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West Brock's Heritage Wrought for Wilderness

Sunderland, Ont., Feb. 27th—William Doble, with undaunted spirit and Irishman's true optimistic heart, longing for expansion and adventure in the New Land of Golden opportunities, "Canada," set sail with his wife and three children, and after a long and tedious voyage arrived at York, now Toronto, on Lake Ontario, approximately 132 years ago.

Arranging for Crown Lands, he was granted 200 acres in West Brock, and after completing the long roundabout trek through a blazed trail in the virgin forest, arrived at the location, now the farm of William Jewell on the north side of the 4th concession of Brock and not far south of the Old Brock Road and present village of Sunderland, home of Arthur Welsh, whose father was the grist miller there.

Here he built his log cabin, cutting great logs from the surrounding forests, and with his wife and family of three, settled down to clear the land and establish what is now one of the choicest agricultural districts in Canada, boasting a beautiful fertile medium loam, noted for the excellent and prodigious grain and hay crops, which are today the pride and boast of West Brock.

But it is true this was not accomplished without untiring efforts, privations, hardships, to this brave man and woman, rearing a young family in a strange new land. Over-run with such wild animals as bears and wolves, which added much hindrance to the successful rearing of young cattle and lambs. With the true, undaunted pioneer spirit of these settlers from the Old Country, they walked from York, around the youngest just eight. They carried all their worldly possessions

in packs on their backs, and their valuables strapped by belts to their bodies.

William Doble, with sons, James Robert and William set about to clear some land to grow wheat. This necessitated the hewing of 10 acres of virgin forest, and great logs and brush were piled and amassed to be burned. Their slow steady work with the axe finally rewarded their untiring zeal with a clearing of about 10 acres. The land was accordingly made ready for wheat and this was done by means of very crude implements, such as wooden ploughs, which the pioneers fashioned with knife and axe by hand.

Oxen were brought from York on Lake Ontario, through the blazed forest trails and the provisions, seed grain and necessities of life were then hauled by stone boat over the 60 or 70 mile forest trail. This was considered a very advanced and convenient form of transportation, and a great improvement over the pack on the back system heretofore employed.

Wagon wheels were made by hand from logs, and axles constructed with poles. Finally the first crop of fall wheat was sown, and Wm. Doble and his family slept the sweet sleep of the labourer who has done his work well and with Christian fortitude looked forward to the future.

While the great winds blew and snow covered the wheat fields, the frost cracked through the great forests and snow blanketed land. The oxen were sheltered in crude stables, made by erecting poles and covering them with boughs of evergreen.

Finally spring came, and gave the Dobles fresh heart with the awakening of all new life around them. The yield from this first crop of fall wheat was a bumper one, and it was cut by hand sickle and threshed with a frail. Encouraged by this yield on the new soil, the pioneers

SUNDAY SCHOOL LESSON

EPHESUS, A CENTER OF
CHRISTIAN INFLUENCE

Golden Text.—Finally, my brethren, be strong in the Lord, and in the power of His might. —Eph. 6:10.

The Lesson as a Whole
Approach to the Lesson

In order to have a clear understanding in the origin and progress of the Christian church in Ephesus, it is necessary to familiarize oneself with Acts 18:24-28 and the entire nineteenth chapter. There we learn that the work began, not through the Apostle Paul himself, but through a Jewish preacher, Apollos, who was a disciple of John the Baptist. He is described as "an eloquent man, and mighty in the Scriptures"; that is, of course, the Scriptures of the Old Testament. Born in Alexandria, Egypt, he had evidently heard of the ministry of John the Baptist, and thus learned of the near coming of Israel's long-promised Messiah. Whether he was baptized by John himself or not, the record does not say, but it appears that he was convinced that the Baptist's message was one that should be carried to the dispersed Jews throughout the world. In due time he came to Ephesus and preached in the synagogue, where Aquila and Priscilla, Paul's former companions, heard him and gave him full Christian message, as a result of which he went over to Achaia to seek fellowship in the church at Corinth. Shortly after this, Paul came to Ephesus and contacted some twelve Jews, who apparently had been baptized by Apollos upon receiving his testimony concerning the coming Saviour. To these men Paul unfolded the truth of the Gospel, explaining that Christ had already come, died for our sins, and had risen in triumph from the grave. Accepting the fuller revelation, they were baptized with the Christian baptism, and when Paul laid his hands upon them, they received the Holy Spirit and were thus incorporated into the body of Christ. Paul continued to labor there for three years (Acts 20:31) during which time we are told that all Asia heard the Word. As a result, many were saved through the mighty working of the Spirit of God, and a large church was established in that city.

