

Enjoy AUTUMN...

A TANG OF FROST in the air... the bush blazing with its own Joseph's coat of Fall colours... the comfortable weight of a trusty rifle in your hand... man, this is the life! A good day's sport... and tales around a campfire at night... this is Canadian Fall in all her breathless glory to men who enjoy the great outdoors.

Out... BE CAREFUL

It's sportsman's wisdom that bears repeating... don't point a gun while loading... don't fire before you are sure of your target. Wear bright colours—it helps to identify you quickly. After all the sport is in the hanging out in the "bug".

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SUNDAY SCHOOL LESSON

By Rev. R. C. Todd

CHRIST THE MINISTER OF BETTER THINGS

LESSON: Heb. 4: 14-16; 7: 26, 27; 9: 23-26; 10: 11-14.

This week, we continue study in Hebrews, a letter, which, as we saw last week, was addressed to orthodox and conservative Jews, who held to the ancient forms of their religion, and was intended to set forth the Christian position. These Jews set great store by the sacrificial system of their religion as a means of atonement for sin, and by the function of the High Priests in performing these sacrifices. The words in Heb. 3: 1 sum up both last week's lesson and this week's: "Wherefore brethren... consider the Apostle and High Priest of our profession, Christ Jesus." Last week, we considered Christ the Apostle of our profession—one sent as a messenger of salvation, the bearer of a revelation of God. This week, we must consider Christ the High Priest, the worker of our salvation, the mediator between man and God. Christ is man's High Priest. In Him, declares the writer, the distance between heaven and earth, between man and God, has been bridged. God is brought near to man; man is brought near to God. Unimpeded communication has been established. All barriers between the two, which no human priest is able to surmount, have been broken down. Christ stands in an unique relationship to God as His Son, as having "entered into heaven itself" (Heb. 9: 24), and as having "sat down on the right hand of God" (Heb. 10: 12). On the other hand, his relationship with men is as close and real as his relationship with God. He is the historical person known as Jesus. During his earthly life he was "tempted like as we are." The word "tempted" includes all those factors which make for testing in daily experience. These he triumphantly passed, coming to the end "without sin"—"holy, harmless, undefiled, separate from sinners" "separate" in the sense of being different, not in a special sense. (Heb. 7: 26) Touched with the feeling of our infirmities, those weaknesses

help in time of need". "Come hold-which make humans prone to evil, he knows our need. Knowing us altogether, the best we might be, and the worst we so often are, He is not repelled as those of lesser righteousness are, and is thereby able to intercede before God on our behalf, as our sacrifice. So that through Him, our High Priestly Mediator, sinful and unworthy though we be, we may come boldly to God's throne, "that we may obtain mercy, and grace to help in time of need" (Heb. 4: 16). Through Christ, we have the assurance of direct access to God. This is one of the fundamental convictions upon which the religious life of Protestants is founded, so that they say that Christ is our "only Mediator."

Two practical conclusions are drawn from this conviction. First, we ought to "hold fast our profession" or rather our "confession"—our Confession of Christ as Lord and Saviour—for only He can be a Mediator. Second, we ought to "come boldly to the throne of grace that we may obtain mercy and grace to help in time of need," expresses the thought that this Epistle emphasizes—that Christianity is a religion of free access to God through one Mediator, Jesus Christ. And at God's throne of grace, we receive two gifts which we need—mercy and forgiveness for past sins; and the help of God in the present and in the future in resisting evil.

The writer of the Epistle emphasizes the difference between the sacrifices made by human priests for sin, and the sacrifice made by Christ. The sacrifice of Christ was unique, for unlike the sacrifices of human priests who must first cleanse themselves before making sacrifice for the people, this offering was made by one who is "holy, harmless, undefiled, separate from sinners, and made higher than the heavens", and needed to be made once only to secure forever the object for which it was made. "Once" in Heb. 7: 27, stands in contrast to "daily" as in the case of human priests. These daily sacrifices made by human priests, had never been an answer to the problem of human sin (Heb. 10: 11), because whatever the ritual or ceremony, they remained external to the worshipper. The real problem was how to secure a change in the human heart where sin always has its origin. The essential difference between the sacrifices offered by human priests daily, and the one sacrifice offered by Christ, is that the former is a sacrifice made by man, and the latter a sacrifice provided and made by God Himself, who "so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life" (John 3: 16). Here is a sacrifice which in strange contrast to human sacrifices is able to bring forgiveness, a change in the human heart, and the grace needed if further sin is to be avoided. This Jesus is both Priest and Sacrifice, in Himself.

