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**Louth - Grace Wedding At United Church**

Georgetown United Church was the scene of a pretty spring wedding last Saturday, May 3rd, at 3:30 p.m., when Doris Eileen Grace, daughter of Mr. and Mrs. Richard Grace, became the bride of William John Louth, son of Mr. and Mrs. Herbert Louth, Glen Williams. Rev. R. C. Todd officiated at the ceremony, and Miss Lynda M. Stewart, ATOM, LRSM, was at the organ.  
Given in marriage by her father, the bride wore a street-length dress of white jersey, white hat and corsage of pink roses. Her sister, Phyllis, was bridesmaid, similarly gowned in pink with pink rose corsage. Lorne Norton, Limehouse, was groomsmen, and ushers were the groom's brother-in-law, Merle Reid, Glen Williams, and the bride's brother, Richard Grace, Jr.  
A reception was held afterwards in the church basement, the bride's mother receiving in a brown suit with matching accessories. The groom's mother assisted, wearing a black dressmaker's suit. Both wore corsages of pink roses. After a honeymoon trip the young couple will live in Georgetown.

**TOM WARNES GOLD MEDALIST, OTHER GEORGETOWNERS WIN AT FESTIVAL**

Several Georgetown residents were prominent among the entrants in the last three days of the Pool Music Festival in Port Credit last week. Tom Warnes was gold medalist in the open tenor solo with 83 marks and combined with Kenneth Harrison to get 82 marks and the gold medal in the male duet.  
Mary and Olive Moyer, 81, were first in duet for girls under 21, and Mary, 80, was third in contralto solo under 21. In the mixed duet, Ralph Peck and Joyce Hill, 86, and Kenneth Harrison and Olive Moyer, 80, were in first and second place. Joyce was also an entrant in soprano solo, under 17, and scored 81 marks. Kenneth Harrison, 81, was third in baritone solo under 21 with 81 marks. Other entrants in this class were Murray Tipping, Norval, 80 and Ralph Peck, 77.  
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**THE SUNDAY SCHOOL LESSON**

by Rev. R. C. Todd  
**THE STRUGGLE AGAINST BAAALISM**

LESSON . . . 1 Kings, chapter 16  
Almost half a century after the division of the Hebrew Kingdom with which we dealt last week, there came to the throne of the northern kingdom (Israel) a king by the name of Omri. He was so successful in his wars and foreign policy that Israel's position internationally became fairly strong. His son Ahab, who succeeded him, also cut a strong figure on the international stage, and he married a foreign princess by the name of Jezebel. This woman was one of those wives who dominate their husbands and her successful domination of Ahab brought trouble to Israel on two scores. First, because she made a militant attempt not only to introduce the worship of her native God, Melkart, but also to supplant the worship of the God of Israel; second, because she encouraged the development of a ruthless despotism in Israel, which had its beginning as a nation in a revolt against the despotism of the House of David.  
In this period, the prophet Elijah emerges as the great leader of religious opposition to the policies of Ahab dictated by Jezebel, especially as those policies concerned Baalism, and Ahab's practical dictatorship. The present lesson deals with Elijah's struggle with Baalism, his exposure of it as false and his triumph. The term "Baalism" describes the practise of worshipping local "baals." "Baal" means "owner" or "lord" and the term is applied to the god of a tribe or of a certain locality. It is not a proper name of a certain god, standing by itself. The conception is that of a divine landlord. The baals were associated with the functions of nature, and were recognized as the givers of fertility in the districts which they owned. Baal worship usually took the form of religious festivals connected with the various seasons of the year, particularly the season of the spring planting. The rites practised were extremely sensual and usually degenerated into wholesale prostitution. When the Hebrews first entered Palestine, they took over the sanctuaries of the local baals for the worship of their own God. Along with the sanctuaries seemed to go many of the

