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**Wise!** Of course they are wise! Each has been trained in some special skill under expert instructors with modern scientific equipment. They are wise in another way too! They have learned that their service in Canada's New Army brings with it a sense of pride in the kind of job they are doing, a feeling that they are making a vital contribution to the welfare and future of Canada.

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**PRIES BROTHERS BUY KEMSHEAD BAKERY**

A business change occurred in Georgetown this month when the Pries brothers of Walkerton purchased Kemshead's Bakery established a year ago by the Kemshead family in the new Mackenzie Building on Mill Street. They will operate it as the Georgetown Bakery. Edmont (Ed) the older brother, is married and expects to move his family here as soon as he secures a home. He has four children, Merle, who is working as salesgirl in the Bakeshop, Frances, Elaine and Wayne. Clayton (Bob), the younger brother, is unmarried. The brothers formerly operated a bakery in the Bruce County town, selling out their interest in it last year.

**STEWARTTOWN**

Mr. P. R. Bully of Hamilton visited at his home here for three days last week.

Congratulations to Mr. and Mrs. K. Tudman (Mary Standish) of Newcastle on the birth of a baby boy.

The March meeting of Esqueaux Women's Institute was held at Mrs. Henderson's home last Tuesday evening, 8 members present. After dealing with general business Mrs. McLennan conducted a True or False quiz. Mrs. Sanford and Mrs. Grant tied for first place. Mrs. De Vries gave a short talk on her visit to the St. Patrick's luncheon at Limehouse W.I. where Mrs. Ballantyne of Robin Hood Milling Co. had given a demonstration on new methods of cookery. She also distributed little recipe booklets. The roll call next month will be answered by the donation of a parcel of food to be sent overseas by Personal Service.

Miss Eileen Viney of Toronto Normal School was student teacher at S. S. No. 6 here last week.

**SUNDAY SCHOOL LESSON**

THE KINGDOM OF GOD

by Rev. R. C. Todd  
LESSON Luke 4:16-20; Mark 4:26-29; Luke 17:20, 21

"Thy Kingdom Come, Thy will be done on earth as it is in heaven." Thus do Christians pray for the rule of a God of love, righteousness, justice on earth, in the hearts and all the relationships of men. But what does this rule actually involve?

1. It means good news to the poor (Luke 4:18). The rule of a God of love must stimulate brotherhood and benevolence. The rule of a God of righteousness and justice must stimulate an ardent desire for a righteous and just social order, an order which prevent, as well as cures, poverty. But it means more than work, food and houses, for it involves the whole man not just the physical man. It means "peace and joy and righteousness in the Holy Spirit" to cure the broken-hearted.

It means release of captives. Since the whole man is involved, we must say that the rule of God means release of the captive of evil dispositions and habits as well as the captive of evil social customs and tyrants. It is a thing worthy of celebration when a man is released from chains of superstition and error in any sphere of life, or all. "If ye abide in My Word, said Jesus, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free". Only those who are so delivered can really speak of the difference between freedom and slavery. Release from bad social customs and conditions involves a programme of social change and betterment in which Christians must be concerned. They will not equate the Kingdom of God with this change, but will see it as being involved in the rule of God. The balanced Christian has always known that he must be a doer of the Word, and not a hearer only, and that he is called by God to do his part in delivering men from "error's chain."

3. It means recovery sight to the blind. There are the physically blind, the morally blind, and the intellectually blind. The Kingdom means relief for those who suffer from the handicap of physical blindness, and a Christian society will always keep these in mind. The morally blind are those held in "error's chain" who defend the status quo in "a wicked and perverse generation." They are morally blind who uphold a social order in which gambling and drunkenness are rife; an order where more money is spent on liquor than on education, and bigger incomes given to actors, professional boxers and other social fungi than to school teachers, doctors, dentists and nurses; an order which has a hard time keeping its hospital doors open, and the doors of its cocktail bars closed. An instance of moral blindness is the liquor industry spending thousands of dollars in advertising to preserve wild animal life, but by its very nature being an instrument for the destruction of human life.

The Kingdom means sight to the intellectually blind, for wherever the gospel has gone, education has gone.

3. It means liberty for the oppressed. Some bad social conditions are due to features of our society which are difficult to control. Society is complex. Many factors enter into its problem, vagaries of the weather, movement of population, whims and fancies in buying. Some bad social conditions are accentuated by the unconscious carelessness and selfishness of people, and by the conscious greed and oppression of others. The Kingdom in its fullness means liberty — liberty from the oppression of those who would make money out of money; out of appetite, seek material advancement; and out of the follies of men, make gain for themselves.

The verses in Mark 4, suggested for this lesson would teach us that the Kingdom of God is coming. It is out of man's control. A man may scatter seed, but the growing and the time of harvest is beyond him. If he is to have a harvest, however, he must put in his SICKLE at the right time. If he cuts too soon, he does not get ripened grain. If he cuts it too late, he may lose his harvest. So with the Kingdom of God. Those who pray for it and work for it must strike at the opportune moment. That moment is in the hands of God, but they must watch and wait for that moment. Evil carries with it its own punishment. An evil social order has within it the seeds of its own decay, for evil begets evil. By our sin and folly we are only hastening the day for the destruction of our social order, and the establishment of another. God is in control of things, and all ways of life other than God's ways are self-defeating. We may refuse to walk in righteousness, and justice, but in so refusing we are only adding one more pathetic testimony to the fact that the Kingdom and the time of its arrival belongs to God.

In Luke 17:21, Jesus says that "the Kingdom of God is within you." This means the believer's assurance of grace. The kingdom

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