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THIS WEEK'S SUNDAY SCHOOL LESSON

THE CHRISTIAN HOME
 Golden Text. — Whatsoever ye do, do it heartily, as to the Lord, and not unto men. — Col. 3:23.

THE LESSON AS A WHOLE

Approach to the Lesson
 The church in Colosse doubtless owed its origin to that mighty campaign of the Apostle Paul which centered in Ephesus. It would seem that for about three years altogether (Acts 20:31) the great apostle engaged in a ministry which reached far beyond the bounds of Ephesus, and embraced the entire Roman province of Asia (Acts 19:10), the very place where he had earlier experienced that strange restraint of the Holy Spirit.

Many churches must have been founded during those remarkable years, and they seem to have become a sort of circuit. Years later, the aging Apostle John had oversight of this group of churches, and his great Apocalypse, which we know as the Book of the Revelation, was written to seven of them, with a special letter to each (Rev. 1:11). It is noticeable that Colosse was not one of the seven addressed. The reason may be that it was so close to Laodicea, and perhaps the one letter applied to both. Paul also wrote a letter to Laodicea, about the same time he wrote this to Colosse, and commanded that each of these two churches share its letter with the other (Col. 4:16). The Laodicean Letter is lost.

The Colossian Epistle was written from Rome during Paul's imprisonment there. He says little about his imprisonment. There are just a few allusions (1:24; 4:10, 18). He is more concerned with his message. Some strange doctrines of the Gnostic order had invaded this young church, and the apostle seeks to save them from these delusions; the fallacies concerned the person of Christ and the worship of intermediaries. See, then, how the apostle exalts Christ (1:15-20; 2:1-4), and warns against the false philosophies and vain practices (2:16-23).

Along with this Letter, read the little gem written to Philemon and sent along with this by the hands of Tychicus and Onesimus. The reference to Onesimus in 4:9 would certainly strengthen the appeal to Philemon concerning this run-

away but now converted slave. The personal touches in Paul's Letters should not be neglected.

Verse by Verse

Col. 3:12.—"Put on . . . elect . . . holy . . . beloved . . . mercies, kindness, humbleness . . . meekness, longsuffering." In Ephesians 6:11 we put on armor. Here we put on a "dress outfit" befitting our high position as God's elect, holy, and beloved ones. As in the Beatitudes (Matt. 5:3-11), we have regarded as admirable by the pagan world, but they are part of the beauty of Christ.

Verse 13.—"Forbearing . . . and forgiving . . . even as Christ forgave you." Dr. Philpott used to exhort young couples to remember the two little bears—bear and forbear! The forgiven ought to be forgiving. Notice that our forgiveness is ascribed to Christ. Compare Ephesians 4:32.

Verse 14.—"And above all . . . charity . . . the bond of perfectness." For "charity" read love as in 1 Corinthians 13. Love is the supreme virtue, the "more excellent way," and binds all the other virtues together as a perfect whole.

Verse 15.—"And let the peace of God rule in your hearts . . . and be ye thankful." "The peace of Christ" is the preferred reading, but see Philippians 4:7. "Rule" signifies rather "act as umpire." The yielded Christian is sensitive to the peace of God as a test of his being in the will of God. Peace and thankfulness live together.

Verse 16.—"Let the word of Christ dwell in you richly in all wisdom." It is the Word given place within that bestows wisdom, leading to right conduct. . . teaching and admonishing . . . in psalms and hymns and spiritual songs." See Ephesians 5:19. Christian teaching and admonishing are not doleful exercises, but joyful and tuneful. The place of hymnody in the history of the church has been very great.

Verse 17.—"Do . . . all in the name of the Lord Jesus, giving thanks to God." When we pray "in the name of the Lord Jesus," we pray as those who are represented by Him before the Throne. When we act "in the name of the Lord Jesus," we act as representing Him in the earth. Without giving thanks we cannot well represent Him. See Matthew 11:25, 26:27.

Verse 18.—"Wives, submit yourselves unto your own husbands." This was not written simply to accord with the customs of the day. It is part of the divine economy for the domestic relation.

Verse 19.—"Husbands, love your wives and be not bitter against them." For the quality of the love demanded, see Ephesians 5:25. True love will avoid exasperation and quick retaliation for any failure, real or imagined, on the wife's part.

Verse 20.—"Children, obey your parents . . . well pleasing unto the Lord." A child's attitude to his parents generally determines his attitude to God. Obedience to parents is training for obedience to God.

Verse 21.—"Fathers, provoke not your children . . . lest they be discouraged." Parents should avoid treatment of their children that tends to irritate. Discipline is not intended to break the spirit, but to control it.

Verse 22.—"Servants, obey . . . your masters . . . in singleness of heart, fearing God." The servants referred to are slaves, in this case probably household slaves. Christians in this situation were to be as faithful when their masters were not watching as when they were, remembering that God's eye was always upon them. The exhortation applies to servants of all winds.

Verse 23.—"Do it heartily, as to the Lord." This is what takes the drudgery out of the most routine or even unpleasant task.

Verse 24.—"Knowing that of the Lord ye shall receive the reward . . . for ye serve the Lord Christ." We may be underpaid and unappreciated here, but the most menial task done "as to the Lord," will receive full compensation. We are paid by our earthly masters as servants, but we are recompensed by God as sons and heirs.

Verse 25.—"But he that doeth wrong shall receive for the wrong . . . no respect of persons." This is both a warning to servants not to shortchange their masters in service, and a warning to masters not to deal falsely with their servants. There will be impartial judgment given in that day.

