

Patronize Georgetown's
Best

Electrical Shop

- STROMBERG - CARLSON and DeFOREST RADIOS
- HOOVER VACUUM CLEANERS
- UNIVERSAL MILKING MACHINES . . . Sales and Service
- REFRIGERATORS
- ELECTRIC STOVES and Repairs.

Wardlaw Electric

PHONE 305 MAIN ST. GEORGETOWN

Headquarters for Sea Foods

- HALIBUT SLICES — SALMON SLICES
- TROUT, MACKEREL AND COD FILLETS
- FILLETS OF SOLE
- WHITEFISH FILLETS — SMOKED FILLETS
- LAKE AND SEA HERRING
- OYSTERS IN THE JAR

Penson's Fish & Chip

MAIN STREET — PHONE 293
Daily delivery on orders 50c and over
Please phone your orders early for fish and chips.

SUNDAY SCHOOL LESSON

by Rev. R. U. Todd
JESUS, THE GOOD SHEPHERD
LESSON: John, Chapter 10.

The allegory of the Good Shepherd which forms the substance of this lesson, reminds us very vividly of Psalm 23 written by David the Shepherd King of Israel. Jesus' use of the figure follows naturally upon his healing of the man born blind in chap. 9. The authorities had excommunicated the now-seeing blind man because he had presumed to think for himself, and to acknowledge as the Christ one regarding whom they had enacted that if any man acknowledged him he should be banished from the Synagogue. Brought up as he had been to consider these authorities as representing the voice of God, he would feel very naturally, that this excommunication cut him off from fellowship with all good men, and from the sources of the good life. Jesus contrasts this harsh treatment with his own care of the blind man, and uses the contrast as evidence of the illegitimacy of their usurpation of authority, and the legitimacy of his own claims. And in indignation against those who had assumed authority he declares "I am the door of the sheep" (10:7). The writer of this gospel is claiming Jesus to be the sole means of access to spiritual security and life eternal. The authorities who had excommunicated the blind man for his independence of spirit were but thieves and robbers. The thieves are those who prey upon the sheep. There are still those thieves who make profit out of the weaknesses that are characteristic of human nature. For instance the interests that make so large a profit from the manufacture and sale of alcoholic drink. (Ontario spends more for its liquor than for its education, hospitals, and the service of God combined. Saskatchewan spends more for its drink than for its whole provincial administration and public services) Thieves! There are other forms of thievery that may be included in this connection. What are they? Anything, no matter by what name it gets, that preys upon human life.

The hirelings belong to a different group. They are the under-shepherds paid to take a share of the responsibility under the Shepherd, for the well-being of the sheep. But when danger threatens from thieves or wild animals, these men reveal their nature by seeking safety in flight. They are more concerned about themselves

than about the sheep. It is well to note that there is here no condemnation of hirelings (those who are paid for the work of others) as such. They would not do their work unless paid for it, because they must live. The real mark of the "hireling" who is denounced in this allegory is not that he is paid, but that in moments of danger, he puts his own interests ahead of those of the flock.

He is afraid actively to oppose the thieves and the wolves. He knows on which side his bread is buttered. How many leaders in State and Church, press, radio, platform and industry, today are afraid of the "big bad wolves," and the thieves, and consequently attend to the buttered side of their bread!

In contrast to the hirelings and robbers, stands the figure of the Good Shepherd who knows his sheep, and whose sheep know him. He goes "before" his sheep, as their guide. He does not urge them on from some safe place in the rear; he has gone ahead and calls them to follow. (His rod and his staff they comfort me. Ps. 23). Through Him as the "door," the sheep go in and out and find pasture. The thought is that through Christ, a man finds spiritual security in the midst of the violent fluctuations of life (goes in). The complimentary thought (he goes out) is that Christ, calls his followers out into the world through his faith, in Him as the door, to play his full part in every area of community and national life, witnessing to Him and to His way of life. He also "finds pasture" through Him. Christ is the "living Bread" whereby a man's spiritual life is strengthened and sustained. And this with the thieves and wolves all around. Compare Psalm 23, "Thou preparest a table before me in the presence of mine enemies."

The allegory brings out the cost to the shepherd of being a "good" shepherd. He "gives his life for the sheep." That is what it costs him to save the sheep from the perils around them. The full meaning of these words, is realized when we are aware of the fact several times mentioned in these lessons, that the author of this gospel is concerned to present the Christ Crucified and Risen as the object of faith. Their content is the whole work of Christ for man's redemption. We are sinners who could be redeemed only at the cost of the cross. It is true, perhaps, just to say that "we are sinners," for most of us are inclined to think lightly of our little sins, not realizing that humanity is involved in something so hideously evil that beside it our little individual

shortcomings appear as almost virtuous. Only as a man becomes aware of the Son of God on the cross, does he realize the indictment upon himself and his fellows, awful enough to make him shudder as he looks there into the face of SIN. But the Good Shepherd gives his life for the sheep. He bears, carries, the judgment of God upon this awful dragon, as only God can do.

A good part of our world today must be included in our minds as we think of the words: "And other sheep I have which are not of this fold" (vs. 16). There is no hope of a better world until His words be fulfilled: "thou also I must bring." This is what our world needs: a loyalty that will be greater than any of our little sectional loyalties, a new fellowship, based not on self-interest, but on following Him who has given his life that all might live. Scientists are saying that the effects of the atom bomb on its victims in Japan will be felt for four more generations. If the victims live and have children, they may be born with three legs or arms, or two heads, etc., with low mentality. — in other words monsters with no intelligence. In a year every nation on earth will have atom bombs. Imagine the effect on culture, on civilization, if more bombs fall! Do we need salvation or don't we? The question should not be hard to answer.

