

BUSINESS CONNECTIONS

A foursome had gathered for bridge in the observation car and were introducing themselves to each other. "I'm Joe Tupper," said one. "Travel for the Peerless Furniture Co." "I'm Tom Jones, with the Mammoth Construction Co.," said the second. "H. A. Sampson, with the Department of Highways," said the third. There was a noticeable pause before the fourth spoke. Then he said: "I'm John Smith run my own little business, Smith's Electric Shop."

There was no obvious reason for his embarrassment, but after the game he explained.

"I was really proud when I first opened," he said. "Dad had always told me about the feeling of independence you have when you put out your own shingle. And I've done pretty well. Started off on my own and now I've two chaps working for me and could use two more if National Sele-

ctive Service would let me have them.

"What I've found, though, is that folks aren't much impressed by the fact that you run your own show. My neighbor, who's a shipping clerk in a big company, has a standing because of his connection. I'd rather work for myself any day, but my wife feels that I'd sound more important if I worked for a big company.

"Perhaps the fault is in living in the city," he continued. "Back in my home town, the men who had their own businesses, even if small, were looked upon as the backbone of the community. Sometimes, I think I ought to go back and see if things are still the same I don't suppose I will but it seems to me that the young chaps coming out of the services to civilian life ought to look over the small towns before they start to re-establish themselves in a big city. They may not make as much money, but they'll get more fun out of life."

The Sunday School Lesson

SUNDAY, MAY 20th, 1945

INTO BABYLONIAN EXILE
Golden Text.—Come and let us return unto the Lord. Hos. 6: 1.
Lesson Text.—Jer. 18: 1-10, 15a, 17a.
Time.—6:01 B. C.
Place.—Jerusalem.
Exposition.—I. The Potter's House, 1-4.

It is a principle of teaching which the Word of God employs that the truth is imparted through human vocations. For instance, the 23rd Psalm begins "The Lord is my shepherd." The author David, had been a shepherd. David saw in his shepherd responsibilities a likeness to the grace of God. What he would do for sheep, God would do for him. Jesus confirmed this in His parable of the Good Shepherd (Jno. 10: 1-18). In the experience of Jeremiah, we see him led of God to go down to the potter's house (vs. 2, 3). Evidently he knew the potter, where he lived, and, perhaps had visited him before. When he got to the house he found the potter at work. As he watched, the prophet saw him make a vessel. When it was finished, it displeased the potter for some reason. It was "marred" in his hand, meaning that, although he had done his best, there was a flaw in the vessel. Undoubtedly the clay had not yet hardened. Thus he was able to crush the vessel back into a lump of clay and begin again.

It is well for us to note the potter's wheel. This was a revolving table operated by a foot treadle. It was entirely the instrument of the potter, going just as fast as he wanted and stopping when he wished. As the wheel revolved under the foot action of the potter, his fingers would deftly manipulate the clay. In addition, it is imperative that we note the clay, a substance valued for its texture, able to be molded without disintegrating while wet and able to stay solid without crumbling after being dried. Noting these three—potter, wheel, clay—we return again to the potter, for he is the principal figure. Both the wheel and the clay are his and he uses them as he sees fit. The wheel operates according to his purpose and the clay is molded according to his will. He is dissatisfied with the vessel he fashions in the presence of Jeremiah. Undoubtedly desirous of proving he could be far more excellent in his work than this, he destroys his handiwork and begins all over again. Remember, however, that it is still the same piece of clay. We are now ready for the application which the Lord gives to Jeremiah.

II. The Word of the Lord at the Potter's House, 5-10, 15, 17.
"O house of Israel, cannot I do with you as this potter?" It is God's purpose to show to rebellious Israel that their self-sufficiency is all in vain. He is the LORD. All things are under His hand. God has never surrendered His sovereignty over this world and all peoples within it. Israel had been appointed the repository of this truth (Rom. 3: 1, 2). They were to be an example of this faith to all nations (Deut. 14: 2). If they failed even in their failure they should be a witness to the world that they had failed (Deut. 29: 24-28). Obedient Israel would be blessed, but a rebellious Israel would be judged. Through all we see God's unmistakable and unchangeable sovereignty. This principle is to be found in all our lives. The Creator is Lord over all. Even His grace is sovereign grace (2 Cor. 12: 9). If the potter, who is a mere creature, has the power to throw away a marred vessel and fashion a new one, shall not God, who is the Creator, cast away those who are unfaithful to His election? (Isa. 45: 9; 64: 8).

This principle is carried over into the New Testament (Rom. 9: 19, 24). The creature's responsibility is to submit to be fashioned according to the Creator's design. This is the object of our creation (Rev. 4: 11). The very center of sinning lies in human beings refusing to conform to the purpose of God. Self-sufficiency is unfaith. It shuts God out. No matter where it is practiced, whether it be in the lives of rich or poor men; whether among the cultured or the illiterate; whether in a university or in a mountain village; wherever human beings live unto themselves, they fail the purpose of their creation and sin. God has a purpose for all of us. It is our duty to find what it is by waiting upon God and carry it out.