Although there are some religious systems in our own time some of them carrying the name Christian, which make continual sacrifices made by human priests, the means of approach to God, this Epistle was written for the benefit of people who were familiar with a religious system remote from the life of today. Nevertheless, the relation of Christ's Eternal Sacrifice to the need of our modern world is very real. That sin accounts for the world's trouble, and that the world needs salvation from this sin, is axiomatic. "How?" is the question which demands an answer. It would seem that every other answer has been given and has proved unsatisfactory. The New Testament takes the position that "without the shedding of blood there is no remission of sin". In a moral universe, governed by a good and just God, atonement must be made for sin. God in His love has Himself made the atonement which we humans by ourselves can never make. The world's salvation is offered by God. It only remains for men to follow "the Captain of their salvation," whom God has "made perfect through sufferings"—to "take up the cross and follow Him."

Mrs. Benjamin Kennard

Following a lengthy illness Elizabeth Davis Kennard, passed away at her home in Huttonville, on Thursday, September 26th in her 48th year. Born in England she married Benjamin Kennard, and prior to moving to Huttonville, they lived in Brampton for a number of years. Mrs. Kennard was a member of the Salvation Army while in Brampton, but when she moved to Huttonville, she joined the United Church and was a member of the W.M.S. She is survived by her husband, one daughter Winnie and two sons, Robert of Huttonville and Frederick of Georgetown. Funeral services were held on Saturday from the Funeral Home of the Brampton Funeral Service for interment in the Brampton Cemetery. Adj. William Shaver officiated at the service and Mrs. Sam Horwood sang "Christians Good Night." Pall-bearers were Messrs. R. Walker, J. Lisk, E. Outburt, W. Outburt, A. Vickery and R. Brown.

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The undersigned has been instructed by

J. M. DOLSON
to sell by auction at Lot 21, 3rd Line West Chinguacousy, on

SATURDAY, OCTOBER 18th, 1947
at 12:30 o'clock sharp the following:

HORSES—Reg. Clyde Mare, 5 yrs., bred to the O.A.C. horse; Bay Clyde gelding, 4 yrs.; Brown Clyde gelding 5 yrs.; Roan Clyde gelding, 6 yrs.; Hackney gelding, 4 yrs., by Sunny-boy.

PIGS—Young Yorkshire sow with 10 pigs 6 weeks; young Yorkshire sow and 9 pigs 8 weeks; Yorkshire sow, bred; 8 pigs, 2 months.

FEED, SEED AND HARNESS—About 100 tons of good mixed hay; about 75 bu. of oats, cleaned for seed; quantity of feed oats; set of heavy team harness, nearly new; set of heavy team harness, in good condition; 6 good horse collars; bridles; horse blankets.

DAIRY AND ELECTRICAL—DeLaval 3 unit milking machine, with stainless steel pails, used 2 years; Gem 6 can milk cooler; Stewart electric clippers, with extra plates; new 60 lb. milk scale; livestock testing kit; 2 hp Century elec. motor, 25 cycle; pails, strainers, etc.

FURNITURE—McVie Clark piano in mahogany case; 3 piece oak dining room suite, with extra large extension table; kitchen cabinet; apple dryer; oak dresser and washstand; new kitchen range with reservoir, other small articles.

FARM EQUIPMENT— Waterloo 28 x 42 threshing machine with Ever-sal feeder and shredder, seed cleaner and high grain elevator, in good condition; Case Model O tractor on rubber, in good condition; 17 tooth Case power cultivator; 3 section Case land packer; Case 3 furrow tractor plow; Case tractor manure spreader; International tractor disc; Cockshutt 10" grinder; Case heavy duty hammer-mill; 120 ft. endless drive belt, 7 in.; new circular saw; Case 7 ft. binder; Case 6 ft. mower; Case corn binder; International 13 disc fertilizer drill Case hay loader; Case side delivery rake; 2 rubber tired wagons; M. H. manure spreader; 2 set of 4 section diamond harrows; 3 drum steel rotation hay and stock rack; combination hay and steel rack; Cockshutt walking plow, No. 17; hay rake; distributor pipes for cutting box; set bob sleighs; set of pleasure sleighs; good democrat wagon; top buggy; dump cart; ditching plow; grain treating machine for either dust or formaldehyde; set of platform scales; clipper fanning mill; cider press; scuffer; fence stretcher; stone boat; quantity of ash lumber; several ash tongues; heavy screw jack; power emery grinder; 2 good line shafts; 32" split wood pulley; heavy block and tackle; light block and tackle; boring machine; new set of hoof clippers, cross cut saw; oil drum Cyclone grass seeder; set of grab lifters; milk cart; brooder house 10 x 12; brooder stove; grease guns; tools; forks; shovels; chains; whitewashers, etc.

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