

Business Directory

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Graduate of University of Toronto
Office over Canadian Bank of Commerce.
Telephone 167w, Stouffville

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L.D.S., D.D.S.
Hono. Graduate of University of Toronto
Office over Harold's Grdl
Phone 274w Stouffville

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HORSE OWNERS WARNED MUST ENROL STALLIONS

W. P. Watson, Secretary of the Ontario Stallion Enrolment Board, has announced that in Ontario no person shall stand travel or offer for service or sale any stallion unless the stallion is enrolled.

Under the provisions of "The Stallions Act" stallions must be inspected at least once in every three year period. Following inspection all stallions that are considered suitable for use as sires are classified into Grades A, B, or C. Such stallions are eligible for enrolment. However their owners must enrol them during each year that they are being offered for public service. The enrolment fee is \$2.00 if paid before May 1st, or \$4.00 thereafter.

Owners may enrol their stallions by forwarding the Canadian registration certificate, and the prescribed fee to the Secretary of the Ontario Stallion Enrolment Board, Parliament Buildings, Toronto. Owners who fail to enrol their stallions are liable to prosecution for contravention of the provisions of the legislation.

The Farmer

He one time was spotted out by his attire;
Or, perhaps he was chewing a straw;
Or, perhaps he was toasting his toes at the fire
When the evening was chilly and raw.

How often we've heard him clop-clopping along,
While hauling his grist to the mill;
His horses well groomed, he'd be humming a song;
Contented he was, and is still.

But times have been changing for farmer friend John;
Old Dobbin's about had his day;
Now, motors replace him, as farm work goes on,
And gas takes the place of the hay.

We're glad for friend Johnny these changes have come,
For he is a lad hard to beat;
The crops he's producing have also changed some,
But he's still little time for the street.

But he's in with his needs, and out when supplied,
And you're glad when he enters your store;
There's a strong bond of friendship that won't be denied;
It's as old as the sand on the shore.

Was it Burns who once said that, "A man is a man,
For a that and a that," ye ken;
So let us pay tribute whenever we can—
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THIS WEEK'S SUNDAY SCHOOL LESSON

Lesson for April 4
Jesus' Intercessory Prayer
Golden Text—Whatever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.
John 14:13

The Lesson as a Whole
In the opening paragraph of his work on the 17th chapter of John's Gospel, Marcus Rainsford says: "This chapter is emphatically the Lord's prayer. That which we commonly call the Lord's prayer He taught His disciples, but did not use Himself. This prayer, on the other hand, is His own—His disciples were not invited to unite in it; it was a prayer they did not and could not utter."

On one occasion at least, our Lord's own praying evoked the request from the disciples that He teach them to pray. On that and other occasions He gave them valuable instruction in the sacred art, but just hearing Him pray was one of the most effective means of teaching them. I once read of a musician who wished to be a pupil of Paderewski. His lessons consisted of listening to the great master at practice. Many of us have learned much concerning prayer by listening to others who were advanced in this holy occupation. What a privilege was the disciples to hear Jesus pray—and especially to hear Him pray this prayer, in such a situation!

His public ministry was over. His instructions to His disciples had been given, so far as they were able to receive them, the rest being left to the Holy Spirit, the Comforter. Immediately before Him were Gethsemane, Gabbatha, and Golgotha. Before the shadows would completely close in on Him, He had this one more season of sweet converse with the Father. How filial, and how intimate! How submissive, and how confident! There is nothing of the struggle of Gethsemane here. It would seem as if the spirit of the Lord for this blessed moment leaped beyond the cross and the grave, and anticipated the glory asking for Himself and for His disciples, the fruit of His travail. Because of this anticipatory character, this has been called the High Priestly prayer. Certainly in it we catch an echo of the mighty intercessions which our High Priest pours out for us before the Throne.

Verse 10—"I pray for them which thou hast given to me." Having prayed for Himself, our Lord turns His thought to His own—His by the gift of the Father, and His by purchase of blood. God loved the world and Christ died as the world's sin-bearer. He is the High Priest of His own people. Verse 11—"I pray for them, mine are they, and thou hast given them to me." Community of ownership indeed! We cannot be God's unless we are Christ's and being Christ's makes us God's.