Saul was so far wrong that he thought he did God service by haling Christians to prison and death. The Lord had to interfere with him miraculously. He was sincerely wrong (Ac. 9: 11-17). Many people in our day make the same mistake. They think that living is simply a matter of their own planning and endeavor. Should we wonder that life seems so empty for such? We do not teach our young people as well as we ought that their lives are not their own. The young are encouraged to plan their career without ever mentioning God. It is our Christian duty to instruct the young that God's plan is the real one. He has never failed to guide us (Ps. 32: 8; 23: 3; Isa. 58: 11; Rom. 8: 28).

Divine grace is revealed in God's promise to change His verdict that He "thought to do unto them" (v. 8) if the Israelites repented and turned from their evil way. National re-

pentance is the way to national redemption. What a tragedy that Israel refused to turn from their evil way into the way of the Lord! Centuries of suffering and shame have followed on the adoption of such a course. Do we not need to take it to our own selves as Canadian people? Unless we turn away from our national evils, will it be any better for us in the end than for rebellious Israel? Let us make it more personal. If it be true of nations that God is sovereign, it is also true that the individuals are likewise under His rule. The warning and the hope of this lesson are, therefore, to be applied individually. "He that does the will of God abideth for ever" (1 Jno. 2: 17). And the will of God is that we shall honor His Son (Jno. 5: 22), accept His rule over our lives (Rom. 10: 8-11) seek to know Him (Phil. 3: 7, 8) and serve Him in love with all our hearts (Rom. 12: 1, 2).

Virtues of Whale Convulse Commons

British House Discusses Merits of Whale Meat for Human Consumption

LONDON (CP)—"The whale that wanders round the Pole is not a table fish," quoted Seymour Cocks, Labor member for Broxtowe, and a laughing House of Commons ended its brief discussion on the merits of whale-meat for human consumption.

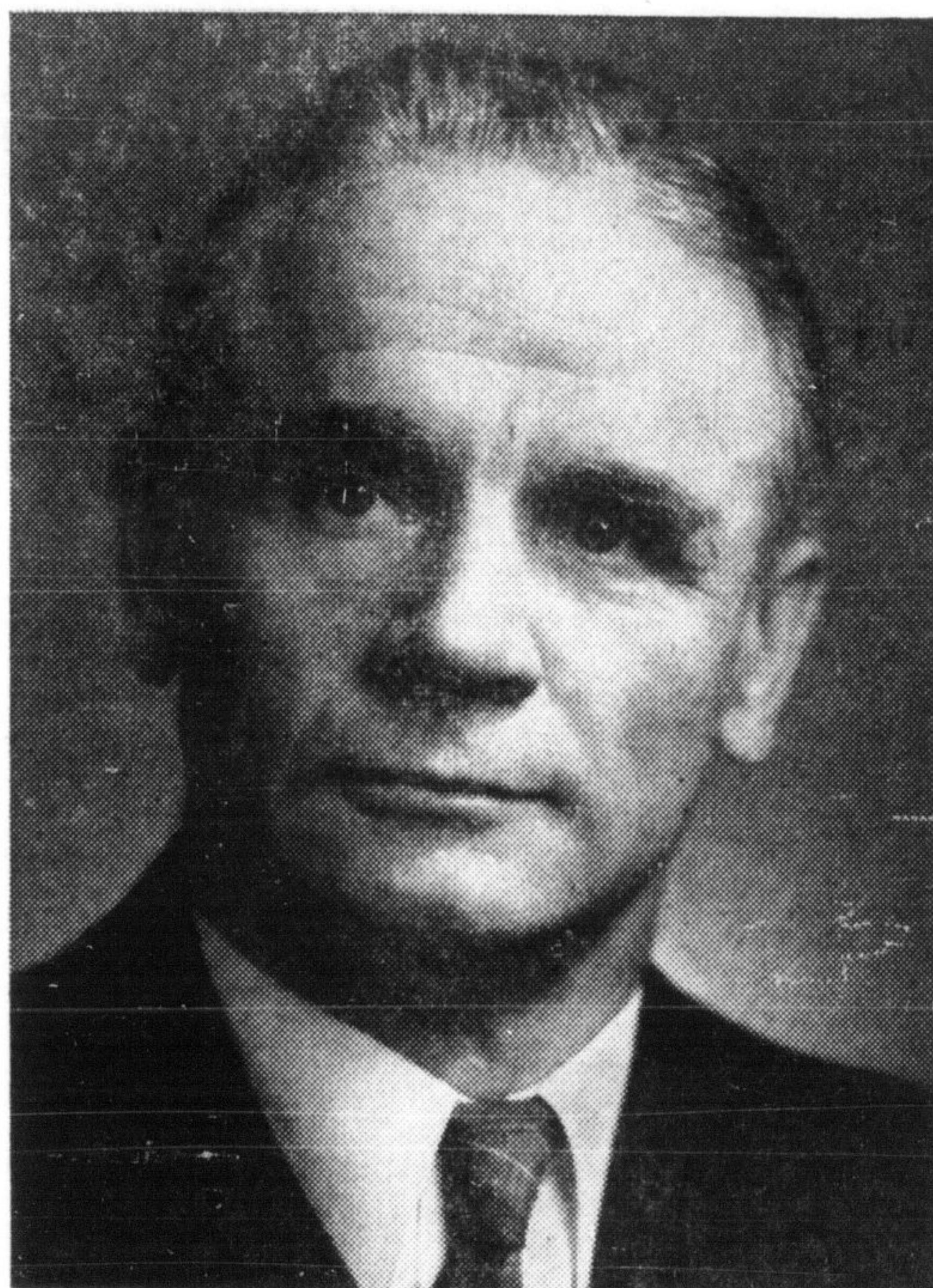
Cmdr. O. Locker-Lampson, Hands-worth Conservative, started things by asking Food Minister Llewellyn, "Whether he will take steps to make full use of the available supply of whale-meat which is at present going to waste."

