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## Three Candidates Stand for York North General Election

May 27th was official nomination day for the June 10th general election in Canada and when the closing hour came, Returning Officer for North York, Fred G. Hare of Temperanceville announced that three candidates had qualified. It will be a three-cornered contest with candidates representing the Liberal, Conservative and Social Credit parties. For the first time in many elections there will be no C.C.F. candidate.

Although there will be three candidates in North York the real contest is between Ex-warden Jack Rye the Liberal candidate and C. A. Cathers, Conservative nominee who was the unsuccessful candidate for the same party in 1953. A. A. Alton is the Social Credit candidate but is not regarded as a serious contender.

John W. Rye is an ex-warden of the County of York with a long record of municipal service. He is a native son of the riding and is a successful farmer on the farm where he was born. His wife also is a native of York County and he is the father of two daughters and one son.

Cecil A. Cathers has for several years been active in the political life of North York. For several years he was associated with an investment firm and since 1936 he has lived in King Township where he operates a farm. He is married and the father of two sons and two daughters.

Allan A. Alton is listed on the ballot as "gentleman" and he lives in Uxbridge. He is little known in North York riding and to date he has carried on a very quiet campaign.

While the Liberal and Conservative candidates have been carrying on aggressive campaigns, the election cannot be described as a hot one in comparison with some in the history of North York. Mr. Rye and Mr. Cathers are putting in long hours and seeing as many people as possible. Small organizational meetings, rather than large rallies seem to be the accepted method of campaigning.

Hon. Paul Martin, Canada's Minister of Health and Welfare visited the riding in support of Mr. Rye and had a large and interested audience. Mr. Rye will appear at the Maple Leaf Gardens in Toronto with Prime Minister St. Laurent on the evening of June 7th and several thousand from North York have applied for tickets which are available at the committee rooms.

John Diefenbaker the Conservative leader will pay a visit to

the riding in support of Mr. Cathers and will attend a Chicken Barbecue at Richmond Hill at noon on Friday, June 7th.

As far as we are aware, no large meetings have been called by the Social Credit Party and the strength of the organization in the riding does not seem impressive. In fact it is expected the candidate will lose his deposit. Each candidate must make a deposit with the returning officer of \$200 which is returned to him if he polls half as many votes as the winning candidate.

The most notable development of the North York campaign to date is the absence of a CCF candidate. North York is the only Toronto and York Riding where the CCF has not a representative. Supporters of Jack Rye welcome the development and predict that the absence of a CCF starter will mean a much larger majority for their candidate. They point out that the Liberal party platform and record in the field of social security legislation has much more appeal to the CCF voters than the Conservative policy and record over the years. Moreover they claim that Jack Rye as a working farmer with municipal experience has more appeal to the workers and labour vote than the other candidates.

Election observers state that while there is not much excitement in the campaign, there is a keen appreciation by the electors of the importance of the election. In 1953 in North York 68 percent of the eligible voters went to the polls. An even larger percentage is predicted for this year.

## The Sunday School Lesson

(Continued from page 2)

"profane person" (Heb. 12:16) whose interest was solely in fleshly appetite. His estimate of the birthright and the blessing was in the plane of the material. On the other hand, Jacob, for all the twists of character apparent in him, valued the covenant. He had a heart for the things of God. Finally, however, we must say that God chose Jacob, not for what he was, but for what He would make of him. Jacob, in the hands of God, became Israel, Esau remained Esau, the fleshly man.

Verse by Verse  
Gen. 32:24—"Jacob was left alone; and there wrestled a man with him..." Having superintended the passage of the whole caravan over the brook, he was alone with his thoughts—and God. The "man" here is called "the angel" in Hosea 12:4; and is identified with God.

Verse 25—"... he touched the hollow of his thigh..." Jacob's thigh was out of joint..." Jacob's resistance required an infirmity which made further wrestling futile. The A.S.V. has "strained" in place of "out of joint."

Verse 26—"... Let me go... I will not let thee go, except thou bless me." Why the passage of Jabbok was effected in the nighttime we do not know, unless it was to hide his movements from any spy of Esau. The wrestling, then, was in the latter part of the night and until day began to break. Then wrestling gave way to clinging.

Verse 27—"... What is thy name?" "Jacob." He had feigned a false name to his father twenty years before. Now he acknowledges his own name, perhaps in a spirit of confession of what the name meant—"supplanter."

Verse 28—"... no more Jacob, but Israel..." a prince...

power with God and with men." The name Israel signifies "striving with God," or, as some prefer, "prince of God." Both ideas are doubtless in the word. It was his wrestling that won him the title.

