

New Radio Shop Opens Here

Main Street business establishments were attracted by one this week with the announcement by Mr. Ernest Dawson of the opening of a radio sales and service shop. Located in part of the premises formerly housing Penner's Fish and Chip Store beside Silver's Dept. Store, the new store will be known as Ernie's Radio and will offer a complete radio service combined with a selling agency for radios and electrical appliances.

Mr. Dawson comes to Georgetown from Toronto, where for 4 1/2 years he was employed with the Inspection Board of the United Kingdom and Canada, working on radar at Research Enterprises. A native of Guelph, he operated a radio business there from 1931 to 1934 and after that operated Central Radio in Kitchener for two years.

He has purchased the house formerly occupied by Chester Hill, known as the old Ryan estate, and has moved in with his wife, formerly Lena Marsh of Guelph and their two-year-old son, David. The family attend the Presbyterian Church and Mr. Dawson is a member of Guelph Lodge I.O.O.F.

DR. J. H. CHAMBERLAIN leaves office in Georgetown today for the west coast. The number of Georgetown medical students who are leaving for the west coast is increasing. Dr. Chamberlain will open an office in Vancouver, British Columbia, and will be in charge of an office by Mr. W. H. Hodrell, who intends to move to the west coast this spring.

Dr. Chamberlain is a native of Manitoba province. He served for years overseas in this war with a tank regiment, the Fort Garry Horse, and was for a time with the surgical and medical staff of No. 11 Canadian General Hospital at Tappin. Discharged a year ago with the rank of captain, he has since been doing post-graduate work and general practice. Dr. Chamberlain interned at Toronto Western Hospital. His wife, formerly of Guelph is a graduate of the School of Nursing at that hospital. During the war she served in England with the British Civil Nursing Reserve.

W H I T E

TAXI

PHONE—241

You'll Enjoy Going by Bus



LEAVE GEORGETOWN

STANDARD TIME

To TORONTO	To LONDON
a 6.49 a.m.	10.20 a.m.
b 8.04 a.m.	x 11.25 a.m.
9.34 a.m.	2.35 p.m.
12.09 p.m.	y 4.55 p.m.
2.24 p.m.	x 11.10 p.m.

a - To Kitchener only
b - except Sun. and Hol.
x - to Stratford only
y - Sun. and Hol.

