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THE OLDTIMER

I am starting to write about the Quaker settlement around the hamlet of Pine Orchard. There were several families of those good people around that district. I will just mention two families, the Starr's and Toole's, although I know there were several others. There were also a few families on the Centre road south of Mount Albert. They were a good class of people. There is one family living on the Centre road, Merton Toole and his fine family. His wife was a Miss Grose.

All those people were honest to the letter. Their word was their bond. It mentions in Bradstreet's Book of Commercial Ratings of 1905 of the business people around Pine Orchard at that time—George Hopper's Chopping Mill, Michael Hopper, blacksmith; Nelson-May, builder; W. H. Widdifield, blacksmith but I think that gentleman ran the blacksmith shop, the brick building on the north-west corner of the fourth at Pleasant Valley. I know I have been in that shop when he was operating it.

Lot 32, on the east side of the fifth was owned by Lawyer Blackstock, who was a wonderful criminal lawyer in his time. I understand the barn on that property was raised in 1904. It was later owned by a man by the name of Sirrs, who later owned a farm out around the district of Streetsville. I have been told. He owned that farm along about the year 1907. There were some fine hemlock on the back of the farm; I know, for I helped to cut some of them. That farm now belongs to Mr. James Hope. His wife was a Miss Van Loven, a sister of Percy's. Her father was Silas Van Loven.

Lot 31, east side was owned by the Lundy family, and Lot

(Continued on page 6)

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Sunday School Lesson

MORE THAN CONQUERORS
(Lesson for December 9)

Romans 8
Golden Text — In all these things we are more than conquerors through him that loved us.—Rom. 8:37

THE LESSON AS A WHOLE
Approach to the Lesson.

Last week we saw how our Lord, in developing a theme, would touch on another, and thereupon would pursue the new thought. Paul shows the same tendency. In speaking of our sonship with God, he almost accidentally stumbles on the idea of our suffering with Christ "that we may be also glorified together" (Rom. 8:17). That strikes home. It is the great topic of "the sufferings . . . and the glory that should follow" (see 1 Peter 1:11). That calls for development.

The Apostle Paul's development of this theme is remarkable. He begins with creation. The principle holds there. Creation is at present in bondage, but will be brought "into the glorious liberty of the children of God" (Rom. 8:19-22). Glory lies before a suffering creation. Next, the principle is applied to the physical part of the believer. Our bodies share the "bondage of corruption" which characterizes creation, but redemption lies ahead—physical redemption, a hope for which we longingly and confidently wait.

Then comes our lesson. This same law of suffering and glory pertains to our spiritual experience, too. Today we have our groanings, our afflictions, our enemies, our struggles, but they all move toward a divine and a fixed goal, that we should be "conformed to the image of his Son," so that He might be "the firstborn among many brethren". It is a tremendous conception, which ought to revolutionize our whole attitude to life. Suffering and glory—it is God's way in creation, in our bodies, and in our spirits. "It is the way the Master went; should not the servant treat it still?"

These agonizing experiences in prayer are only one item in the "all things" which are operating according to plan in the lives of those who are the chosen of God and who have been taught to love Him. God has a plan which He follows with respect to His people, consisting of foreknowledge (the same as election, which goes away back to eternity), predestination—which has to do with God's design for us, here stated as being conformity to the image of Christ), calling (both the general call of the Gospel, and the effectual call of His Spirit), justification, and glorification. Everything which God permits to enter the life of a Christian fits into the operation of this plan, and plays its part in moving us toward the great goal of God's purpose—likeness to Christ. Remembering this would greatly reduce, even to vanishing point, the complaints and murmurs with which we greet so many of God's "all things."

Paul's theology sometimes got the better of him. As he mused, the fire burned (Psa. 39:3), "till he could no longer hold himself in the bounds of calculated reasoning. He must break out in song. The rest of our lesson portion is such a song. The apostle pictures us held in the invincible love of God. Against this mighty rock the breakers of affliction may roll, but they cannot reach us in our haven. They cannot cut us from our moorings. We ride the waves, triumphant, "through him that loved us."

Verse 27—" . . . he maketh intercession for the saints according to the will of God." God, who knows the inmost depths of our thoughts, will certainly know the desires of His own Spirit, although these may be formulated on our lips of clay. Our earthen prayers may be contrary to the will of God, but Spirit-born prayer, is always "according to God."

Verse 28—" . . . all things work together for good to them that love God . . . the called according to his purpose." A well-known, but little-understood verse. Some authorities render this "God works together," and certainly the working together is not without the operation of God. Note those for whom it is so; on the human side, they love God; on the divine side, they are the called. Human voluntary action and divine sovereign action combine.

Verse 29—" . . . foreknow . . . predestinate to be conformed to the image of his Son." This verse states the "good" to which all things work together, namely, conforming us to the likeness of Christ. That is the design of God's calling, mentioned in verse 28.

Verse 30—" . . . called . . . justified . . . glorified." We may as well include this verse also, to show the progress of divine operation: foreknowledge, foreordination, calling, justification, glorification. This progress stretches from eternity to eternity.

