

Births, Marriages and Deaths are now charged for at the following rates: Births, Marriages, soc. Deaths, soc. Memorial Cards, soc. soc. per line extra for poems.

MARRIED

JONES-BARRACLOUGH—At Dewsbury, Yorkshire, England, on Tuesday, October 7, 1938, Oswald E. Jones, to Miss Louise Y. Barracough, sister of Ernest Y. Barracough, Esq., J. P. Glenwilliams, Canada.

DIED

SCOTT—In Nassagaweya Township, on Wednesday, October 15, 1938, David D. Scott, in his 78th year.

SMITH—At his home, 49 Alberta Avenue, Toronto, on Monday, October 20, 1938, Rev. Alfred E. Smith, B. D., in his 79th year.

TALBOT—At Rockwood, on Tuesday, October 21, 1938, Thomas Talbot, beloved husband of Annie Talbot.

HOLMES—On Tuesday, October 21, 1938, at the General Hospital, Quelp, Violet May Huddy, wife of Frank E. Holmes, Acton, aged 89 years.

The funeral will be held on Friday, October 24, with a private service at the home, Bower Avenue, Acton, at 2:30 p. m. Service in Knox Church, at 3:00 p. m. Interment at Fairview Cemetery, Acton.

THE SUNDAY SCHOOL LESSON FOR SUNDAY, OCTOBER 23

SPIRITUAL WEAPONS IN A WORLD WAR (TEMPERANCE LESSON)

Golden Text.—"Every man that striketh in the games exercise self-control in all things.—1 Cor. 9: 25."

Season Text.—Gal. 5: 13-26. Study also Eph. 5: 11-21.

Exposition.—I. The Dominating Factor, 13, 15.

The call of Christ is a call to freedom—perfect liberty (Jno. 8: 36; Ro. 8: 15; see also preceding context, vs. 1-12)—the only real freedom known or possible to man. But freedom may be misunderstood and abused until it become an occasion of the flesh, leading into all kind of lust and passion, and thus into the most abject and degrading slavery known to man.

Paul warns against this misunderstanding and abuse of freedom. True liberty is governed, not by the lusts of the flesh, but by the law of love, which seeks not its own but makes us to be servants one of another.

Woe is it only lived up to v. 13 would solve all problems in the industrial, commercial, and political world, as well as that of international relations. The whole law of God, as regards man's duty to man, is summed up in the one word—LOVE—"Thou shalt love thy neighbor as thyself." If all men would obey that law—wars and all other evils would cease. But if men will not obey that law, but on the contrary, "hate and devour one another" (as large numbers of the race are prone to do) the human family is doomed. The process of declination will become more and more widely spread until men "are consumed one of another."

II. The Spirit and the Flesh, 16, 17.

Paul tells us the simple but glorious secret of not fulfilling the lusts of the flesh. That secret is simply this: "Walk by the Spirit." Our walk is our daily conduct. To walk by the Spirit is to give control of our conduct into the keeping of the Holy Spirit of God (cf. Ro. 8: 14). The Spirit of God dwells within every true believer in Christ (1 Cor. 6: 19; Ro. 8: 9), and is ready to take complete control of every act and word and thought. If we give Him control we will not fulfil the lusts of the flesh. If we do NOT yield Him control we certainly shall. The flesh is our natural self, which is largely under the control of our physical nature. The lusts of the flesh are not something overcome once and for all by some momentary experience by which we enter into a higher life; they are something which must be overcome by a daily walking with the Spirit.

Verse 17 begins with the word "for," and tells us why it is, that, if we walk by the Spirit, we shall not fulfil the lusts of the flesh. The flesh lusteth against the Spirit, that is, it does not desire the things which the indwelling Spirit desires; on the other hand, the Spirit lusts (eagerly desires) against the flesh. Its intense longings go out in the other direction from those of the flesh, in order that we may not do the thing that we would (which we naturally will to do). If we give ourselves up to be thus led by the Spirit, we are not under the law. Why not? (1) Because the law is not for holy men, such as we become, if we are led by the Spirit (cf. vs. 23, 25; 1 Tim. 1: 9).

(2) Because we do not need a law of ordinances—"Thou shalt do this, thou shalt not do that"—WITHOUT, for we have the Law Oiver, Himself, WITHIN, governing us. To be governed by a law without, is bondage; to be led by the Holy One within, is liberty. (3) Because the Spirit has set us free from the law of sin and death (Ro. 8: 2), and we do not now need the law to tell us what we must do (Ro. 8: 4, 14).

