epistle to the Galatians: "Paul an Apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead." Gal. 1: 1.

Nothing is more certain, as we look at the world and the Church of to-day than the need of conversion, such as Paul's. The form of the conversion — the phenomena, are all too unimportant; the nature of the conversion is all important. It contains three elements:

1. The first is faith in the Person of Christ, the Son of God. Christian faith is not primarily faith in an ideal or a set of principles or even a way of life. It is faith in a Person. As a matter of fact, the teachings of Jesus are utterly unimportant, until we have a conviction and a faith regarding WHO taught them. Everything taught by Jesus can be understood only when they are read or heard as something said by Jesus the Son of God who spoke with the authority of God. If of whom it was said that he spoke "with authority and not as the scribes," said that he spoke not on his own authority but on the authority of God. If Jesus were not God then were his teachings only one more set of moral precepts of which the world has more than enough, and you can take your pick. But if Jesus is God, then his teachings are the Word and Commandment of God to man. The Christian life begins with the belief that Jesus is the Son of God.

2. In the second place, the world and the Church must be confronted with the Judgment of Christ. We have trusted in science and education, in our own efforts to lead a good life and

make a better world. We have tried to be good. We have tried to be honest. We have tried to be enemies of God. Have they solved our industrial and social problems? Have they solved inflation? Have they solved the problem of continuing wars? Trusting in our own wisdom and power and goodness, the result has been more and more confusion, and a world more deeply involved in suffering, and cruelty and injustice and tyranny and hopelessness. Even two wars in one generation which have so devastated and impoverished the world physically and spiritually, have not taught us how unsafe it is to trust our own wisdom and power, and goodness. Our pride is too great. It must be humbled. Only God can do it. Only Jesus can show us in the light of his divine and absent wisdom and power and goodness, the vanity of the things we trust in. Only when we are humbled under his judgment, can we hope for good results to come from our science, our education, our politics, or even from the Church itself.

In the third place, the truth of Christ's teaching is learned only through God's revelation. Flesh and blood does not reveal it to us; we do not discover it for ourselves. The truth of it is revealed to us. We cannot find it by our own reason and intelligence. I do not mean that we must discard reason. Paul did not discard his intelligence when he became a Christian. Then he began to see it for Christ. Only a sentimental fool would discard such a gift from God. But reason and intelligence do not discover the truth of the gospel. Faith receives it. And faith is just as much a gift of God as our intelligence. The truth of the Christian gospel is something received by faith, not discovered by reason. We receive the truth from "another sphere than the one in which we live, and unless we hear the Christian gospel as the voice of God, it is perfectly meaningless and impossible. "Impracticable" is the word used by the world. I believe, Christianity is an encounter between man and God. In which God offers something of inestimable price, and man receives it by faith and faith alone.

In what we have said we have not meant to disparage reason. It is a gift of God which must be used by Christians and their apostles. We have sought to demonstrate on what authority they are received — the Highest.

Young Bill: Look at your old worn-out boots and your father a shoemaker. You ought to be ashamed of them.

Young Phil: That's nothing. Your baby brother's got only one tooth and your father's a dentist.

Down on the Farm.

Chatelaine magazine, August issue, devoted a two page spread of pictures and several columns of reading material to an article by Lot a Dempsey called "Down on the Farm." It described her visit to Chatelaine's Teen-Age Council at Halton County, formed from a group of young ladies who are well-known in this district, and the article was much enjoyed by local readers.

The publishers of Chatelaine have kindly loaned us the pictures and given permission to reproduce them in the Herald.

In Miss Dempsey's article, the statement stood out. Speaking of the mistaken impression which many city people have about country life, one of the girls said: "City kids are supposed

to be more knowing and up on things than we are; at least, some of the ones we meet think they are. But when you get right down to it, we visit the city quite a lot. We listen to the same radio programs, and see the same movies and read the same books and magazines. But how many of them really know anything about farm life and what people do there, and how dependent the cities are on us for the food they eat and the milk they drink?"

Perhaps this article will help to convince city folk that communities such as Georgetown and the surrounding countryside are what we who live here know them to be — places where one can enjoy all the advantages of city life with none of its disadvantages.



PRACTICAL PETS. Susie and Sammy a Hampshire ewe and a Suffolk ram, are not only pets for Eleanor Stark, but will mean money in the bank when shearing time comes around.

THE TEEN AGE COUNCIL. Below — the eleven members of Chatelaine's teen-age council gather around Gladys Ruddell at the piano. Left to right, standing: May Wingfield, Eleanor Stark, Jessie Wingfield, Isobel Currie, Betty Ruddell, Frances Barnes, Mary Jean Chester, Marian Currie, Mary Ismond and Jessie Alexander (seated).

TOMORROW'S BREAKFAST for city late-a-bed is collected in the early morning by Mary Jean Chester. — on the left.

