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**Pekingese To Become 'Canadian Citizen'**



The life of a dog has its happy moments and this is one of them for three-year-old Chang, the pedigree Pekingese, as he rests happily in the arms of his mistress, Mrs. W. Bates, as husband and son look on. Separated from his owners since last March when they left England to settle in St. Catharines, Ont., Chang was

reunited with them again at Malton, Ont., following his arrival via air from England. The Bates would have brought Chang with them, they explained, but they weren't sure what living accommodation they could find, so they left him with relatives temporarily. "It cost us \$150 to bring Chang out, but it was worth it," said Mrs. Bates as the rest of the family nodded their heads in agreement.

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**THE STOUFFVILLE TRIBUNE**  
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**PAY LAWYERS \$500,000**  
Lawyers' fees totalling more than \$500,000 were paid by all departments of government in 1953.  
A return tabled in the Commons today for John Diefenbaker (P.C., Prince Albert) said 178 bills were paid. The return listed only fees in excess of \$1,000.  
The largest bill totalled \$24,160 submitted by Douglas McK. Brown of Vancouver. The return said the fee was 252 prosecutions carried out under the Opium and Drug Act at the instruction of the health department.  
The second largest fee, \$20,855 was submitted by D.D. Carrick of Toronto and paid by the justice department.  
Most of the fees ranged between \$1,000 and \$4,000.

**THIS WEEK'S SUNDAY SCHOOL LESSON**

CAN THIS BE THE CHRIST Golden Text. — I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. John 8:12

**THE LESSON AS A WHOLE**

**Approach to the Lesson**  
The incidents and teaching in this week's lesson revolve around the annual celebration of the Feast of Tabernacles, established in the time of Moses as a national reminder of Israel's wanderings in the wilderness (Lev. 23:39-43). Nevin, in his "Biblical Antiquities" (probably out of print,) describes the celebration at the time of Christ. On the first day of the feast all provided them selves with branches of palm, willow and myrtle which they carried about waving them in token of their joy. The Pharisees had apparently established this custom in place of the erecting of booths.  
Another daily rite during the feast was the drawing of water. Each morning a priest went to the pool of Siloam, where he filled a golden vessel. Bringing this water into the Temple he mixed it with wine and poured the mixture on the altar, as a drink-offering while the Levites sang the Hallel and the people waved their branches.  
Nevin further relates that each night during this feast the Court of Women became a scene of festivity, when the Levites and others of rank danced to the sound of music, while the women looked on from the balconies. Concerning this festivity a Jewish proverb declared, "He that never saw the rejoicing of the drawing of water, never saw rejoicing in all his life."

The meaning of the ceremony of the drawing of water has been variously given. Some, pointing to Isaiah 12:3, held that it signified salvation and the bestowal of the Holy Spirit. Whatever the significance in the thought of the Jews, our Lord made it the occasion for teaching on that very subject (John 7:37, 38). Sadly enough, instead of seeing in Christ the fulfillment of the highest meaning of their ceremony, and of all that had gone before in the Law, the Jews by their unbelief, turned their feast into an occasion of conflict. So it comes to pass that some of the most remarkable teaching ever uttered is given in an atmosphere of controversy.

**Verse 14** — "I am the light of the world: he that followeth me shall have the light of life." Compare 1:4, 5, 9. To know the light we must follow it — or rather Him. Then the light becomes life to us.  
**Verse 13** — "Thou bearest record of thyself; thy record is not true." Compare 5:31. The Jews are seeking to catch Him in His own words.  
**Verse 14** — "... my record is true: for I know whence I came, and whither I go..." Who could have absolute knowledge of the origin and destiny of the Son of God except Himself? Therefore He alone was able to give an authoritative, first hand witness.  
**Verse 15** — "Ye judge after the flesh..." Jesus challenges the level of their judgment. They were blinded by prejudice.  
**Verse 16** — "... I am not alone, but I and the Father that sent me." Jesus disclaims independent judgment. His judgments are in concert with the Father.