practices associated with them. The intention was never to supplant the historical Hebrew faith; merely to supplement it with a very appealing kind of supplement. The Hebrews were of no means immune to the appeal which the sensual character of Baalism made to the sensual tastes which are rooted deep in human nature.  
But a new development came about in the reign of Ahab. The prophet Elijah challenged this corruption of the Hebrew faith, and found himself arrayed against Queen Jezebel who was greatly attached to the delights of Baal-worship. Elijah's opposition was so annoying to the Queen that she determined to exterminate the worship of Jehovah root and branch. She would probably have succeeded had it not been for the prophet Elijah. His famous test of the false and non-existent gods of Baalism, and Jehovah, forms the greater part of this week's lesson text. We will not review that here. But even this incident did not bring the struggle entirely to an end. The end of the struggle took place in the prophetic office. Ahab's son Ahaziah of Elisha, Elijah's successor, in the succeeded by his brother, Jehoram. Both of these were dominated by the Queen-Mother — Jezebel. Jehoram was wounded in battle, and left his general, Jehu, to carry on. Elisha saw this as the long-awaited opportunity for action against the House of Omri, and sent one of his followers to anoint Jehu King of Israel. The army stood behind Jehu, and he quickly and dramatically slew Jezebel and Jehoram and made himself king in actuality. By this revolution, the second we have seen sponsored by a prophet of God, not only was the House of Omri overthrown, but also, Baalism as encouraged by that House was checked.  
Our scientific knowledge makes it hard for us to understand just how susceptible to such beliefs as Baalism, primitive man, (of not so long ago) was. But when men are dependent upon natural processes for their livelihood, superstition and belief in divine natural forces easily come into play. It must be noted, too, that the sensual tastes of human nature make much more pressing claims in every day experience than the moral claims of the Ten Commandments. It is to be noted in this lesson that in calling upon God in his tests with the priests of Baal, Elijah makes reference to Him as the God of Abraham, Isaac and Israel. The Hebrews were called upon to look to the God of their historical experience, and not to the imagined gods of nature. They were always told to keep in mind the acts of God's goodness in the past, by which He had clearly revealed Himself; and thus they would be kept from vague mysteries and religious superstition. They were not at liberty to adopt any religious ideas that might appeal to them. The way of religion's purity was to cling to the revelation of God throughout all their history; and then they might truly know and worship Him in the present.  
There has been a considerable growth of natural religion in our own day — religion, that is, based on man's ideas of God gleaned from nature rather than upon God's revelation to man. The attitude of many people to nature is closely akin to worship. And this attitude goes hand in hand with carelessness about Christian doctrine, Christian worship, and most of all, Christian morality. In our day, people have given themselves up to the indulgence of their natural impulses and appetites, and have thrown over the restraints of Christianity. You see this tendency exhibited in the freedom with which the majority indulge in illicit sex relations; you see it in the prevalence of divorce, in alcoholic indulgence, in the continual search for yet more excitement and thrill.  
Over against this naturalism in religion and in social practices, stands the faith which clings to what God revealed in His Son Jesus Christ. A Christian is not free to accept any religious ideas that appeal to his nature. He is bound to what God has revealed in His Son and in the Scriptures which testify to His Son. By this historic faith, his thinking and conduct must be governed. Neither is he free to indulge in animal impulses, as though he were but the creature of nature. He is not the child of nature, but the child of God, created for a spiritual purpose and destiny. God in his providence gives him legitimate means of satisfying the demands of his nature; but he is not to go beyond what He calls legitimate. Why should men created in the image of God, count themselves as nothing more than animals?

**NOTICE TO CREDITORS**

In the Estate of Hugh Black, late of the Township of Esqueping, in the County of Halton, Farmer, deceased.  
The Creditors of Hugh Black, late of the Township of Esqueping, in the County of Halton, Farmer, deceased, who died on or about the 20th day of February, 1947 and all others having claims against his estate are hereby notified to send by post, prepaid or otherwise to Messrs. Langdon & Ayleworth, Georgetown, Ontario, Solicitors for the undersigned Executors of the estate of Hugh Black, Farmer, deceased, on or before the 1st day of June, 1947, their names, addresses, descriptions and full particulars of their claims and the nature of the securities, if any, held by them, and that immediately after the 1st day of June, 1947, the Executors will proceed to distribute the estate of the said deceased amongst the parties entitled thereto, having regard only to the claims of which the Executors shall then have notice.  
DATED this 18th day of April, 1947  
Margaret Eva Black and  
Margaret Evelyn Campbell  
Executrices.  
by Langdon and Ayleworth

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\*An excerpt from—CONSERVATION AND CANADA'S GAME FISH, by G. C. Toner, M.A., one in a series of pamphlets published by The Carling Conservation Club.

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