

WHITEVALE

(Last Week's News)

Whitevale indeed is descriptive of this little town today as we write the news. It has been quietly showered in fresh white draperies by Mother Nature, who wants to make sure winter weather does not disappear too swiftly under the slowly but inevitably approaching footsteps of Lady Spring.

Chicken Pox and Mumps have been holding sway in the village. We wish the victims a swift and thorough recovery. Some of the stricken folk have been Billie and David Turner, Barbara and Donald White, Betty Anne Lindsay, Jean Melrose, Merle Robinson and Jeanie Griffin.

Miss Kathryn Turner very ably took charge of the music in the

Sunday morning service of First Baptist Church.

Mr. Judson Pugh has just told your correspondent that just fifty-nine years ago this month, he and his brother, the late Mr. Hugh Pugh, went to Toronto and purchased their instruments to play in the Whitevale Band. That same year the Band played at the laying of the cornerstones of two churches namely, Locust Hill and Zion United Churches. The Whitevale Band was exceedingly popular and did special performances at all funerals where they received payment, save at one and from then on the band was no longer funeral conscious. Mr. Judson Pugh is now the only remaining member of the band living in the village, and Mr. Lew Hagerman the only member living in the vicinity of the town.

SUNDAY SCHOOL LESSON

Lesson for March 16

Golden Text.—Ye are my friends, if ye do whatsoever I command you.—John 15:14

The Lesson as a Whole

To go into these three chapters in one lesson, even cursorily, is impossible. Even to take up all that is involved in the printed portion is more than could be expected of either teacher or pupils in the brief space allotted for the study and exposition of the lesson. We have here the opening up of much precious truth, which the Lord wished to impress upon the hearts of His disciples before He left them. He tells them, for the first time, of an aspect of His second coming hitherto unrevealed. He had often spoken of His return as Son of man to judge the world and to set up His Kingdom of righteousness. But here He speaks of His coming to receive His own and to take them to the Father's house. He shows how, after the setting aside of Israel as an "empty vine" (Hos. 10:1), He Himself would be manifested as the true vine, and all His disciples as branches therein. He tells of the coming of the Comforter, the Holy Spirit, to dwell in His own and to empower them for testimony, as He shows them things to come (John 16:13-15).

He points out the path of separation to Himself, and of rejection by the world which His followers must take if they would be true to Him during His absence. But He assures them of peace of conscience and peace of heart as they receive His Word and walk in obedience to it. All of this was intended to prepare them for the experiences awaiting them after His death, resurrection, and ascension to Heaven.

Verse by Verse John 14:1.—"Ye believe in God, believe also in me." He was going to leave them, so far as physical presence was concerned. But just as they had believed or trusted in God, although unseen, so He would have them trust in Him when He was no longer visible to mortal sight. His love would remain unchanged and unchanging, and His interest in and care for them would not cease so long as they remained in this scene.

Verse 2.—"In my Father's house are many mansions," or abodes. He had spoken of the Temple as His Father's house (John 2:16). In it there were rooms for the priests, who served in their appointed courses. The earthly sanctuary was a pattern of things in the Heavens (Heb. 9:11, 12, 23). But He was going to prepare a special place for His own, where they would enjoy uninterrupted fellowship with the Father and the Son for all eternity.

Verse 3.—"I will come again, and receive you unto myself." This was the first definite declaration in regard to an aspect of the second advent never referred to in the Old Testament, nor previously unfolded in the Synoptics. It was as though He could not refrain from taking them into His confidence as to that which was to be more fully unfolded by the Apostle Paul later on. (See 1 Thess. 4:13-18.) To be received unto himself is quite different from appearing with Him in glory, when He comes to execute judgment on the world.

Verse 4.—"Whither I go ye know." Again and again He had spoken of going to the Father, and it should have been clear that He was going by the way of the cross.

Verse 5.—"How can we know the way?" Thomas spoke for all the disciples. He was perplexed, and failed to understand. Our Lord's words seemed to Him cryptic and strange.

Verse 6.—"I am the way, the truth, and the life." He Himself is the way to the Father's house. To trust Him is to be in "the way." He is truth incarnate and the fountain of life (John 1:4). To know Him is to be in possession of all the wisdom and knowledge (Col. 2:3).

Verse 12.—"Greater works than these shall he do." After His resurrection and ascension to Heaven His followers were enabled, in the energy of the Holy Spirit, to do His work and even to exceed what He had done.

Verse 13.—"Whoever ye shall ask in my name, that will I do." To ask in His name is to ask by His authority. As we pray in accordance with His will we may be certain He will answer.

Verse 14.—"Any thing in my name." Note the breadth of the privileges extended to us—"any thing." But observe the restriction: "in my name." We are not entitled to make arbitrary demands upon God, but we can ask in confidence when we pray in accordance with the will of the Lord Jesus.

Verse 15.—"If ye love me, keep my commandments." Obedience is the test of profession. When Christ is truly loved, we shall delight to do His will.

Verse 16.—"Another Comforter, that he may abide with you forever." Jesus was Himself their Comforter, or paraketos (1 John 2:1. Advocate and Comforter are both translations of the same word). When He returned to the Father, the Holy Spirit would be sent to abide with His people through all their earthly pilgrimage.

