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For the Counties of Halton and Peel  
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**The Sunday School Lesson**  
SUNDAY, JUNE 3rd, 1945  
CHRIST PROCLAIMS THE GOOD NEWS

**CROWN DOMINION**  
A Good Sign in These Times  
26 YEARS OF DEPENDABLE SERVICE

**BELL BROS. MILTON**

**COUNTY OF HALTON 1945 - LOCAL COURTS CALENDAR - 1945**

Place of Sitting	Day of Sitting	Jan.	Mar.	May	June	Sept.	Nov.	Jan. 1946
1 Milton	Friday	5	9	4	20	7	9	11
2 Oakville	Tuesday	9	6	1	26	11	6	8
3 Georgetown	Wednesday	3	7	2	27	5	7	9
4 Acton	Thursday	4	8	3	28	6	8	10
6 Burlington	Monday	8	5	7	25	10	5	7

All Division Courts Open at 10 a.m. Daylight Saving Time

Names and Addresses of Clerks—1, B. Knight, Milton; 2, John Chambres, Oakville; 3, Elmer Thompson, Georgetown; 4, Wilfred Coles, Acton; 6, C. D. Bull, Burlington.

County Court and General Sessions, Monday, 4th June, 1 p. m.; Monday 3rd December, 1 p. m.

Sittings of County Court without Jury, Monday, 2nd April, at 10 a.m.; Monday, 1st October, at 10 a.m.

Audit of Criminal Justice and County Accounts, Thursday, 4th January; Thursday, 5th April; Thursday, 5th July; Thursday, 4th October.

By order **W. I. DICK, Milton**  
Clerk of the Peace

**CARROLL'S**

Silver Ribbon **TOMATO JUICE** No. 2 1/2 tin **11c**  
Aylmer Fancy Diced **CARROTS** 2 16-oz jars **25c**  
Aylmer or Libby's **BABY FOOD** tin **7c**  
Palmolive **Beauty Soap** 3 lg. cakes **23c**  
Cashmere Bouquet **TOILET SOAP** 2 cakes **11c**

SPECIAL — MAXWELL HOUSE **COFFEE** 1-lb. Pkg. **41c**  
KING BEACH CHOICE QUALITY GREEN **BEANS** 2 20-oz. Tins **29c**  
SPECIAL — 70 - 80 **PRUNES** 3 Lbs. **25c**  
FOR QUICK SUDS **OXYDOL** Lg. Pkg. **23c**

Mother Jackson's Jiffy Pie **CRUST** pkg. **24c**  
K-9 Dog Cubes or **MEAL** 2-lb. box **19c**  
Crown or Karo Corn **SYRUP** tin **23c, 53c**  
Quaker Corn **FLAKES** 2 pkgs. **15c**  
Puffed Wheat **SPARKIES** pkg. **7c**  
Snowflake **AMMONIA** pkg. **5c**  
Hawes' Lemon Oil **POLISH** bot. **15c, 25c**

SPECIAL TIGER TOMATO **CATSUP** 26-oz. bot. **17c**

**ROMAR COFFEE** 1-lb. bag **35c**  
**LIMA BEANS** CALIFORNIA — lb. **16c**  
**Green Valley Peas** 2 20-oz. tins **21c**  
**COWAN'S COCOA** 1-lb. tin **24c**  
**QUAKER OATS** QUICK - lg. pkg. **19c**  
**JAVEX BLEACH** bot. **14c**

We reserve the right to limit quantities of all merchandise.

**NEW CROP VALENCIA ORANGES**  
344's—Dozen 31c 288's—Dozen 40c  
252's—Dozen 48c 220's—Dozen 53c

**COMB. PACK SPY APPLES** 3 lbs. **27c**

Special Prices on Homegrown Lettuce, Spinach, Radishes, Cauliflower, Mushrooms

Fruit and vegetable prices subject to market fluctuations.

**Coupons to use June 7th**  
SUGAR—46 to 59; PRESERVES—33 to 56; BUTTER—90 to 109

Golden Text. — I came that they may have life, and may have it abundantly. Jno. 10: 10.

