

- Business Directory -

DENTAL
NEIL C. SMITH, L.D.S., D.D.S.
Graduate of UNIVERSITY OF TORONTO
Office over Canadian Bank of Commerce.
Telephone 167, Stouffville

E. S. BARKER, L.D.S., D.D.S.
Honor Graduate of University of Toronto
Office over Harold's Grill
Phone 274w Stouffville

MEDICAL
DR. S. S. BALL
Physician and Surgeon
X-RAY
OFFICE: Corner of O'Brien & Main
Phone 196
Coroner for York County

DR. F. J. BUTTON
Stouffville, Ontario
Telephone 371
X-RAY
Hours-Daily 9 to 12 a.m.
Tuesday, Thursday, Saturday
evenings 7-9 p.m.
and by appointment.
Office over Button Bk.

DR. HERBERT B. FREEL
Physician
X-Ray
Telephone 164
Hours: Daily, except Sunday,
9 to 12 a.m.
Tuesday, Thursday, Saturday,
7 to 9 p.m.

A. C. KENNEDY
Chiropractor
Church Street - Stouffville
Monday and Friday
9 to 12 a.m.

C. W. KUSIAR
CHIROPRACTOR
Wednesday 2-3 p.m.
Saturday 9-4 p.m.
Daley Manor Phone 198
Cor. Main & O'Brien - Stouffville

OPTOMETRIST
E. A. GRUBIN, R.O.
OPTOMETRIST
Picton - Stouffville.
At Stouffville Office on the following
Mondays:
Apr. 21 - May 12 - June 2 & 23

GARNET V. GRAY, R.O.
OPTOMETRIST
Office hours 9:30 a.m. to 5:00 p.m.
Evening by appointment.
EVERY TUESDAY 51-21
RESIDENCE OF LLOYD GRAHAM
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Reg'd Real Estate Broker
Phone 8711

ERNEST RIDOUT
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PINE ORCHARD
(Thursday, May 1)
Congratulations to Mr. and Mrs. Lloyd Brillinger on the birth of their daughter.
Misses Barbara Bagg and Barbara McCreight of Stouffville were the student teachers at our school last week.

Mrs. Jim Tidman and family joined Mr. Tidman at Port Arthur where he has taken a position.
Welcome to Mr. and Mrs. H. Haines and wee girl, having moved into the Frank Sheridan house. We also wish the Sheridan family happiness in their new home in Stouffville.

Mrs. O. Baker spent a few days with her sister, Mrs. J. Lundy.
Donnie Ralph entertained a number of little friends Saturday at his birthday party.
Mrs. J. Sheridan visited her parents, Mr. and Mrs. J. Hope, on Wednesday.

Mr. and Mrs. Eveleigh, Bruce and Verne spent Sunday with the Chapman family.
We were pleased to see the Toronto bus again taking its usual route through our little community.

The W.I. met at Mrs. Sheppard's on Wednesday for their annual election of officers. Mrs. W. Johnston occupied the president's chair for the winding up of the year's business and the reports showing a great deal had been accomplished.
Mrs. Howard Lehman is the new president with Mrs. Mason as vice president. Mrs. H. Brammar is the secretary-treasurer.

TRACTOR DAMAGED, STUDENTS WILL PAY
Three Pickering College students took a tractor over the weekend from a Whitchurch Township barn and left it in the college grounds, Aurora police reported Saturday.

The youngsters, who were not charged, found the tractor in a barn on a deserted farm one mile north of the Aurora sideroad. In driving it back to the college they damaged the engine. Restitution has been promised.

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THIS WEEK'S SUNDAY SCHOOL LESSON

THE RIGHT USE OF SUNDAY
Golden Text.-Remember the sabbath day, to keep it holy.
-Exod. 20.8

THE LESSON AS A WHOLE

Approach to the Lesson
There are two institutions for which we ought to be exceedingly thankful: the one is work, and the other is rest. These two institutions were not first invented for man, but they are part of the very nature of God. He is a working God, and He is a resting God; and that man is most like God who has learned the double secret of work and rest. The ungodly enjoy neither the one nor the other. It is amazing how men scheme to get out of work, and then how eagerly they plan to avoid rest. Work is regarded as a necessary evil, yet "the wicked are like the troubled sea, when it cannot rest" (Isa. 57:20). There must always be "something doing," or life is hopelessly drab and dull!