**Verse 17** — "... the testimony of two men is true." See Deuteronomy 19:15, and compare 1 Timothy 5:19.  
**Verse 18** — "I... bear witness of myself, and the Father... beareth witness of me." The two witnesses in this situation are the Father and the Son. Compare 1 John 5:7-9.  
**Verse 19** — "Ye neither know me, or my Father..." Compare 14:8-11. They knew well that Jesus was referring to God as His Father (5:18), but they were "acting dumb." However, Jesus took occasion to charge them with having no true knowledge of God, despite their religious enlightenment.

**The Heart of the Lesson**  
The two chapters of our lesson revolve around the Feast of Tabernacles. Before the feast we have the sad scene of our Lord's clash with His unbelieving brothers (7:2-10). During the course of the feast He engages in a struggle with the disputatious multitude (7:14-39). After the feast He locks horns with the antagonistic leaders (7:45 to 8:19). The remainder of chapter 8 sees a continuance of the conflict.  
The remarkable thing about these disputations which Jesus had with the Jews is that the more antagonistic they became, the more wonderful truth He proclaimed. He answered criticism and contradiction and threats with further revelation. Even His sharpest answers are not retaliation, but statements of eternal truth.

In the seventh chapter Jesus speaks very much about the Father, from whom He came. Then His great invitation on the last day of the feast anticipated the coming of the Holy Spirit (7:37-39). In the eighth chapter He bears record concerning Himself, and it is instructive to note what He has to say about Himself.

He takes up the great name of God and definitely applies it to Himself. That great name is interpreted for us in Exodus 3:13, 14, I AM: It is, of course the Greek form that is used in the New Testament. In this chapter He uses the name with a compound, as in the Old Testament we have Jehovah Shalom (the Lord is peace,) and many others. Here Jesus said, "I am the light of the world" (v. 12). These compounds whether in the Old Testament or in the New, all reveal God as meeting human need. Our Lord, as the great I AM, is the light that scatters our darkness. Again he takes up the great name in claiming

that human destiny rests with Him (v. 24). Still again, in verse 28, He affirms that the Cross will validate His claims to the divine name. Finally, He assumes the name in a categorical manner in order to declare His eternal existence (v. 58). So we may say that His is the name which meets human destiny, which illumines the Cross and which attests His deity.

The glorious Person who bears this name came to bestow upon men priceless gifts, three of which he mentions in this chapter of controversy. He is the giver of light (v. 12) liberty (v. 36), and life (v. 51). These were costly gifts—costly to Him. He was shrouded in darkness that we might know the light; He was bound that we might go free; He died that we might live. I bring, I bring rich gifts to thee, What hast thou brought to Me?

Many opinions remain in a plastic state until the cold water of opposition hardens them.

Experience at the Indian Head Farm has shown that such infection can be controlled effectively and the tails saved by the application of tincture of iodine during the early stages of infection. Treatment on two or three successive days is advisable. Care should be taken that the entire affected area and the region surrounding it is well painted or covered with iodine. If treatment is delayed until complete girdling of the tail has occurred there is little chance of success.

Observations made at the Dominion Experimental Farm, Indian Head, Sask., says W.W. Cram, indicate the loss of tails usually occurs during the first month of the pig's life and that a large proportion of such losses is caused by a form of external infection.  
Little is known regarding the infection which causes the tails of young pigs to dry up and fall off. It appears probable that it may be a form of parasitic fungus on straw—that has the ability to transfer to, and live on, the skin of young nursing pigs.  
The first sign of this type of infection in young pigs is usually a small spot or scab on the upper side and near the root of the tail. From this small spot the infection rapidly spreads around the tail to form a narrow dark-coloured band which completely girdles the tail generally within two to four days. When the girdling is completed circulation within the tail is stopped or impeded and the tail dries up and falls off within a short time.

**Save The Tails Of Little Pigs**

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