BUS CONNECTIONS AT TORONTO FOR -
 NORTH BAY - MONTREAL - OTTAWA
 DETROIT - AT LONDON FOR -
 CHICAGO - LOS ANGELES

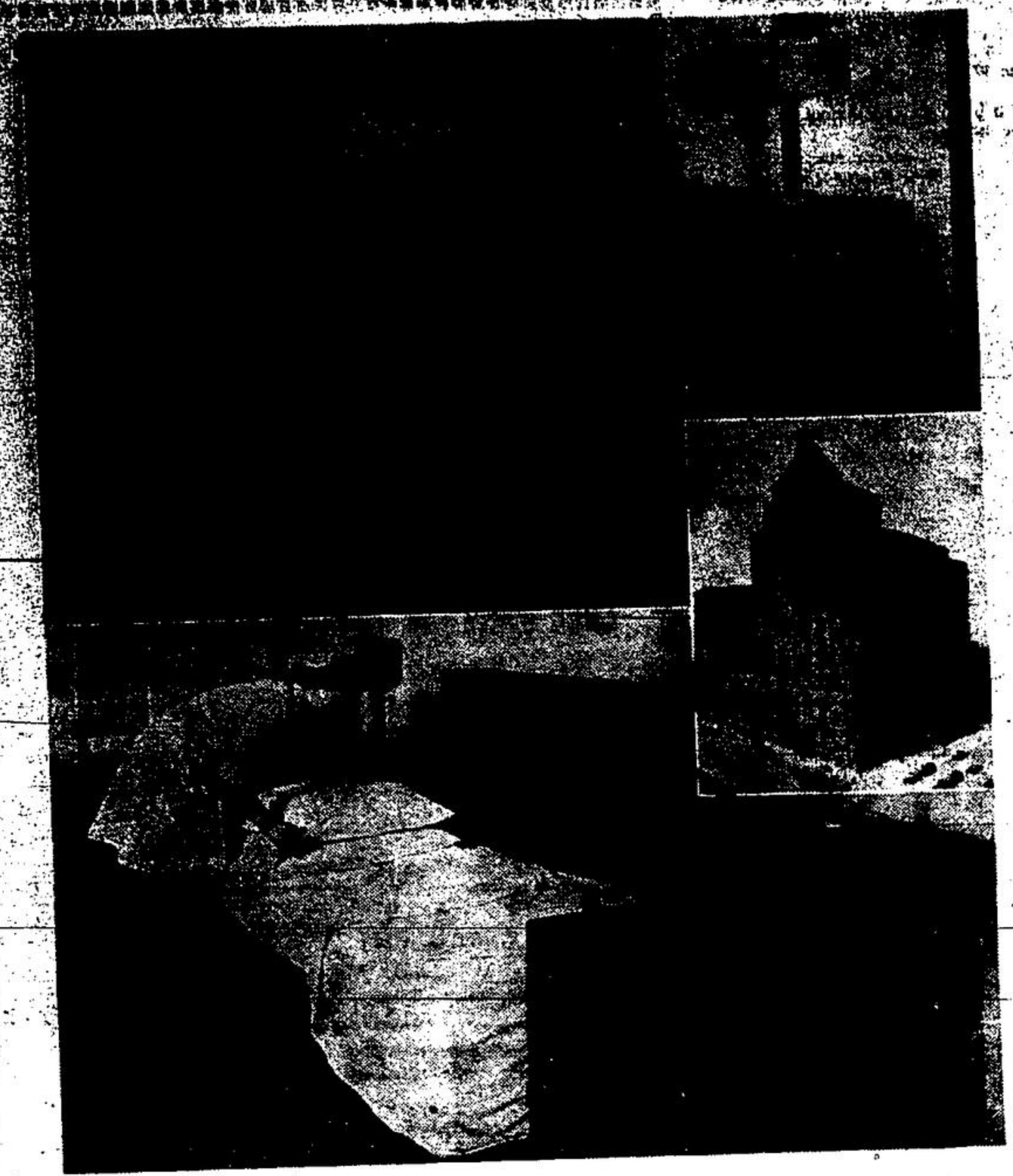
FARES ARE LOW

Round Trip - Tax included

TORONTO	\$ 1.35	CHICAGO	\$19.95
MONTREAL	\$17.05	LOS ANGELES	\$88.30
DETROIT	\$11.45	NORTH BAY	\$14.20

x - via Toronto

TICKETS AND INFORMATION AT
MR. L. McCLINTOCK - PHONE 89



DAY - NIGHT ROOMS: Making a new era in hotel comfort, ultra-modern "day-night" parlor bedrooms have been introduced at the Royal York. The Canadian Pacific's 1200-room hotel in Toronto. Largest hotel in the British Empire, the Royal York (next) is the first in Canada to put in the new-style equipment. Shown above as a parlor by day and a bedroom by night, the rooms have along one wall a luxurious Chesterfield unit which can be turned down into a three-quarter bed. The unit also houses a writing desk, which becomes a dressing table when the top is lifted, storage space for lounge cushions and bedding, a side table and radio. Pleasingly compact, the rooms are perfect for entertaining.

GEORGETOWN BOY JOINS MOUNTED POLICE

The first Georgetown boy to join the Royal Canadian Mounted Police, John Farmer leaves tomorrow for Toronto, where after a three-day check-in in barracks there, he will continue on to Regina, Saskatchewan, to commence his nine-month training course. A graduate of Georgetown High School, John is the son of Mr. and Mrs. John Farmer, Main Street. He has been active in Teen Town Hall and served on the Teen Town council last year.

Sunday School Lesson

by Rev. R. O. Todd
 THE AUTHORITY OF JESUS
 LESSON - John, Chapter 2

In his first chapter John introduces us to Jesus who as the Word of God shows forth the glory of God in the flesh, and he cites instances in which simple-hearted men acknowledged his godly majesty. In chapter two he relates two public acts in which the greatness and the authority of the Son of God were exhibited.

The first is the well-known story of the changing of water into wine at the Wedding Feast in Cana. The wine runs out and Mary asks Jesus to do something and being confident that he will, she bids the servants do whatever he says. Jesus replies that his hour is not yet come. These words are not a refusal, as Jesus goes ahead and accedes to Mary's request to do something. That he performed a miracle, changing water into wine, was probably completely beyond her expectation. John pictures Jesus as using the words "My hour is not yet come," rather often. They point to his death and Jesus' realization that his death would be the full manifestation of his glory.