Verse 29—"... Tell me thy name... Wherefore? And he blessed him there." Compare Judges 13:18 A.S.V. where the reason given for not divulging the name of the angel was that "it is wonderful," past human apprehension. Perhaps this was a rebuke to Jacob's overboldness.

Verse 30—"Peniel: for I have seen God face to face..." Peniel means "face of God." Jacob believed that the angel with whom he had wrestled was a manifestation of God. On the basis of John 1:18 this would involve a Christophany. To explain Jacob's wonder at living after seeing God compare Exodus 33:20.

Chap. 33:1—"... Esau came... four hundred men..." Leah... Rachel... the two handmaids." The assurances of the angel (32:28) did not stop Jacob from taking precautions against Esau's possible enmity. By dividing the group he reckoned on securing the safety of most in case of attack.

Verse 2—"... the handmaids... foremost..." Leah... after... Rachel and Joseph hindermost." The handmaids, Bilhah and Zilpah, with their children, were a sort of shield for Leah and Rachel and their children. Notice Jacob's special regard for Rachel and Joseph, giving them the place of maximum safety.

Verse 3—"... bowed himself to the ground seven times..." The bowing to the ground was not a prostration, but a bending from the waist until the upper part of the body was parallel to the ground. This was done seven

times, not in one spot, but as Jacob advanced toward Esau.

Verse 4—"And Esau ran... and embraced him..." and kissed him; and they wept." Whatever hostile intent Esau had entertained vanished in the presence of his brother, and he received him with all affection, after the manner of the Orient.

The Heart of the Lesson  
Jacob had been accustomed to working out his own problems. By his own quick-wittedness he had wrestled the birthright from his brother Esau. Tutored by his mother, he had exercised guile to secure the patriarchal blessing. His meeting with God at Bethel had not made him a God-dependent man, but for twenty years, in his dealings with Laban, he had met cunning with cunning, until Laban's sense of being beaten at his own game expressed itself in resentment, and Jacob made good his escape.

But now Jacob was in a situation which was beyond his cunning. He was no match for Esau and his four hundred, who were doubtless armed. He did indeed send before him a most generous gift for Esau out of his herds and flocks as a conciliatory gesture. He divided his flocks into sections and even his family into groups so that if Esau fell on one segment, the others might escape. Still he realized that these little bits of strategy were an insufficient answer in the present emergency. Having exhausted his wits, then, he did what he ought to have done years before. He went alone—with God.

Perhaps, indeed, he just went alone. But at any rate, God met him; and that meeting changed everything, including Jacob himself.