III. Works and Fruit, 19, 20.

If the Spirit is not given control, and the flesh have its own way, it is a dark catalogue of works to contemplate. First (see R. V.) we have sexual impurity in three forms. Then idolatry, then occultism in its various forms summed up under the word "sorcery." Then eight forms of bitterness of spirit against another, the communal, of carnality, in Galatia and in the Church and in the world, to-day (cf. Jas. 3: 14-18, R. V.)

By "heresies" is meant the making of parties, a common manifestation of carnality. Then drunkenness and revellings, the forms of carnality that we usually put in the forefront of the indictment, close the catalogue. And now comes a warning of awful solemnity (cf. Gal. 5: 1 Cor. 5: 1; Eph. 5: 5). These are awfully solemn words, and it will stand us each in good stead to go over this catalogue of offences which shut men out of the Kingdom of heaven, and ask ourselves this searching question: "Am I doing any of these things?" The change from "works" to "fruit" is significant (cf. Eph. 5: 9, 11). The things that the flesh does are not fruit; they are unfruitful. On the other hand the graces mentioned in vs. 22 and 23 ARE fruit. They are the spontaneous and delicious product of the indwelling and all-controlling Spirit of God. And they are not fruits mark you but FRUIT—one many-flavored fruit. In all the multiplicity of manifestation there is unity of origin. When the Spirit is given control, all these graces will appear. What a fair catalogue it is! "Love," the pre-eminent grace (1 Cor. 13: 1-3), love to God and man, the all-inclusive grace (1 Cor. 13: 4-8), the fulfilling of the law (v. 14; Ro. 13: 10). "Joy," the adding beauty and power to the life (cf. 1 Thes. 1: 8; Heb. 1: 9). "Peace" in our own hearts and with all men. "Long-suffering" the rare grace of taking injury and insult without a word of retort on our lip or a trace of resentment in our heart. "Kindness," a thoughtful consideration for others. "Goodness," a comprehensive word, but especially denoting large-hearted benevolence (cf. Ro. 5: 7). "Faith" (the change to "faithfulness" in R. V.

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is not warranted, faith in God and in His Word, that leads the one who exercises it, to be faithful in every relation of life. "Modesty," gentleness in dealing with others. "Temperance," the control of appetites, desires, ambitions (hardly self-control, for it is the Spirit which does the controlling). If we really belong to Christ Jesus; if we have unreservedly surrendered our lives and innumerable thoughts, affections and powers to His control, we have "crucified the flesh"—renounced it utterly, and have come to regard it as a cursed thing—"with the passions and lusts thereof." If we really live BY-the-Spirit, let us proceed to prove it by daily walking IN the Spirit, that is, by giving our every act, and word, and thought, to His complete control. If this be effected it will follow, as certainly as life and death itself, that all fleshly things will increasingly become of no moment. With the eyes of the soul fixed on things that are lovely, and of good report, with the heart cleansed and made clean and pure, we shall see God.

Heres Vices Before It—There are many who have been afflicted with sores and have driven them away with Dr. Tjoma's Electric Oil. All similarly troubled should lose no time in applying this splendid remedy, as there is nothing like it to be had. It is cheap, but its power is in no way expressed by its low price.

—The horsemen from this section are getting quite proficient at the potato race. Al Cadden on Saturday W. O. Brownridge, of Georgetown, and Donald Clark, of Norval, tied for first place and T. W. McIntyre, of Acton, was third.

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—A little bit in explaining why she was not at grandma's yesterday, as arranged, said: "I planned to go to grandma's to spend the day today, but Jenny's making candy and I think I'll stay."

Obstinate Cases of Hemorrhoids (Piles)

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Notice to Creditors

The Creditors of Hannah Lane, late of Limehouse, in the Township of Equesting, Widow, who died on the Nineteenth day of September, 1938, and all other parties having claims against her Estate are required to send to the undersigned Solicitor their full names, addresses and descriptions, full particulars of their claims and the nature of the securities, if any, held by them. And this notice being given pursuant to Section 51 of the Trustees Act, R. S. O. 1927, Chapter 150, notice is hereby given that on and after the Eleventh day of November, 1938, and all other parties will proceed to distribute the assets of the said Hannah Lane, among the parties legally entitled thereto and they will not be responsible for any claims or which they have not then received notices. Dated this Ninth day of October, 1938. JONATHAN LANE and GEORGE WILSON LANE, Executors. J. J. N. Farmor, Acton, Ontario, their Solicitor.

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