Mary's request that he do something was for Jesus the call of God to enter upon a career that should end in his death. He knew that what he was about to do would make him a marked man, and that once a beginning of showing who he was made, he must continue to adapt his power to all the needs of men, and go on to the utmost of sacrifice and glory. He who is the true King must finish from no responsibility, once he had begun, and from no pain to which the needs of men might call Him. He had taken the measure of the world's need, and of what would be required to meet it. "If I be lifted up will draw all men unto me," - that was present to His mind now. His glory would indeed be manifested, but manifested in rendering a service no other could render, with an absolute self-sacrifice no other could make.

It is important to see that this miracle, while establishing John's thesis that Jesus was the Word of God made flesh to show forth the glory of God, was not wrought for that purpose. None of Jesus' miracles were wrought for such a purpose. The poet writes because he is a poet; yet by writing he does "convince the world. The act that a good man does, is not done that he may be recognized as a good man; yet it does so mark him. The acts of the Son of God are not done that he may be recognized as the son of God; yet he is recognized by them. It is because the miracles of Jesus were wrought from the purest and most self-sacrificing compassion that we acknowledge him as the Lord of Life.

In chapter one John pictures the Word as active with God in the work of Creation. In this miracle we see

the Word made flesh active in the same way. He is the Lord of the physical World, and so in close connection with us, and able to use the physical world for his high purposes. The miracle also demonstrates that Christ is the Lord of all life, and that his work of redemption is co-extensive with human experience. He comes among us not to crush or pour contempt on the relationships of human life, but to exalt them by sharing them; not to show that it is possible to separate oneself from all human sympathies, but to deepen them; not to do away with the ordinary business and social relations of life, but to sanctify them. Himself human, with interest in all human affairs, he comes not as a mere spectator or censor, but Himself a man implicated in things human. The miracle teaches us that to "be holy as he was holy," we are not required to abandon the ordinary affairs of life; or human affections and joys; and that however we make them the apology for workiness, it is not the necessary duties or relations of life that prevent our being Christian, but these are the very materials in which His glory may be most clearly seen, the soil in which must grow and ripen all Christian graces and fruits of righteousness.

In a sense this miracle is a summary of Christ's whole work of redemption. It may be treated symbolically—the water referring to the exterior cleansing of things human associated with the Law; the wine referring to the spiritual cleansing associated with the blood of Christ, the shedding of which was the supreme manifestation of God's glory.

The story of the Cleansing of the Temple adds dramatically to the presentation John makes of the authority of Jesus. Here we see this authority extended from the ordinary relations of life to the human activity of worship. The audacity of the act has few parallels. To interfere in the very Temple with any of its recognized practices, was in itself a claim to be the Son of God. For the Temple practices were authorized by the Law given to Moses by God Himself; or purported to be so authorized. Actually what Jesus did was to correct abuse and wrongdoing and injustice. To correct them was to take upon oneself the place of both King in Israel and High Priest. Who was Jesus to exercise such authority? Well, he who lays a sudden hand upon wrongdoing may have no legal authority to plead in his defense when challenged as to his authority, but to all good men such an act justifies itself. It was a similar seal which at all times governed Christ. He could not stand by and wash his hands of other men's sins. It was this which brought him to the cross, and this which in the first place brought him to the world at all. He had to interfere, because of his seal for God's glory. "The seal of thine house hath eaten me up" v17, is probably an answer which Jesus gave when the Temple authorities demanded by what authority he acted as he did. They ask him for a sign. It was an absurd thing to do. It was to ask for a light to see a light with, a sign of a sign. His seal for God's house should have been sign enough. But there was one sign he could promise them which would not be a miracle wrought for the sake of convincing reluctant and unbelieving minds. There was one sign which he could work irrespective of its effect on their opinion of Him - the sign of His Resurrection. God who gave them the Temple in the first place had authority to destroy it, and provide other means for His worship. It was that same authority which God's Son exercised. Christ rose from the dead to furnish mankind with a new and better Temple, with the means of spiritual worship and constant fellowship with God. All power is given unto Him in heaven and on earth. We may yield ourselves to His authority or we may rebelliously question it. In either case, the authority still is, exercised in judgment.

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NOTICE

TO RURAL HYDRO CONSUMERS

Hydro linemen have been working day and night in doing everything possible to restore satisfactory electrical service to the rural communities following the recent sleet storm. However, a heavy loading of ice is causing branches of trees to fall on the lines. This means that our task will be a difficult one until all of the ice drops from the trees and wires. We will be grateful for your continued co-operation.

WARNING

DO NOT TOUCH FALLEN WIRES. Please report them promptly to your Hydro Office and guard them until repair men arrive. In this way a life may be saved.

H. E. P. C. RURAL OFFICE, Georgetown