In the Lord Jesus we are introduced to both work and rest. But He puts the rest first. "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). Then He says, "Take my yoke upon you," and the yoke was the symbol of discipleship. When we come to Christ, we are "discipled" to the great Worker, yet in getting under the yoke with Him, we continuously find rest to our souls.

The Sabbath was God's provision of rest for His toiling people. There was the Sabbath day, and the Sabbath year, and after six Sabbath years there was the complete rest of the year of jubilee. All this reminded Israel of their rest from Egyptian bondage and toil, and it speaks to us of the rest from the weary toil of sin which Christ gives, of the rest which is ours when we cease from our own works and lean wholly on the finished work of Christ (Heb. 4:10), and of the heavenly rest (Sabbath keeping) which yet remains for the children of God (Heb. 4:9). If we rested as God intends us to do, by periodic cessation of work, and by quiet trust in Him, there would be less nervous breakdown among Christians, and certainly less spiritual breakdown.

Verse by Verse
Exod. 20:8. - "Remember the sabbath day, to keep it holy." The word "sabbath" does not mean "seventh," as is popularly thought, but "rest after labor." What God has made holy (v. 11) we must keep holy.

Verse 9. - "Six days shalt thou labor." God expects His people to be workers, but in His wisdom has decreed that six days of unremitting work is a long enough span.

Verse 10. - "But the seventh day is the sabbath of the Lord thy God." God "invites" His working people to share His own rest (v. 11). So also masters must share the privilege of rest with servants, and even with toiling animals.

Verse 11. - "Wherefore the Lord blessed the sabbath day, and hallowed it." By working, God sanctified work; by resting, God sanctified rest.

Mark 2:23, 24. - "Behold, why do they on the sabbath day that which is not lawful? The disciples were plucking ears of grain as they passed through the fields, rubbing them in their hands, and eating." The Pharisees had decreed that this was a form of threshing, and made it a prohibition on the Sabbath Day.

Verse 27. - "The sabbath was made for man, and not man for the sabbath." With the Pharisees, religious ritual was everything, and men existed to perform it. God's intention was that observances should be a means of profit to men, not a bondage. The Sabbath was intended to benefit him both physically and spiritually. Forms of observance which interfere with the divine intention both hurt men and dishonor God.

Verse 28. - "Therefore the Son of man is Lord also of the sabbath." He is Lord of every day, and has the right to order the observance of the rest day in such fashion as will glorify God and benefit men.

Luke 4:16. - "As his custom was, he went into the synagogue." There was much to find fault with in the synagogue but it was the established place of worship, and our Lord kept holy day by going up with the people to worship. The synagogue was simply the place of coming together for those who were far from the Temple. Only in the Temple, however, were the sacrifices offered. The synagogue service was more like our regular church service.

Chap. 13:10. - "And he was teaching in one of the synagogues on the sabbath." One did not have to be one of the "clergy" to do so. The apostles later made use of this same privilege (Acts 9:20; 13:5, and so forth).

Verse 11. - "A woman which had a spirit of infirmity." Not all sicknesses are due to the workings of demons, but there may be more of it than we think. Our Lord immediately recognized this as a case of demon oppression (v. 16). There is a difference between demon oppression and demon possession.

Verse 12. - "Woman, thou art loosed from thine infirmity." When ever our Lord came face to face with Satanic forces, He challenged them, and always with complete success.

Verse 13. - "And he laid his hands on her: and immediately she was made straight, and glorified God." I can find no instance where Jesus laid His hands on one demon-possessed. But in this case His touch gave that flow of new life which loosed the bound sinews and helped the faith of the oppressed woman.