Verse by Verse

Acts 19:1—"While Apollos was at Corinth, Paul... came to Ephesus." After Apollos had completed his mission at the synagogue at Ephesus and had gone over to Achaia to seek further instruction from the Christians in Corinth, Paul, having started out on his third missionary journey, arrived in Ephesus and there met with a little group of Jews who had evidently been taught by Apollos and baptized with John's baptism of repentance. These received the fuller revelation which Paul had to give and were baptized as Christians. When Paul had laid his hands upon them they received the Holy Spirit. This was an exceptional case owing to the peculiar circumstances existing.

Verse 8.—"He went into the

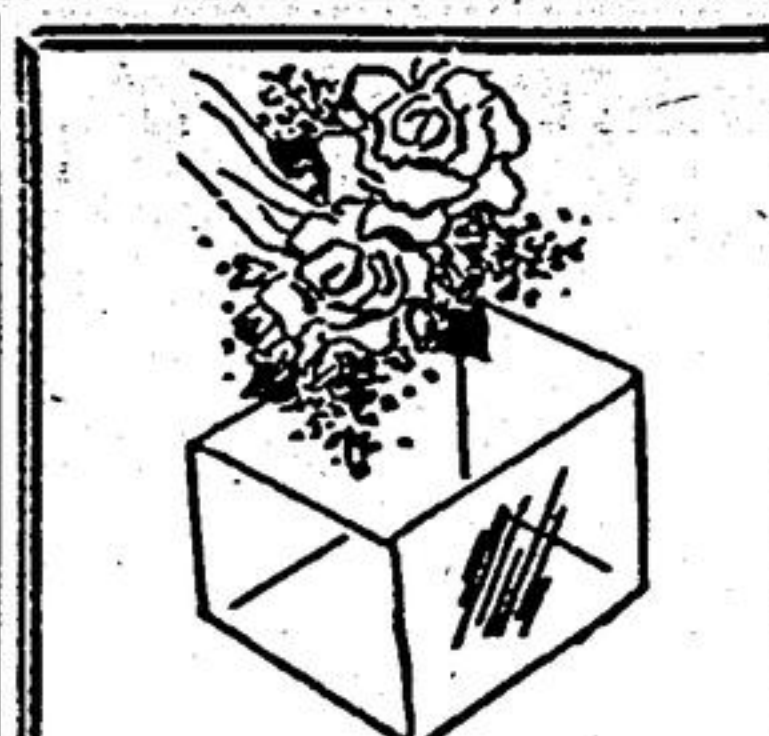
set about to clear 10 acres more and finally had a new clearing in readiness which was worked and sown as before.

But disaster dealt a blow a year later, when the fire which they used to burn up the surplus brush, timber and fallow, to make way for further clearing caught on to their crop of 20 acres, which they had just completed harvesting. Turning the oxen loose to roam at will and find new homes where they could, William Doble and his family set their feet on the forest trail, with very few possessions rescued from the fire on their back.

Discouraged, they tramped back to York, over the trail and took up residence in a log house near the side of the Old Union Station and on what is now the location of the St. Lawrence Market. Finally one day a boat docked at the harbour, and more Dobles and Rynards disembarked and with the St. John's and Ruddy's they finally decided to walk through the forest around by what is now Blackwater Jet, and again attempt to clear more Crown lands around the site of their former home in West Brock.

The combined efforts of these pioneers finally resulted in the clearing of a vast tract of fertile land, until the Dobles, William, Robert and James owned the parcel of land skirted by the Brock Road on the West, the third on the south, the fourth on the north and the crossroad over McDonald's Hill on the east. Here they owned 800 acres, being the whole section aforesaid, minus 200 acres already cleared and owned by Pat Ronan, who lived on the farm where the late Richard Nugent resided, and where Richard Wilson now resides. Added to these possessions, the 200 acres more or less on which the first homestead was erected, made the Dobles owners of 1,000 acres in Brock.

Incidentally the farms of Mr. Bern Doble and Mr. John Doble are still in this original parcel of land, and true to their past record, are producing some of the finest crops in Canada today.