"Well," said the minister as members rocked in their seats, "whale-meat has a strong fishy smell. There is therefore considerable difficulty in getting people to take it. If you know of any way of getting over this difficulty perhaps you will be good enough to let me know?"

"Will you let members taste a sample of this meat?" Cmdr. Locker-Lampson insisted amid guffaws from all sides.

He did get some support from Wing Cmdr. R. Grant-Ferris, St. Pancras North Conservative who said "it's just like good meat and we had quite a lot of it in South Africa."

But Mr. Cocks convulsed the House with his quotation about the wandering whale and the members turned to other business.



John Bracken — The Man

John Bracken, the son of a farmer Ephraim Bracken and his wife, Alberta, was born in a log cabin in Ellisville, Leeds County, Ontario, on the 22nd of June, 1883.

Here, briefly chronicled, are the main events in the life of John Bracken:

- 1898 - Student at Brockville Collegiate, Ontario.
- 1902-5 Student at the Ontario Agricultural College, Guelph. He won four scholarships, the Governor-General's Medal, was top honours student and class medalist. Here, too, he met Alice Wylie Bruce.
- 1906 - Young Bracken went to Winnipeg as representative of the Seeds Branch of the Dominion Department of Agriculture.
- 1907 - In the neighbouring Province of Saskatchewan, John Bracken became Superintendent of Fairs and Farmers' Institutes and Secretary of the Provincial Livestock Association.
- 1910 - John Bracken was appointed Professor of Field Husbandry at the new University of Saskatchewan. He took the first train to Guelph, Ontario, married Alice Wylie Bruce. Four sons were born—three of whom are now on Active Service with the Navy, Army and Air Force.
- 1920 - Already the author of two books on agriculture, John Bracken became President of the Manitoba Agricultural College.
- 1922 - John Bracken accepted the leadership of the Progressive Farmer Government, was sworn in as Prime Minister of Manitoba.
Now began the political life of the most continuously successful political leader the Empire has produced in this century. Since that day—from 1922 to 1942—John Bracken has never been defeated.
- 1932 - The Liberals joined John Bracken's farmer government.
- 1940 - All the other political parties, including the C.C.F. and Social Creditors, threw in their fortunes with a great leader forming a wartime Coalition Manitoba government.
- 1942 - The year of John Bracken's great decision John Bracken, the Progressive, accepted the national leadership of a great resurgent people's party—The Progressive Conservatives.

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VOTE PROGRESSIVE CONSERVATIVE June 4th

AS THE WAR CLOUDS LIFT...

IT'S TIME TO BE GLAD Wisely

Germany has collapsed. It is as if we had been in a tug-of-war, with life itself as the prize. Now suddenly, the line seems loose in our hands. We must brace ourselves lest the pent up force of our own power send us plunging backward into disorder.

Joy is natural to us at this time; but let us be glad wisely. Much remains to be done. Much sacrifice must yet be endured if we are to establish on this world that peace and order which is, and has been, our real goal.

Thankful we should be. Proud we may well be of the courageous fidelity of our fighting men and the women who have backed them up; and of the proven quality of our technical minds and industrial workers.

Let us face the future with confident determination that Canada's new war-developed abilities shall be applied to assure better living for all our people. As Hydro has expanded to power the mighty war industries of Ontario, so in building for peace your Hydro stands ready to do its full part in providing a dependable low-cost electrical service to homes, industries and farms.

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