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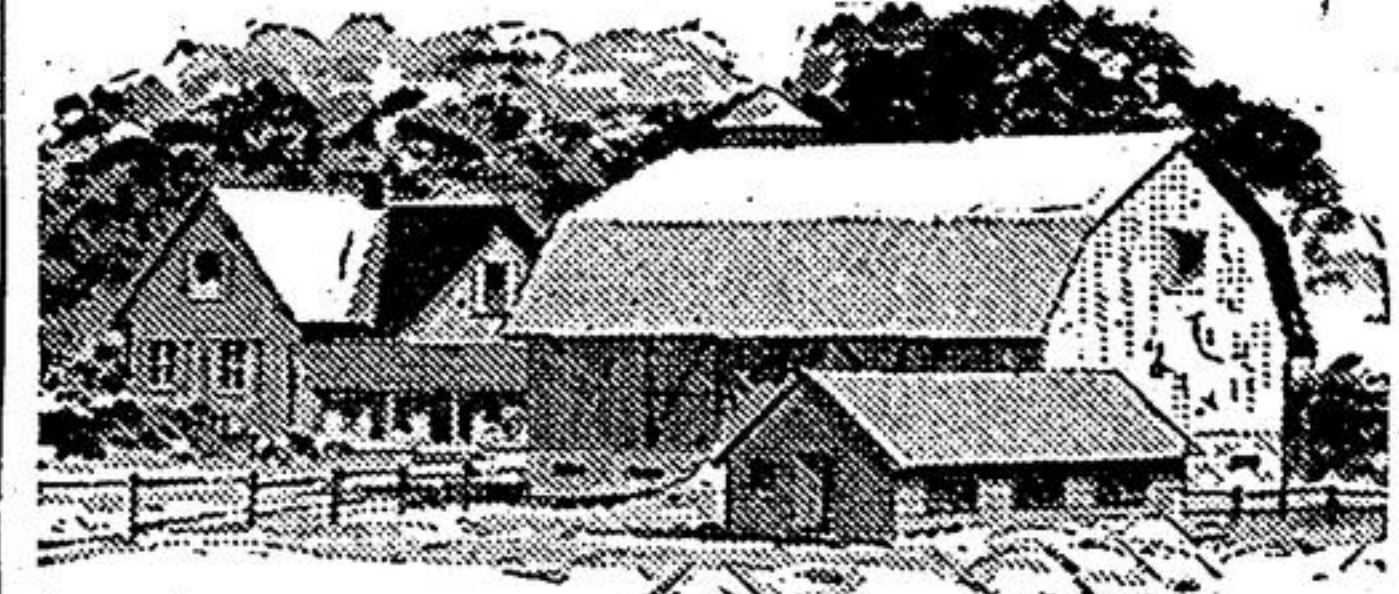
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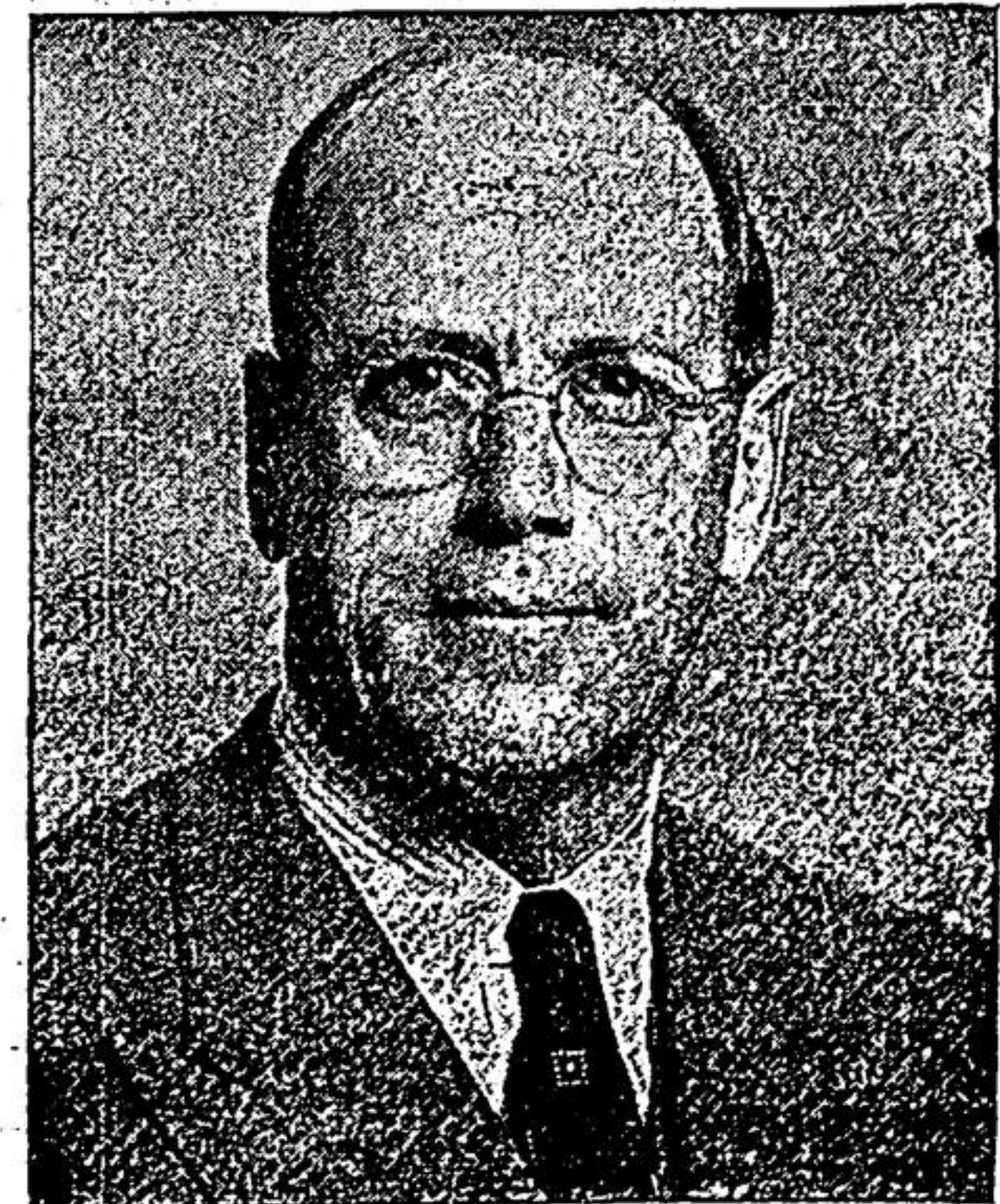
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