

Business Directory

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 Honor Graduate of Royal College of Dental Surgeons and of the University of Toronto
 Office over Marie Jack's Beauty Parlor
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 Physician and Surgeon
 X-RAY
 OFFICE: Cor. O'Brien and Main
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 Coroner for York County

DR. F. J. BUTTON
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 Telephone 371
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 Tuesday, Thursday, Saturday evenings 7-9 p.m.
 and by appointment
 Office over Button Blk.

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 Physician
 Telephone 164. x-Ray
 Hours: Daily, except Sunday 9 to 12 a.m.
 Tuesday, Thursday, Saturday, 7.00 to 9.00

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SUNDAY SCHOOL LESSON

Golden Text.—He hath put a new song in my mouth, even praise unto our God.—Psa. 40:3

The Lesson as a Whole Approach to the Lesson

The Bible abounds in poetry of the very highest character, though this is not always discernible on the page of our Authorized Version. In the Revised and other versions the poetical portions are distinguishing from prose by being printed in separate lines. Hebrew poetry is quite different from that to which we are accustomed. It does not depend on rhyme or necessarily upon rhythm as its distinguishing characteristics; but it is more like what we call blank verse. Very often one line expresses a thought which is duplicated in the next under different words or one line is in definite contrast to that which follows. Poetry is the language of the emotions and expresses the deepest feelings of the human heart. When in addition to this we have divine inspiration, we can understand readily why the poetry of the Bible rises above the very finest lyrical expressions of the natural mind. The Book of Psalms is, of course, the outstanding poetical portion of the Old Testament. In this book we have set forth every possible spiritual experience to which the soul is subject, coupled with a great yearning after God and a recognition of the innate sinfulness of the human heart. The Book of Job, with the exception of the prologue in chapters 1 and 2 and the epilogue in the last chapter, is a great drama in poetic form. In the last chapter of the Book of Ecclesiastes we have a beautiful poem in which the human body is likened to a house. The figures used are very striking. Much of the prophetic Scriptures are also written in poetic form, and Isaiah especially abounds in figurative language as he depicts the glorious things which God has in store for Israel in the days of the coming Kingdom.

For our lesson today our attention is focused upon the Twenty-fourth Psalm. This is one of a trilogy. Psalm 22 presents our Saviour dying for our sins, and has well been called the Psalm of the Cross. Psalm 23 presents Him as the Great Shepherd, leading His people safely through this world of sin, sorrow, and danger. It has been aptly designated as the Psalm of the Crook. Following this, in beautiful order, Psalm 24 carries us on to the crowning Day, when our blessed Lord, having conquered death and put down all His foes, will take the Kingdom in power and glory, and so we think of it as the Psalm of the Crown. Many of the Psalms, like these three, are definitely Messianic. In them the Spirit of God portrayed the sufferings of our Lord and the glories that shall follow. It has been well said that "the strings of the harp of David are the chords of the heart of Jesus." As we read the Psalms with this thought in mind many of them speak to us with a new voice as they draw out our hearts to Him who is their central theme.

The Historical Setting
 While we speak of the Book of Psalms as the Psalms of David, we are not to suppose that all were written by him. One, at least, the Ninetieth, is attributed to Moses. Several are from the pen of Solomon. Others are ascribed to various writers. Actually there are five books combined into one, and some of the later Psalms were written evidently after the return from Babylon. Who the final editor was we do not know, but the name of David is attached to the entire collection because the great majority were written by him.

Verse by Verse
 Psalm 24:1.—"The earth is the Lord's, and the fulness thereof." Jehovah is recognized as the Lord of the whole earth. He was not in any sense considered as a mere tribal god like the false deities of the nations of the Gentiles. To Israel the truth of the unity of the Godhead had been revealed. It was He alone who, having made the earth, was to be recognized as its sole owner. Not only the material universe, but all living beings upon it belong to Him.

Verse 2.—"He hath founded it upon the seas and established it upon the floods." This is, of course, poetical language. The thought is not that the vast continents rest upon the waters, but they are surrounded by water and yet are themselves firmly established.