Lesson Text.—Mk. 1: 14-15; Luke 4: 16-21; Mk. 8: 27a, 29, 31. (In this order.)

Exposition.—I. Mark's Revelation, 1: 14, 15. Mark begins his revelation with a perfect identification of Jesus with the Gospel. This answers the question as to what is the Gospel. Mark would say, "It is Christ Jesus the Lord." So would the Apostle Paul (Rom. 1: 16). The Gospel is not an "ism," not a theology, not a denomination—it is Christ. The Gospel stands or falls on the Person of our Saviour. He is the Gospel, for all He was and did and is are so intimately identified with the Person of Christ that they are forever inseparable (1 Tim. 3: 16; Heb. 7: 25; 8: 1; 13: 8).

In verses 14, 15 we read that Jesus came "preaching the gospel of the Kingdom of God and saying, The time is fulfilled. . . repent. . . believe." How wonderful that He, as God's medium of redemption, should Himself bear the message of hope to sinful mankind. But this was necessary since He was not only God's incarnate Son but the revelation of redeeming love. To look upon Jesus was an unmeasured privilege and to hear Him speak His message of hope must have been an unspeakable blessing. Let us bear in mind that our best witness to Christ is made when we allow Him to so rule our lives that others can see we are constrained by His love (2 Cor. 17: 20).

II. Ministering, Luke 4: 16-21.

A fivefold ministry was to be Jesus' as the anointed of God. (1) "To proclaim good tidings to the poor." The POOR are always objects of God's special regard and the Gospel's special blessing (ch 6: 20; 7: 22; Isa. 29: 9; Zeph. 3: 12; Zech. 11: 11; Matt. 5: 3; 11: 5). (2) "To proclaim release to the captives," captives of the devil and sin (Luke 13: 16; Jno 8: 31, 32, 34). Jesus can free them and He alone (Jno. 8: 36). (3) "Recovering of sight to the blind," the physically blind and still more the spiritually blind (Jno. 9. 39-41; 1 Jno. 5: 20). (4) "To set at liberty them that are bruised," bruised by Satan (Gen. 3: 15). What a merciless bruiser he is, but there is One who can set at liberty those whom He has most utterly crushed, the "Anointed" one (Ac. 10: 38). (5) "To proclaim the acceptable year of the Lord," i.e., the great millennial jubilee of which the fifty year jubilee of Israel was a type (Lev. 25: 8-13, 50-54).

While a great deal is made of the social application of these words of Jesus, their real import is spiritual. The root of our social disorders and injustices is human sin. Deliver men from their sin and they will always effect changes in their surroundings (1 Thes. 1: 6-10). It is the Spirit of God in man which best knows his needs and is best able to stir within him a divine discontent over a condition which ought to be bettered. There is therefore a close relation between the Gospel and social change.

However, social programs are no substitute for the Gospel for they cannot succeed unless the nature of sinners is fundamentally changed (Jno. 3: 3, 5; 1 Pet. 1: 23-25).