Verse 14. - "There are six days in which men ought to work." Notice that the ruler of the synagogue did not rebuke Jesus direct-



GOING PLACES - A smiling Joan Penny typifies passenger reaction to the new short form inter-line ticket being introduced today by the Canadian National Railways. The new booklet ticket replaces the former unwieldy strip of coupons, like the seven-foot one draped around her neck, which has been in use over the past years for travel on two or more rail lines. The new ticket is compact; is easily read and refunds on unused portions are speeded because the ticket contains all pertinent information as to routing and fare paid.

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ly, but acted as if protecting Him from the demands that should not be made upon Him on the Sabbath.

Verse 15. - "Thou hypocrite." Jesus saw through the hypocrisy, and reminded him how the needs of dumb animals were met on the Sabbath with full permission of the Pharisees.

Verse 16. - "And ought not this daughter of Abraham . . . be loosed . . . on the sabbath day?" A wonderful argument from the lesser to the greater. Is not a human being better than a beast? And is she not an inheritor of the covenant blessings? And is not her case more tragic than that of an ox tied to its stall? An act of salvation will sanctify any day!

Verse 17. - "All his adversaries were ashamed: and all the people rejoiced." The argument was unanswerable, and such deeds of mercy found a responsive chord in people's hearts.

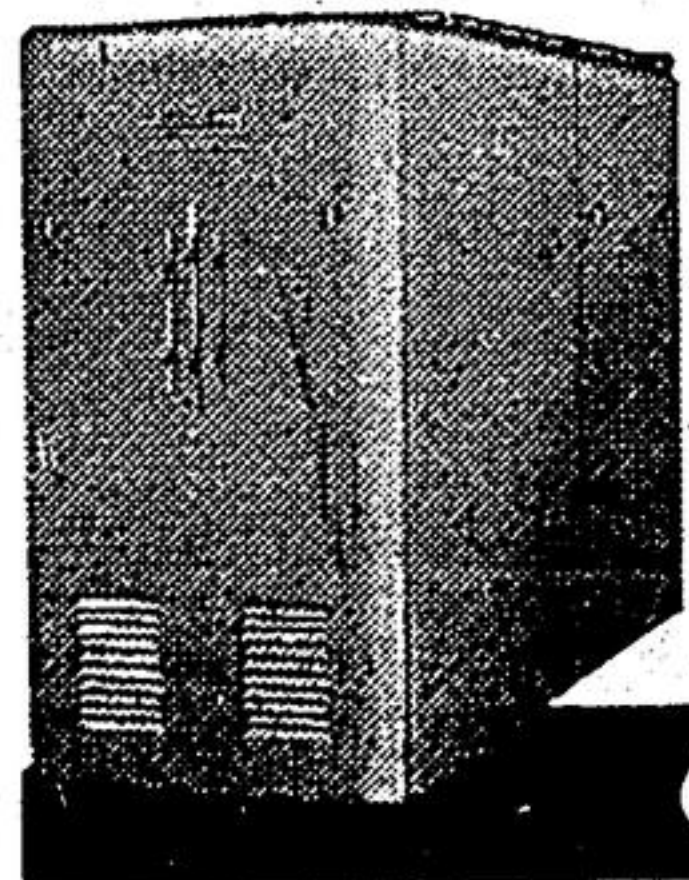
The Heart of the Lesson
We so often chafe under restrictions, thinking that any infringement of our personal liberty is only evil, and failing to see the benefits which such restrictions are intended to bring. Children think that the rules of the home are tyrannous, students think that the rules of the college are unreasonable, citizens think that the laws of the state are oppressive. In some cases, it may be so. But when men begin to think that the Commandments of God are heavy and unbearable, they are only revealing the wickedness of their own hearts that cannot discern the kindness and the goodness back of all God's Law. The law of the Sabbath (or the law of rest, as we might well call it) is one of the most beneficent ordinances ever given to man. Not only is it to secure man's recognition of God, but it ministers to man's own need.

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