Verse 3.—"Who shall ascend into the hill of the Lord? or who shall

stand in his holy place?" It is the sanctuary of the Lord that is here brought before us. To "stand in his holy place" is to have the ability to appear before God uncondemned. We are told in the First Psalm that "the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." In the New Testament we read of "this grace wherein we stand" (Rom. 5:2). He who has been justified by faith should be characterized by righteousness in the life.

Verse 4.—"He that hath clean hands, and a pure heart." He who would approach God with confidence would be conscious of his own integrity. No matter what profession a man may make, if his life is unholly he will have no assurance of his acceptability before God.

Verse 5.—"He shall receive the blessing from the Lord." A man who is honest before God is the one whom He can bless. To him righteousness is imputed and through the power of the Holy Spirit, imparted, that God may be glorified in his life.

Verse 6.—"This is the generation of them.....that seek thy face, O Jacob." The name 'Jacob' stands here for the covenant people. It is God's purpose to make them a means of blessing to the whole earth. In the Psalms we do not have the present calling of the Church set forth, but rather Israel's restoration to God and the blessing of the world through them.

Verse 7.—"Lift up your heads, O ye gates.....and the King of glory shall come in." In this verse we begin with a beautiful poetic description of our Lord's entering into His glory as the triumphant King. In order to prepare the way for this, the everlasting doors, or portals of eternity, are seen to be opening up so that He, the victor over death and the grave, may take possession of that which He has purchased by His blood.

Verse 8.—"Who is this King of glory?" Evidently this Psalm was intended to be sung antiphonally. One group of the sanctuary choir would put the question, and the answer would come from a second group: "The Lord strong and mighty, The Lord mighty in battle." We have no difficulty in recognizing here our triumphant Saviour having overcome him that had the power of death and leading all the hosts of hell captive at His chariot wheels.

Verse 9.—"Lift up your heads, O ye gates.....and the King of glory shall come in." This is a duplication of verse 7, and we can think of it resounding through the Temple courts as a great chorus, the singing Levites leading the praises of the people.

Verse 10.—"Who is this King of glory?" Again the question is sung by one portion of the choir, and this time the answer comes back, "The Lord of hosts, he is the King of glory." He who once was crowned with thorns comes before us here crowned with glory and honor.

The Heart of the Lesson
 The Psalm divides into two parts. In the first six verses we have the characteristics of those who know God in reality, who approach into His presence with confidence because they are seeking to honor Him in their lives. As we meditate upon these verses we may see what God desires to find in those of us who have professed to be saved by His grace. That grace produces righteousness in the life. In the second part of the Psalm, verses 7 to 10, we have our Lord Himself presented as the King of Glory entering into the throne room, there to be crowned as sovereign over all this earth and recognized as the One to whom all honor is due. Let us look up in faith to where He now sits exalted on the throne of God, remembering that in a little while He is coming again to claim His own and to take possession of the Kingdom and to rule in righteousness over all this earth.

A contemporary hopes that the federal-provincial conference to be called for the purpose of filling up the gaps in the trans-Canada highway "will have concrete results." Well, asphalt would do.

ACQUITTED OF MURDER



There were tears in the eyes of the jurors and the convict as a verdict of "not guilty" was returned in the case of Howard Urquhart, (above), on trial at Kingston, Ont., for the murder of John D. Kennedy, Kingston penitentiary messenger. He did not go entirely free, as Norman Borins, who defended the youth, pleaded guilty to several other charges. Urquhart now has 27 years to serve. He is seen leaving the courtroom.

Good cooking is an art, declares a chef. Yeah—nice interior decorating.

How would Stouffville like the shut-off hours in Oshawa, which are from 12 noon to 1.30 o'clock. For a time another cut from 7 to 7.45 in the morning also operated. However just the noon cut is now being made.

Instructions to Hydro Consumers

It has come to the notice of hydro officials that numerous consumers in town are leaving their washing machine with the switch on when the power goes off. This is dangerous and hard on the system. It may strip the cogs on the machine. Never leave any appliance turned on, washing machine or stove, when the power goes off. Always turn the switch off, and after the current is restored to the lines turn on the appliance. This is important to the hydro and to the appliance.