III. A Challenge to Believe, Mk. 8: 27-31.

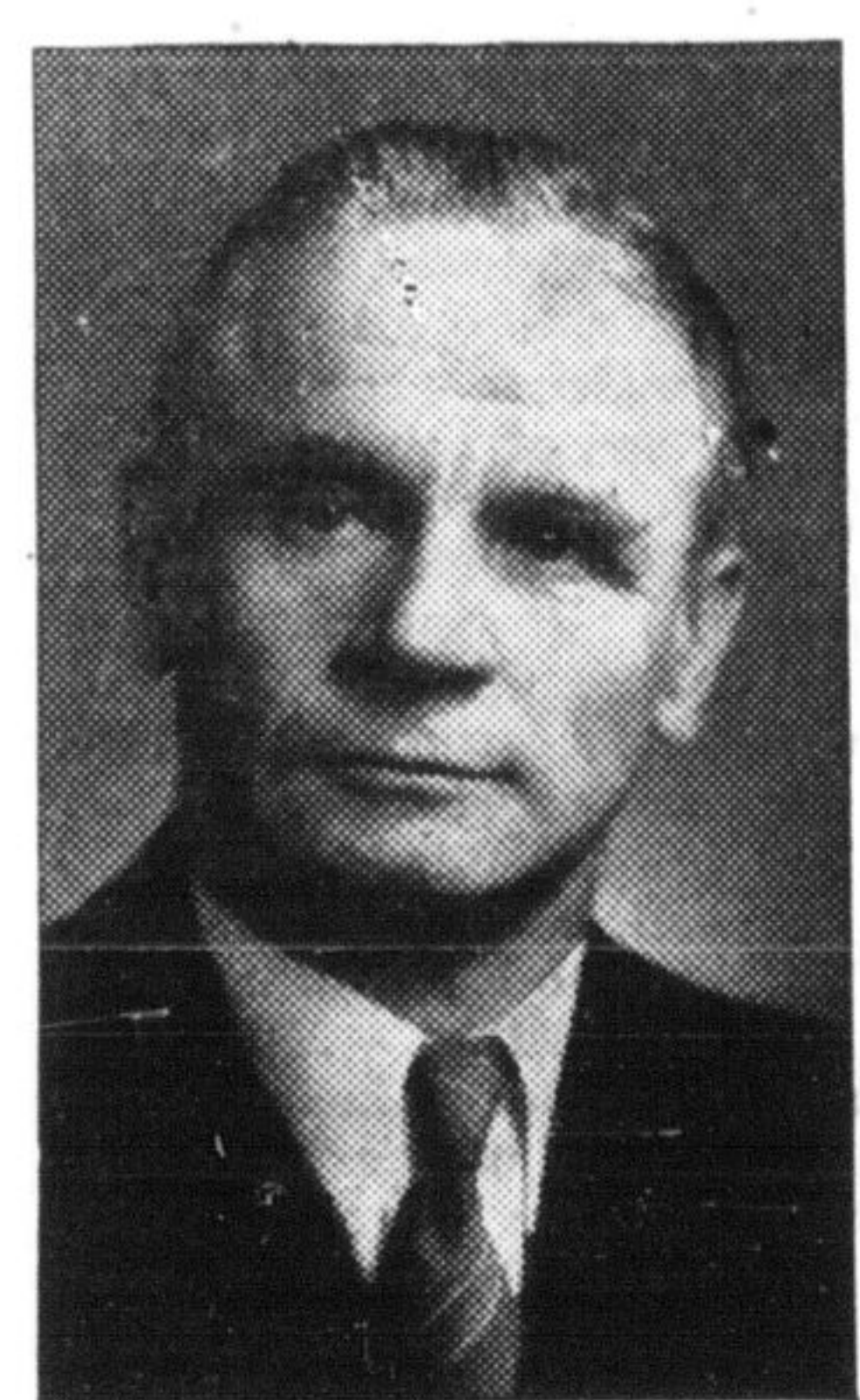
Faith is born when we decide about Christ. He may be just a name or an historical figure to the unfaithful but directly they are challenged to believe in Christ, they face the condition of manifesting faith or unbelief. "But whom say ye that I am? That was a critical question. There might be error on other points and still there be hope, but error here would be absolutely fatal. To see in Him only "one of the prophets," even though the first or greatest, but not to believe in Him as such, would be to empty His life of its meaning, and faith in Him of its power, and to utterly unfit them to be "the foundation of which "Christ Jesus Himself" is the "chief corner stone" (Eph. 2: 20). Peter's confession is very positive. Another similar confession has been made before (Jno. 1: 41-49); Peter himself had made it on a former occasion (Jno. 6: 69), but it was under changed circumstances now; enthusiasm for Jesus was fast dying out, His glory was already becoming enveloped in the shadows of the cross, yet even now the apostles, and pre-eminently Peter, recognized Him as "the Christ of God." Flesh and blood sometimes attain to an opinion that Jesus is the Christ, but it is only the one that is "begotten of God" that

"BELIEVETH that Jesus is the Christ" with a faith that wavers not in the face of scholarly criticism, almost universal defection, and the many hard sayings and unaccountable doings of Jesus Himself, which oftentimes are quite inexplicable to us (Matt. 16: 16).