PROMINENT SEED MERCHANT, WILLIAM A. COUSE SUCCEDES

Prominent throughout Canada in the seed trade, William A. Couse, active for more than 60 years as an apiculturist, died February 15th at his home in Streetsville after a prolonged illness. He would have celebrated his 88th birthday next Friday.

Founder of the firm William Couse and Sons 65 years ago, Mr. Couse was a past president of the Canadian Seed Trade Association. He was a charter member of the Ontario Beekeepers' Association, of which he was once president and for 20 years secretary. Mr. Couse served for 40 years as a member of the Streetsville High School Board. On the board of the Royal Winter Fair since its inception he was a frequent judge of honey exhibits.

Mr. Couse was born in Belwood, going to Streetsville nearly 70 years ago. Becoming interested in bee-keeping, he developed a business which later included coal, grain and seed. For 58 years, Mr. Couse never missed a convention meeting of the Ontario Beekeepers' Association. He travelled extensively visiting Europe and the United States, and a few years ago, joined a Canadian good will tour to the Argentine. He was a Liberal and active in both provincial and federal fields.

Mr. Couse was the oldest past master of River Park Lodge, AF & AM, and a member of the board of management of St. Andrew's Presbyterian Church.

Surviving are his widow, the former Margaret Matilda Steen; two sons, Harold W., and Alan L. Couse, both of Streetsville; a daughter, Mrs. M. K. Punston, Lorne Park; four grandchildren, and two brothers, Henry Couse, Cookstown and Frederick Couse, Vancouver.

WEDDING ANNIVERSARY CELEBRATION

Mr. and Mrs. Wm. H. Mohr, formerly of Ballinacraig celebrated their 49th wedding anniversary at the home of their son-in-law and daughter, Mr. and Mrs. W. H. Preston, King Street, Georgetown. There was a very happy gathering of friends from Brantford, Ballinacraig and Stewarttown, and Georgetown. They all wished them the best of health for the years to come. Those present were Mrs. Frank Pastill and son George, Brantford, Mr. and Mrs. Douglas Lawson and daughters, Mary and Lillian, Stewarttown, Mr. and Mrs. Leonard Harding (another daughter) - Georgetown and Mr. and Mrs. Clifford Kenney and son Melvyn of Ballinacraig.

COUNCIL OF WOMEN WILL COMPILE NURSING LIST

At the January meeting of the Local Council of Women, it was suggested that something might be done to meet the great need for nursing help in Georgetown. In order to deal with this worthwhile project, the Local Council has decided to compile a list of those available for nursing and those in need of help could get information from this list.

Graduate nurses, practical nurses and others willing to give part-time service in cases of illness in the home are asked to register their names with Mrs. A. R. Vannatter, Phone 307w.

JUDGES POULTRY SHOW IN MANITOBA

Corey Herrington, well-known local poultry breeder and editor of the monthly poultry paper "Feather Fan" left on Monday for Neopawa, Manitoba, where he will be a judge at the annual poultry show in the western town. This is his second year of judging at Neopawa. On the return trip, he will stop off at Fort William, where he will address a meeting of poultry raisers specially called for the occasion.

More... STRAWBERRY PROFITS WITH VIGORO

Experience is proving that it pays the grower well to feed strawberries with Vigoro Commercial Grower. Increased yield, early maturity, full flavor, and excellent shipping quality are a few of the advantages many growers are attributing to Vigoro Commercial Grower. These are advantages that spell EXTRA profit. Investigate!



A PRODUCT OF SWIFT

ROSEDALE FLORAL CUT FLOWERS

Wedding and Funeral Design Work
PHONE 283J
Murdoch St. We Deliver

WHITMEE TAXI

TAXI

PHONE—241

Haulage

SAND and GRAVEL and Local Haulage
T. DICKENSON
Phone 84 r 33
STEWARTTOWN

Flowers

"For Every Occasion" DESIGN WORK A SPECIALTY
We Deliver
Norton Floral
Phone 215 Georgetown

Memories

to honour a lifetime for lifetimes to come.

Moderately Priced —
Monuments & Markers
A card or letter will bring our service to your door.

OAKVILLE MONUMENT WORKS
29 Colborne St., Oakville (on Highway)



"SILVER FOX" by W. B. Herbert.
The above illustration shows the silver fox in his wild magnificence.

Silver Fox Fur was a prize worth more than its weight in gold and began a quest that led men into the bleak reaches of Canada's wilderness to wealth and sometimes to death. The silver fox was king among the fur-bearers in a trade which gave shape to young Canada's economy and colour to her history.

"The future well-being of our fur-bearing animals may depend on the widespread application of wildlife management principles — we can help by giving support and encouragement to both private and government effort in this new and promising field."

An excellent book—CONSERVATION AND CANADA'S FUR-BEARING ANIMALS, by S. C. Downing, one in a series of pamphlets published by The Carling Conservation Club.

CARLING'S

THE CARLING BREWERIES LIMITED
WATERLOO AND WILKESVILLE, ONTARIO



THE TRAPPER—a Conservationist

The trapper, through the system of registered trap lines, becomes in effect a wild fur farmer and thus an active conservationist in his allotted area.