Verse 12—"I keep them those that thou gavest me I have kept." The word "kept" which appears twice in this verse, is used to translate two different Greek verbs. The first means "to preserve," and the second "to guard." The second is an explanation of the first. Christ "kept" His disciples by standing as personal guard over them. Will the Father do less?

Verse 13—"these things I speak that they might have joy fulfilled in themselves." Surely the knowledge that we are so kept, so guarded, should fill us with joy. But our joy does not come from ourselves, but from our Lord, in whom is all our help.

Verse 14—"I have given them thy word: they are not of the world even as I am not of the world." There is certainly a relation between "I have given them thy word," and they are not of the world." It is a matter of cause and effect.

Now we sustain the same relation to the world that our Lord does.
Verse 15—"I pray not out of the world, but from the evil." There are both discipline and ministry for us in the world that we need, but preservation from the evil while we are in it.

Verse 16—"They are not of the world, even as I am not of the world." A repetition of the statement in verse 14, only given in more categorical fashion. So Christ identifies us with Himself.

Verse 17—"Sanctify them through thy truth: thy word is truth." This sanctification is a progressive, experimental setting apart of the life to God, with consequent increasing likeness to Him—wrought in us by the operation of His Word as we allow it to possess and control us.

Verse 18—"As thou hast sent me into the world, even as thou hast sent me into the world." Here we see that we have a common mission with Him to the world. We are not in the world by accident, nor yet by choice, but by appointment.

Verse 19—"And for their sakes I sanctify myself, that they also might be sanctified through the truth." Christ's consecration is for our sakes in two respects—for our salvation, and as our pattern.

Verse 20—"I pray for them also which shall believe on me through thy word." This prayer of Christ reached beyond His immediate disciples to the entire succession of believers including you and me.

Verse 21—"That they all may be one; that the world may believe that thou hast sent me." The unity of the saints is after the order of the oneness of the Father and the Son in the Godhead. One would scarcely believe it now, but one day it will be demonstrated. But the more of it we show now, the more effectual is the testimony to the world.

Verse 22—"And the glory which thou gavest me I have given them; that they may be one." What glory is this that contributes to the unity of the saints? Is it not the divine nature bestowed upon us, even as upon the humanity of our Lord? Here is a thought of wonder.

Verse 23—"I in them, and thou in me, that they may be made perfect in one." Notice that the unity spoken of is purely spiritual, and all the more real for that. "Union" can be very artificial, covering up a great deal of disunity but this unity of the divine indwelling drowns all difference of name or sign.

The Heart of the Lesson
The fact that our Lord prays for His own is an exceedingly precious thought. The revelation of what He prays for us is still more wonderful. By this we know the care of His heart for us, and we know the divine intention for the people of God. This prayer of our Lord's contains four distinct petitions on behalf of His redeemed ones—not the apostolic band only, but the believers of the entire age.

First, Jesus prays for the safekeeping of His own. We who once were "of the world" have been chosen out of the world and sent into the world on a divine mission. Now a world that had only a cross for our Lord does not propose to withdraw us from the world, or exempt us from its opposition; but He prays that we will not fall prey to the Evil One. "The prince of this world." He had stood as personal sentinel over His little group of followers while He was with them in the flesh. Now that He was leaving this world He committed them, and us, to the effectual keeping of the Father. So Peter could make his boast later that we are kept by the power of God.

The second item in the prayer is for our sanctification. The basic thought in this word is separation unto sacred purposes. Now the Lord had sanctified Himself to the will of the Father for the purposes of redemption. He says we can be sanctified in two ways. First, it was to secure our salvation; second it was to give us a pattern of sanctification, or consecration. Now He asks the Father to work in us such consecration as He Himself had exhibited, and the means He suggests is the Word. And indeed as we allow the Word of God to dwell in us, it operates progressive separation of our whole spirit and soul and body to the will and purposes of God.

The third petition is "that they all may be one." Notice the pattern of the unity that is sought. It is such as exists in the Godhead, between the Father and the Son. Finally the Lord prays for the glorification of His own. He wants us to share what we behold, and in measure as we share His sufferings here, we shall share His glory there.

The early Indians were engaged chiefly in hunting, fishing and fighting. To which we have added motoring.

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