Jesus "charged them that they should tell no man of him" (v. 30) because His time was not yet full come (Jno. 7: 6-8). The hour of full revelation and accomplishment came later (Jno. 13: 1; 17: 1). To have declared Him to be the Christ under the circumstances then would have started a political revolution. See Jno. 6: 15

for an illustration of such danger. What the disciples needed to learn and what the world needed to witness was the reality that Jesus was to be killed and "after three days rise again" (v. 31). The discovery of Jesus as our Saviour preces the occasion when we crown Him as our Lord (Rev. 5: 9, 10). It is souls cleansed from their sins by the blood of Christ (Rom. 5: 8) and regenerated by God's Spirit (Jno. 3: 3, 5) who can and should realize their citizenship in the Kingdom (Phil. 3: 2) and render true and pure homage to Christ as our King—eternal, immortal and invisible (Phil. 2: 10, 11).

**VOTE AS YOU LIVE...  
— BUT VOTE!  
"SALADA"  
TEA**



**"I KNOW WHAT FARMERS WANT"**  
... says John Bracken, the Farmer

*"When I speak of agriculture, I mean farmers and farmers' wives and children and all those . . . who are dependent upon the prosperity of farming for their material welfare."*

*John Bracken*

For more than twenty years, as the undefeated, progressive leader of a Farmers' Party, John Bracken has fought unendingly for the economic rights of farmers.

To-day, this great farmer's lifelong struggle to raise the living standards of farm life in Canada, has become national in scope—Dominion-wide in the devoted intensity of John Bracken's life purpose. To-day, this far-visioned farmer-leader of the Progressive Conservative Party — calls upon all Canadian farmers to enlist under his progressive banner in order to achieve, here and now, a far better life for the farmers of every community, in every Province of this great Dominion.

**ONLY THE BEGINNING**—of John Bracken's nation-wide Campaign for Farmers, is the assurance for every farmer of a fair, proportionate share of the nation's income — through guaranteed prices for farm products.

**WE GO ON FROM THERE**—Our Policies embrace every aspect of Canadian farm life — the life of the farmer, his wife — his children. They are typical of our farmer-leader's human, progressive approach to farm problems. To these measures, John Bracken is pledged:—

• **HEALTH**—In many rural areas, due to economic conditions, medical and hospital services are totally inadequate.

**WE SHALL**—provide the financial assistance required to place and keep health services in rural areas on a par with those in urban areas — and raise the standard of both.

• **EDUCATION**—In Canada, education depends largely on land taxation. Consequently, in many rural areas, revenue is insufficient for educational needs and many children are unjustly deprived of adequate educational facilities.

**WE SHALL**—see that the Federal Government, without interfering with Provincial jurisdiction, provides financial assistance in order that Provinces may make possible a high standard of education in every section of Canada. In this way, as well, the burden of land taxation will be lightened.

• **FARM MACHINERY**—In order to preserve the family farm in Can-

ada, a unit now threatened by the competition of larger units in this and other countries . . .

**WE SHALL**—reduce the overhead cost of machinery required on farms by plans for co-operative ownership and, where advisable, by state or municipal ownership of power equipment. The cost to farmers of securing the advantages of mechanization will thus be greatly reduced.

• **FARM WORKERS**—In off-seasons farm workers frequently lack employment.

**WE SHALL**—plan supplementary employment for farm workers in off-seasons by the development of additional enterprises. We shall encourage the decentralization of industry and the location in rural areas of suitable small-scale industrial enterprises.

• **RURAL ELECTRIFICATION** — In order to bring more modern conveniences, at the lowest possible cost, to women in rural homes, and to farmers —

**WE SHALL**—start an immediate program that will ultimately carry the benefits of electricity to every last farm home.

These are but a few of our far-reaching Progressive Conservative Farm Policies founded on a new, progressive conception of the rights of Canadian farmers in every community of every Province. To-day a farmer fights for farmers' rights. Help John Bracken to raise the living standards of the forgotten man — the Canadian farmer.

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