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THURSDAY, APRIL 13TH
Robert Young and Robert Mitchum
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FRIDAY and SATURDAY APRIL 14-15
Edmund Gwenn, Donald Crisp and Lassie
Challenge to Lassie
(Technicolor)
Walt Disney Fun Festival of Hit Cartoons
MONDAY and TUESDAY APRIL 17-18
Richard Conte Valentina Cortese
Thieves Highway
(Adult)
NEXT THURSDAY AFTERNOON AT 2 P.M. APRIL 20th
LAURENCE OLIVIER
HAMLET
Admissions—Collegiate and school pupils 50c, Adults 75c
THURSDAY EVENING, APRIL 20th at 7.30 and 9.30 p.m.
R. Montalban, J. Mitchell, S. Murphy, H. De Silva
Border Incident
— SHOW TIMES —
All Programs Start at 7.30 P.M. and Matinees at 2.00 P.M.
Unless Otherwise Advertised

**HUDSON'S BAY CO., 280
YEAR-OLD TRADING EMPIRE**

The 280-year-old Hudson's Bay Company is the oldest trading firm in the world, the second largest fur dealer (only the Russian state monopoly is larger) and still has 203 trading posts, says R. Gardner in April's Reader's Digest. Some of its early forts are now great cities, Winnipeg, Edmonton, Victoria. Here the company's original log houses have evolved into department stores still selling the famous Hudson's Bay blankets but also everything you can think of and some things you probably won't. Panties, for instance, in sets of seven, with the day of the week embroidered on each.
Gardner's article, condensed from MacLean's, says the Company runs a Persian-lamb ranch in South Africa, a fur-breeding farm, vast beaver preserves, a shipping fleet, a cargo airline and a radio network. It sells prairie farmland, owns oil and mineral rights on 4 1/2 million acres, sells hay and timber rights on 30 islands it owns in the Gulf of St. Lawrence.
Once the Company owned two-fifths of Canada, the article says. It made the laws and enforced them. It could hang a man or marry him. It issued its own currency and levied its own taxes. It had the power to raise an army and to declare war. Once it did just that, fighting a ten-year war against the French, complete with naval battles in Hudson's Bay.
Two French freebooting fur traders, Pierre Esprit Radisson and Medart Chouart, "the most daring pair of international promoters in the history of commerce," founded the Company. "Trouble with the French Governor of Quebec drove them into the arms of the English. Impressed by the prospects for profit, King Charles II issued in 1670 a charter to "The Governor and the Company of Adventurers of England trading into Hudson's Bay." This gave the Company "the whole trade of those seas, straits, bays and creeks"—all territory drained by the rivers flowing into Hudson's Bay. King Charles, the author observes, gave away to the original 18 proprietors more of North America than he or anyone else knew existed—about a million and a half square miles.
Peanuts are known also as groundnuts and monkeynuts.

