

Sunderland Man Buys Prize Boar

A Sunderland breeder has paid a record price of \$2,300 for a boar. Keith Raynard, breeder of purebred Yorkshire hogs, purchased the boar, Ardencote Bradbury 25th, at the Kelmscott Sale, Milton.

This boar is considered by the experts to be the best boar on this continent. Mr. Raynard says he is proud to be the owner of such a fine animal.

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THIS WEEK'S SUNDAY SCHOOL LESSON

THE PRACTICE OF CHRISTIAN LIBERTY

Golden Text.—For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.—Gal. 5:13

THE LESSON AS A WHOLE Approach to the Lesson

The Bible is the most paradoxical book in the world. The Christian faith is the most paradoxical faith in the world. Without hesitancy it spreads propositions before us which seem incompatible. There are the two propositions of the sovereignty of God and the responsibility of man, which my theological students bring up on the slightest provocation. Again, in one breath the Bible will tell us that when we come to Christ we both live and die. Or, see how the Bible dignifies man as made in the image of God, and casts him in the mire for the helpless sinner that he is!

Now Paul adds another to the list of paradoxes. He tells us that we are both free and bond. One moment he is championing our liberty against all comers, and the next he is commanding us to bow the neck. He is just as paradoxical about himself. He will stand like the Rock of Gibraltar for his liberty in the Gospel, and all the time he will be calling himself a bondservant!

This paradox, this seeming inconsistency, is the theme of today's lesson, and millions of saints have found it to be the effectual answer to their spiritual perplexities and conflicts. Such was Bishop Handley C.G. Moule when he wrote:

Thy bonds are freedom: let me stay With Thee, to toil, endure, obey.

And such was George Matheson the blind poet:

Make me a captive, Lord, And then I shall be free: Force me to render up my sword, And I shall conqueror be.

My will is not my own Till Thou hast made it Thine;

If it would reach the monarch's throne, It must its crown resign.

Verse 13.—"Called unto liberty... serve one another." The free are to render bond service to each other! And the bond is—love. This is what keeps liberty from degenerating into license.

Verse 14.—"For all the law... Thou shalt love." We are free from the Law, and yet we are under obligation to fulfill the Law. Strange contradiction! But notice again, it is the law of love which embraces

all. See Matthew 22:35-40. Verse 15.—"But if ye bite and devour... take heed that ye be not consumed." These are the bold figures of savagery to show up the antithesis of love. Love builds, but standing for one's "liberty," irrespective of all spiritual life.

Verse 16.—"Walk in the Spirit, and ye shall not fulfill the lust of the flesh." The subduing of the flesh, with its selfish passions, is not effected by new regulations, but by a new sphere of conduct. Trying to regulate the flesh, that sinful nature of ours, is miserable business, but so long as we dwell in the uplands of the Spirit, the desires of the flesh find no expression.

Verse 17.—"For the flesh lusteth against the Spirit... contrary the one to the other... we cannot do the things that we would." Here is a picture of conflict, like that in Romans 7:14-21, but no victory. Sometimes the flesh is restrained, while again sometimes the will is overpowered by the passion. The will of the one here described is not free.

Verse 18.—"But if ye be led of the Spirit, ye are not under the law." In this verse we have passed from Romans 7 to Romans 8. Here the will is free in the glad control of the Holy Spirit, and the flesh neither overcomes the will nor yields merely under pressure of regulations. This is true liberty.

Verse 19-21.—"Here the heart of man is seen by what it produces. Compare Mark 7:21-23. If this is the flesh, I wonder why we pamper and coddle the monster so!"

Verse 22.—"But the fruit of the Spirit..." Notice that Paul does not dignify the product of the "flesh" by the designation of fruit. He reserves it for the product of the Spirit, as a term denoting only good, and good which endures. Love heads the list, as it takes precedence in 1 Corinthians 13. For "faith" read "fidelity", which is more likely the sense here.