Verse 17.—"He dwelleth with

CHERRYWOOD

(Last Week's News)

Sorry to learn that Mrs. A. E. Armstrong has been sick and under the care of the doctor. We wish her a very speedy recovery.

Miss Edith Petty spent Sunday with her parents Mr. and Mrs. Wes. Petty.

Miss Margaret Purdon spent the weekend with her parents at Hampton.

Mrs. Bob Torrance spent a day recently with her mother Mrs. Gray of Toronto.

Some of the Teefy family have been ill with the mumps.

Bruce Hollinger was a weekend visitor with his aunt and uncle, Mr. and Mrs. George Todd.

Mr. and Mrs. Neil Petty had Sunday dinner recently with Mr. and Mrs. Hagerman of Whitevale.

Owing to weather conditions our church service was withdrawn on Sunday.

The W.A. are holding their monthly meeting Wednesday, March 12, at the home of Mrs. A. J. Taylor.

you, and shall be in you." Note the dispensational distinction here. In all past ages the Spirit of God was with the children of God. In the new age about to dawn He was to indwell them (Rom. 8:9).

Verse 18.—"I will come to you." The Holy Spirit makes the presence of the Lord Jesus Christ real to His redeemed ones. He, though unseen, is ever with His own.

Chap. 15:1—"I am the true vine." This is in contrast to Israel, the "empty vine" (Hos. 10:1), which was now to be set to one side.

Verse 2.—"Every branch in me." All who profess faith in Christ now form part of the true vine, but we need to remember there are no natural branches in this vine. All need to be grafted in. Fruit-bearing proves that a living link has been established.

Verse 3.—"Ye are clean through the word." They were regenerated by the Word, which they had received in faith. This involved cleansing from all the sins of the past.

Verse 4.—"Abide in me, and I in you." This is fellowship. We cannot bear fruit for God if we are not abiding in Christ in hallowed communion.

Verse 5.—"Without me ye can do nothing." A branch severed from the vine soon dries up and is worthless. So the professed Christian who is not vitally linked with Christ can accomplish nothing for God.

Verse 6.—"Cast forth as a branch." A fruitless branch is of no use and is cast to one side. Men gather up such branches and burn them, thus clearing the vineyard of what is only cumbering the ground.

The Heart of the Lesson Three outstanding truths are here emphasized. The Lord Jesus Christ was going away. The Holy Spirit was to be sent down from Heaven to be the power of the new life of God's children, who in fellowship with the risen Christ were to take the place of testimony as branches in the living vine. In due time, the Lord Jesus is coming again to receive His own to Himself and to take them to the Father's house. As these great facts are kept before the soul, there will be confident hope and joyful, fruitful service.

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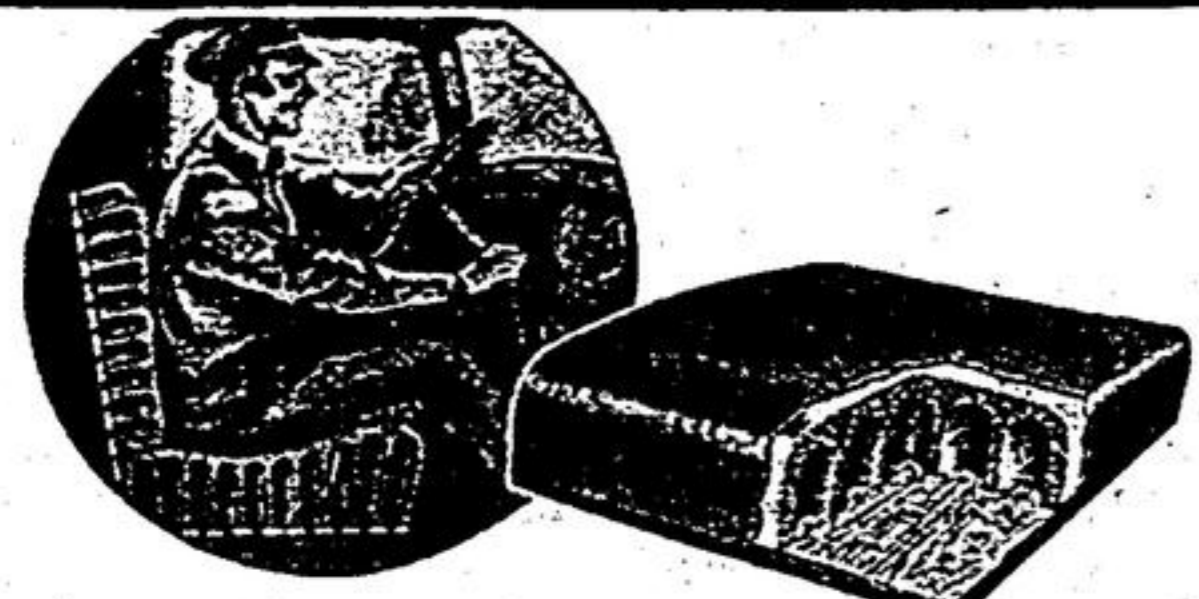
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