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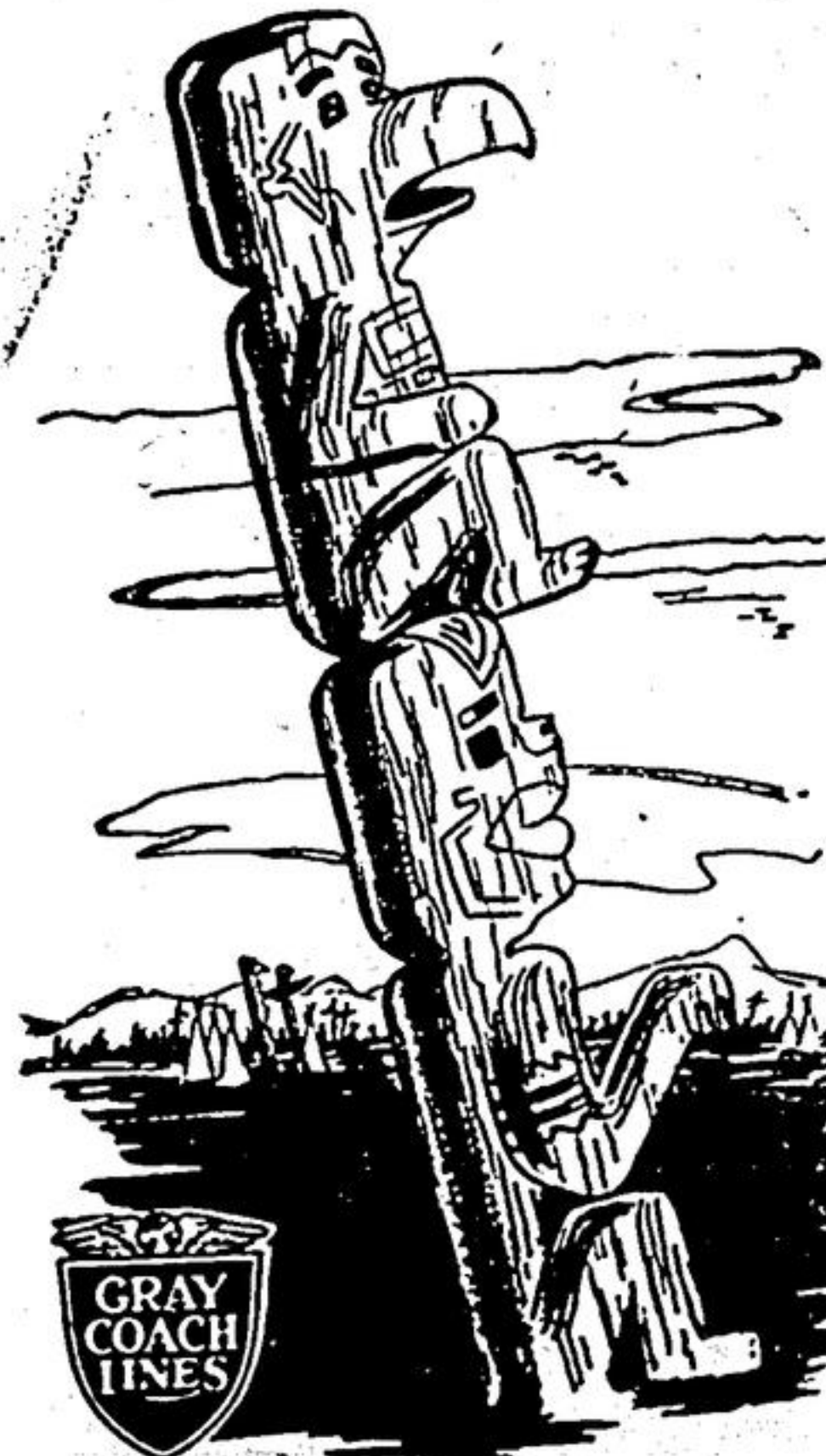
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