The Sunday School Lesson
SUNDAY, APRIL 16th, 1950

**THE PROPHETS SPEAK
AMOS SPEAKS FOR GOD**
Golden Text—Seek the Lord, and ye shall live. Amos 5: 6.
Lesson Text—Amos 7: 7-15; 8: 1-3. Exposition.—I. God's Method of Measuring, 7: 7-9.
The name "Amos" means burden, which appears to be a fitting name for the prophet who uttered the sad, burdensome messages contained in the book which bears his name. His native place was the hill village of Tekoa, about six miles south of Bethlehem and twelve of Jerusalem (v. 1). He lived in the days when Uzziah was king of Judah (v. 1), which was about the time Jonah went to Ninevah and Jeroboam II was king over Israel. Amos was a farmer, and his possessions consisted of a few sycamore trees and a flock of sheep, which he pastured in the Judean wilderness, in the neighbourhood of Tekoa. Amos was not ashamed either of his descent or his own occupation. He was not a farmer but a farmer-laborer. While he was doing his farm work, and attending to his fruit, a message from God smote down and into his inner consciousness, and he stood up a prophet of the Lord. God finds and brings forth His prophets just as he pleases and from whatever place He chooses.
Amos was a prophet appointed to announce God's judgments and condition of mercy. The vision of the plumb-line is that of a builder of a wall. Into it has gone the wisest planning and the best material. The rest depends on the workman. A line with a plummet at its end is let down to see if the wall is true. If not, it is condemned to be pulled down. Now God lets down his plumb-line into Israel and finds that favoured nation has built wrongly. Suppose God were to let down His plumb-line into His Church? How would He find it had been built—straight and true to His Holy Word and Divine purpose (Rev. 2: 7, 11, 29; 3: 6, 13, 20-22)? And as for the human heart and life how hopeless it is of proving it is straight and upright.
II. Amos' Message and Denunciation, 10-15.
Amos begins where all energetic minds begin—in denunciation. He issues judgment in the name of the Lord against Damascus, Gaza, Tyrus, Edom, Ammon, Moab, Judah, Israel. Again and again his word is "I will send a fire (ch. 1: 4, 7, 10, 12, 14). The time came, of course, when Amos' message began to offend some of those who sat in high places and who occupied exalted religious rank. Amaziah was the chief priest of the royal sanctuary of the calves at Bethel, and in close intimacy with the king. Amaziah stands here for what may be regarded as state controlled religion, and he resents the presence of a teacher independent of influence and patronage and seeks to have him expelled from the kingdom.
(1) He makes an appeal to the king by bringing against Amos a groundless charge of treason. By a base slander he endeavours to influence the king against the true teacher. (2) He does his best to alarm the prophet. "Prophecy not again any more at Bethel," he cries, "for it is the king's chapel and the king's court" (ch. 7: 13). It does not appear that Jeroboam took any notice of the message Amaziah sent him concerning Amos: in order to give effect to his purpose he addressed the prophet, saying, "O thou seer, go, flee thee away" (v. 12). But Amos does not flee away at the word of Amaziah. Instead, he tells the officious priest that he is not a prophet nor the son of one, but, the fact notwithstanding, he was prepared to prophesy against Bethel and against Amaziah. The great point taught here is indicated by Amos' candor. He apes neither manners nor scholastic qualifications which are not his. He had not studied in any prophetic school, and said so (v. 14).
No true prophet is ever ashamed of his origin, however humble. Amos is thoroughly conscious of the divinity of his mission. Amos had no doubt whatever as to the fact that the Lord had called (v. 15). When God calls a man to work, that man knows it, and no argument will convince him to the contrary. Amos denounces the conventional priest in the name of the Lord. In return for this rebellion against Jehovah and His messenger, Amos foretells for the priest the punishment that will fall upon him when the judgment shall come upon Israel.
III. Fruit That Falls, 8: 1-3.
The lesson of these fatal words is that God's judgments are irrevocable. It is not easy to impress this fact upon sinners. But the lessons of history and experience are definite. Israel did go into captivity. The anguish of two thousand years repeats that verdict. Men should be taught that the soul that sins, dies. Nothing is more certain than the judgment of God (1 Pet. 4: 18; Rev. 20: 11-15).

DON'T PLANT WEED SEEDS
Seed drill surveys in Canada show that many of the weeds, which later farmers fight by cultivation and chemical weed killers, are there because they were planted along with the crop. One of the simplest ways of reducing weeds on the farm, is not to plant them. But they will be planted unless care is taken to sow only seed that is as free from weed seeds as is humanly possible.
Much of the seed used in Canada is still farm grown and is cleaned on the farm. It is false economy not to clean it thoroughly. It should not be a matter for congratulation if the material screened out is not large, unless there is assurance that the remaining seed is clean and as free from weed seeds and other material as possible. Small seeds in particular, such as clover, alsike and red clover, are not easily cleaned, and these seeds are often sown when they would be classed as "rejected" under the regulations of the Dominion Seed Act, or at best would grade only No. 2 or No. 3. Many progressive farmers prefer not to sow No. 3 seed.
A simply purity seed test can be made by spreading about a pound of seed on a clean surface in a good light. This should be carefully picked over and all foreign seeds removed, and the general quality of the seed and the size of the kernels should be noted. This test will give a good indication as to whether the seed should be re-cleaned. If any noxious weeds are found, or if there is reasonable doubt of the purity or quality of the seed after re-cleaning, it is advisable to obtain other seed.

WHAT YOU GET FOR WHAT YOU PAY
In 1948 some thirteen million Canadians spent an average total of a little better than \$775 for all the goods and services they wanted and required.
For the social services that they had wanted and provided for them—

selves these same thirteen million individuals paid a little better than \$56 each. That, in the simplest terms, means that Canadians are paying one twelfth as much for social benefits that were virtually unknown a decade ago, as they pay for all the other needs that face them in their daily lives. That is not to argue against these services. It is merely to argue that they are

not free, and that their proportionate cost to us, in relation to all our needs, should be fully recognized.
Canadian railroads, on their coast-to-coast operations, span five time zones.
Czar Ivan "The Terrible" took over Russia's top spot when he was only three.

Come down to the Sea!



Feel the tang of a fresh ocean breeze. Enjoy the thrill of a dip in the sea. This year, visit us down in the Maritimes. See our historic towns and beautiful countryside, the rugged coves and sunbathed beaches along our shores. We'll welcome you warmly.

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