Chap. 4:1.—"Masters, give . . . that which is just and equal . . . ye also have a Master." Masters are as much under obligation to honesty as servants. Remembering that we have a common Master will save masters from an over-

STILL VOTES

Mrs. Catherine McNamara of Ottawa has been voting ever since women got the franchise and she doesn't hold with people making excuses for neglecting their duty.

She celebrated her 100th birthday Wednesday and said despite her age she intends to go to the polls at the Aug. 10 elections.

Born in Buckingham, Ont., she has eight sons and daughters, the oldest in his 70s.

bearing attitude, and servants from a resentful attitude.

The Heart of the Lesson

When I was a little boy and was going out to some special place, alone or with my parents, Mother would say, "Now Joe, remember to put on your best manners." Apparently "best manners" were something to put on and off at will, according to the occasion. The "put on" of our lesson (3:12) has a different meaning. The clothes we are here exhorted to wear are not just Sunday clothes, or revival clothes; but everyday clothes.

They are not loud, flashy clothes, drawing attention from afar. Some might call them sober and drab, but they are comely and rich and mark the wearer as belonging to the aristocracy of Heaven. Here they are: mercy, kindness, humility, meekness, longsuffering with love as the piece de resistance binding all together in a perfect fit. It should be remembered that without love these other garments will hang very awkwardly (1 Cor. 13:1-3).

The fact is not all can wear these clothes. Only those with the right "figure" can wear them. But in this case the figure is shaped from the inside, not from the outside, as in the case of ordinary clothes. Our lesson tells us about the figure-forming exercises. One is "Let the peace of God rule in your hearts," and the other is "Let Christ's word dwell in you richly." If we practice letting the peace of God (or of Christ) call the count for us rather than the feverish dictates of fashion, and if we practice meditating on His word until it molds our thoughts and desires and decisions, then these garments—mercy, kindness, and all the others—will sit on us with all the dignity of a Roman toga and the becomingness of an Indian sari. More than that, the beauty of the Lord our God will be upon us.

These garments are for home wear as well as for church wear and party wear. We are to wear them at work as well as at worship. The Christian wife is to wear them, and for her it will mean a sweet submission to her husband. The Christian husband is to wear them, and for him it will mean a tender and thoughtful love for his wife. Christian children are to wear them, and for them it will mean obedience to parents. Christian parents are to wear them, and for them it will mean mild and patient dealing with their children, even when strict discipline must be exercised. Christian servants are to wear them and for them it means work done for the eye and heart of God, not a careless "get by" job. Christian masters are to wear them, and for them it will mean considerate and just treatment of their servants. It all amounts to this: in every relationship, in every situation we are to "put on the Lord Jesus Christ." What an impression such well-dressed Christians would make on the world!

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Seeding Winter Wheat in Ontario

Plans for seeding winter wheat should be made early, especially if it is to follow sod in the rotation. Where this is the case ploughing should be done four to six weeks before seeding and the field cultivated several times in order to eliminate competition from grasses. Wheat may follow inter-tilled crops of spring cereals. Poorly drained fields should be avoided as winter-killing may occur where ice or surface water may lie for any length of time during winter or early spring.

Many soil types are seeded to winter wheat and a soil analysis should indicate the best fertility practices and usually winters better under high fertility conditions. On land that has been manured or that has grown legumes superphosphate (20 per cent) at 150 to 200 lb. per acre applied with the wheat may be beneficial. Otherwise a complete fertilizer such as 4-24-12 at 150 lb. per acre or its equivalent is usually recommended.

Winter wheat is seeded at 6 to 8 pecks per acre usually around the first week of September, says A.G.O. Whiteside, Cereal Division, Central Experimental Farm, Ottawa. This date may be advanced to the second week or later in southern Ontario where the longer open fall weather enables the

plants to develop adequately before winter freeze-up. It is important that the plants be well established in the fall for the best yields the following year. Winter wheat may be seeded down with grasses and legumes but it is preferable to delay seeding the mixture until early spring when it may be broadcast on the field just as the snow is leaving the ground. The seed should be thoroughly cleaned to remove weed seeds and broken and diseased kernels. To control bunt of stinking smut, seedling blights and seed rots the recommended seed treatment should be used Cornell 595, Dawbul and Dawson's Golden chaff are giving the best results in most of the main winter hardy is usually favored in eastern Ontario

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POWERS

COMMUNISM AND THE CCF

The CCF has always opposed every form of dictatorship including Communist dictatorship. The CCF abhors Communist methods in crushing political opposition whenever and wherever Communists become the dominant force in a country.

The Communists have always declared democratic socialist movements to be their principal enemy and their ultimate objective is to "liquidate" such movements as the CCF.

They have good reason to fear democratic socialism. In countries — such as Great Britain, Norway, Sweden, Denmark, Holland, New Zealand and Australia — where socialist or labor governments have at one time or another come into power, political and economic democracy has advanced while the communists have failed to make any headway.

Although the CCF abhors communism and will continue to fight it, the CCF does not support proposals to outlaw it. The CCF has always contended that the way to fight communism is not to outlaw it, but to correct those social and economic injustices and wrongs on which communism thrives.

To outlaw communism and to engage in "McCarthyism" and witch-hunting is to weaken the very freedom we are trying to protect.

Inserted by Ontario Riding Association Co-operative Commonwealth Federation.



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