Verse 23.—"Meekness, temperance; against such there is no law." Temperance here is self-control. There is no Law saying, "Thou shalt not" concerning any of "the fruit of the Spirit." Therefore, if we are living by the direction of the Holy Spirit, the regulations of the Law do not concern us.

Verse 24.—"And they that are Christ's have crucified the flesh." We have given over the flesh to the demands of the Law as a law-breaker, and so dissociated ourselves from it and all its desires.

Verse 25.—"If we live in the Spirit, let us also walk in the Spirit." The first is a fact; the second is the logical outcome. The Holy Spirit, the sphere of our new life, will also be the power of our new walk. A more vigorous word for "walk" is used here than in verse 16, more suggestive of onward progress.

Verse 26.—"Let us not be desirous of vain glory, provoking... envying." Seeking our own ends will inevitably result in provocations and envyings, destructive of spiritual life.

Chap. 6:1.—"Brethren, if a man be overtaken in a fault, how shall we treat him? Our aim shall be to restore him, our attitude will be marked by meekness, our manner tempered by the realization that we are not beyond temptation.

Verse 2.—"Bear ye one another's burdens, and so fulfill the law of Christ." Notice how often the phrase "one another" appears in this lesson—5:13, 15, 26; 6:2. Bearing others' burdens makes us more like the great Burden-bearer.

Verse 3.—"Something nothing." We shall be less liable to self-deceit by thinking nothing of ourselves.

Verse 4.—"But let every man prove his own work." Here again the great proponent of grace insists on work. Too many find their "satisfaction" in the failures of others rather than in their own accomplishments.

Verse 5.—"For every man shall bear his own burden." Compare with verse 2. The word for "burden" is different here, and refers rather to every man's responsibility.

The Heart of the Lesson

The Apostle Paul has piled argument upon argument to demonstrate the freedom of the believer in Jesus Christ. Not for a moment will he allow the rule of the Law over those whom the Son has made free. He has even pronounced anathemas on those who were attempting to rob the saints of the liberty to which they had been called (1:3, 9; 5:12).

Now, all suddenly, the apostle turns on those saints whose freedom he has been championing, and demands that they put themselves under bondage. Their very liberty is fraught with danger. It only requires a little abuse to turn it into worse bondage than that of the Law. The only safety, then, is in submission to a higher kind of subservience. And what is that higher servitude?

First, it is the law of love, which directs us to render bond service to each other (Gal. 5:13). This is the all-comprehending Law, in which the whole Law is fulfilled. Here we see that being "free from the law" does not mean casting the Law aside, but it means finding a new effective way of fulfilling it—the love way, which is free from the irksomeness of the old way.

Can't Recall 50-Ft. Plunge But Sleeping Driver Unhurt

Benny Bullock doesn't remember a bit of it, but Wednesday night his truck sheared off 21 highway guard-rail posts and drove over a 50-ft. cliff on the Don Mills rd., just south of Vandonr without even bruising him.

Bullock, 32, of Sutton West, told provincial police he was sleeping at the wheel when it happened. "I remember coming over the top of a hill," he said. "Next thing there was a bump, and I was sitting in my truck at the bottom of the gully, with trees all around."

It was one of those trees 8" thick, that stopped the three-ton dump truck after it cut a 300-foot swath through two guard rails, a fence and trees. After a tow truck, biggest in the area, pulled the truck back to the road, Benny asked police if he could drive it home. Damage to the front end and smashed headlights made driving impossible.

SWEARING ON THE STREET. FINE PAID

Two young men from Greenbank appeared before Magistrate Gee in Police Court Wednesday charged with causing a disturbance in Lindsay on May 17th. They had been swearing, and were convicted and fined by the Magistrate.

They both pleaded "not guilty" to the charge, and in giving the evidence each accused the other of having done the swearing. Magistrate Gee convicted both. He fined them and told them that they had "better stay out of Lindsay" in future.

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