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synagogue, and spoke boldly—concerning the kingdom of God." For three months Paul found an open door to proclaim the message of the Kingdom, as a result of which many were saved.

Verse 9.—"When divers were hardened... he departed from them." Upon the development of intense prejudice and open opposition on the part of many who rejected the Gospel, Paul felt that the time had come for a complete separation of the Christians from Judaism, so he ceased ministering in the synagogue and secured the school of Tyrannus as a center of Christian testimony.

Verse 10.—"All they which dwell in Asia heard the word... both Jews and Greeks." So great was the interest in Paul's preaching that throughout all the Roman provincial province of Asia the Word went abroad, and all who dwelt in that region became familiar with the message during a period of two years' time.

Verse 18.—"Many that believed came, and confessed, and showed their deeds." It was a genuine work of the Spirit of God, resulting in the repentance and reformation of life.

Verse 19.—"Many of them also which used curious arts, brought their books... and burned them." These before their conversion had been magicians and necromancers. Turning from their occult and deceitful practices, they brought together their books containing magical formulas and secrets and destroyed them by fire. The values of these books, from a commercial standpoint, amounted to fifty thousand pieces of silver.

Verse 20.—"So mightily grew the word of God and prevailed." This was, perhaps, the greatest of all Paul's missionary campaigns, judging from the number brought to Christ.

Eph. 4:25.—"We are members one of another." The Epistle to the Ephesians was written by Paul some years afterwards in order to establish these believers in the faith of Christ. While it leads us to the greatest heights of divine truth, it also dwells very fully upon the importance of practical Christianity. These believers were exhorted to put away all deceit in their dealings with one another, remembering that they were members of one body.

Verse 26.—"Be ye angry, and sin not." An old Puritan wrote, "I am determined so to be angry as not to sin; therefore to be angry at nothing but sin." This is indeed righteous anger, but even in such a case one is not to cherish anger lest it injure his own spirit; therefore the admonition: "Let not the sun go down upon your wrath."

Verse 27.—"Neither give place to the devil." The great arch enemy of God and man delights to slander and vilify God's saints. We need to be careful that we do not descend to his low level, even when we see things in other Christians which we are sure are evil and unholy.

Verse 28.—"Let him that stole steal no more." This admonition was covered by the commandment given at Sinai: "Thou shalt not steal." Under grace, the negative is not sufficient. There must be positive concern for the good of others, which would lead one to do all in his power to meet the needs of one in less fortunate circumstances than his own.

Verse 29.—"Let no corrupt communication proceed out of your mouth." The Spirit-directed believer will always be characterized by clean and profitable conversation. He will not be guilty of repeating unclean stories or using unholiness expressions.

Verse 30.—"Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." The Spirit of God is not a mere influence, but a divine person, who indwells all of God's children. We are therefore called upon to be watchful lest we grieve Him by careless speech or reckless behavior. He has sealed us until the day of the redemption of our bodies, but if we grieve Him He will not be free to take of the things of Christ and reveal them to us, as He delights to do, but He will have to occupy us with our failures and our sins, thus making us miserable until we judge ourselves and turn to God in repentance and confession.

Verse 31.—"Let all bitterness... and evil speaking, be put away from you." Notice how evil speak-



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ing here is linked with other sins that many of us might naturally think of as far more serious. But the Spirit of God is always grieved when we speak unkindly and slanderously of one another.

Verse 32.—"Forgiving one another even as God... hath forgiven you." The expression in our beautiful Authorized Version, "As God, for Christ's sake hath forgiven," is not an exact rendering of the original. It is rather, as another has said, "a bit of the translators' theology." A better rendering is, "As God, in Christ, has forgiven you." This is to be the standard of our dealing with one another.

The Heart of the Lesson
Seidon has the Gospel won my greater victories than during the

three years of Paul's missionary activities in the city of Ephesus, the great metropolis of the province of Asia. Here he founded one of the strongest churches of that day; a church so well taught that he could open up to them, without any reservations, the deepest and most sublime truths of the Christian dispensation. The Epistle in which these truths are unfolded also contains many practical admonitions as to consistent Christian behavior. Doctrinal truth and godly living should never be divorced. It is a poor thing to endeavor to combine high truth with low walk. As in the case of the clean beasts under the Levitical economy, the foot and the mouth should ever be in agreement.

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