Verse 31—" . . . If God be for us, who can be against us?" With God on our side, all antagonism is bound to fail. Many will be against us, indeed, but they are working their own destruction, not ours.

Verse 32—"He that spared not his own Son . . . also freely gave us all things? Having bestowed the supreme gift, everything else is trivial in comparison, and will not be withheld. See 1 Cor. 3:21-23. Sanday and Headlam paraphrase this, "His bounty will provide all that is necessary for our salvation," and certainly the progress of salvation is chiefly in mind.

Verses 33, 34—"Who shall . . . charge . . . God's elect . . . God that justifieth." The punctuation here has been a matter of dispute. The question is asked, "Who shall accuse God's chosen ones?" The parallel construction would seem to tie together the next three phrases: "God is He who justifies. Who is he who condemns? Christ Jesus is He who died, or rather, rose, who is at God's right hand, and who intercedes on our behalf." The justifying work of God rests on the atoning work of Christ, and effectually answers accusation, from whatever quarter it may come.

Verse 35—"Who shall separate us from the love of Christ?" These various states of affliction are personified as seeking to work an alienation between

us and Christ, but the attempt is futile. Verse 36—"For thy sake we are killed all the day long." Even the extremest form of persecution, in which the saints are hunted like animals and butchered like sheep, cannot sever those He loves from Him.

Verse 37—" . . . more than conquerors through him that loved us." All such situations are only the spheres in which the victory of the redeemed is manifested, which is really the all-conquering love of Christ in them.

Verses 38, 39—"For I am persuaded that neither death . . . Embracing all categories of being, the apostle exults in the invincibility of the love of God, as revealed in Christ. No power can pry us apart from that love.

The Heart of the Lesson
There are times when Paul's statement, "We know not what we should pray for as we ought" is so true that it is almost trite. Sometimes, indeed, we are so burdened, and at the same time so unable to formulate a clear thought, to say nothing of expressing ourselves in articulate speech, that all we can do is groan, till we despair of being able to pray at all. Do not be discouraged. You may be praying better than when language flows freely. The Holy Spirit is our prayer-helper, and He makes our groans the instrument of His intercessions for us. Since He bowed down our hearts in this way, He knows the meaning of our groans, and turns them into effectual prayer, heard and understood by God.

These agonizing experiences in prayer are only one item in the "all things" which are operating according to plan in the lives of those who are the chosen of God and who have been taught to love Him. God has a plan which He follows with respect to His people, consisting of foreknowledge (the same as election, which goes away back to eternity), predestination—which has to do with God's design for us, here stated as being conformity to the image of Christ), calling (both the general call of the Gospel, and the effectual call of His Spirit), justification, and glorification. Everything which God permits to enter the life of a Christian fits into the operation of this plan, and plays its part in moving us toward the great goal of God's purpose—likeness to Christ. Remembering this would greatly reduce, even to vanishing point, the complaints and murmurs with which we greet so many of God's "all things."

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Your Garden and Mine

This week we are continuing with our series on Flower Arranging and want to tell you how to bring "motion" and "life" into your arrangements. When executing the lines you have visualized, life or motion can be added by repeating the line or by the blending of colors. For example, if you start your design with pale pink flowers at the top and work down with deeper colors reaching perhaps a purple at the bottom, you can almost see movement. The arrangement becomes alive instead of static. This can also be accomplished by graduation in the size of the flowers and leaves, putting the smaller leaves and buds at the top and keeping heavier leaves or larger flowers for the lower centre.

So far we have talked only about "line" arrangements, so let us now look at the "mass" type which is a full, massive composition using quantities of plant material, the design of which is accomplished through the use of color and variety of form. Start with a vase or urn and cram it with crumpled chicken wire, filling it to a trifle over the top of the rim. Now make your outline, say a triangle, by placing some twigs or tall flowers upright in the centre first. Then put similar material horizontally on each side

to form the base of the triangle. After strengthening your outline with a few more flowers, the next important step is to establish a strong point of interest, that is, the place where your eyes will first rest when contemplating the finished arrangement. Do this by placing a large flower or a group of smaller ones of a deeper color, just over the rim of the vase and emphasize this focal point by adding a few leaves. Now, fill in with flowers of varying lengths of stems and get a good compact picture by grouping your blooms and colors carefully. Always avoid a "flat" arrangement by making your flowers flow out of the container from the centre focal point. Never place two flowers level with each other and always use an "odd" number of blooms. All leaves on stems below the water line should be stripped and remember that buds and flowers of a paler color should be kept to the outside of the arrangement, thus focusing the strength of color and larger blooms in the centre.

This "mass" arrangement simply denotes a full vase of flowers where more flowers are displayed artistically to show their coloring and beauty, whereas a modern "line" arrangement is an idea or a mood more dominantly portrayed in the design. In a "mass" arrangement you do not take a whole armful of flowers and crowd them together in a vase, nor does the finished picture have to present a mass. It merely differs from the more modern line designs and presents a mass of lovely flowers arranged with a knowledge of design and color-blending and are there to be admired and not explained. Remember the rule of height of stems for a mass arrangement, the first one being one and one-half times the height of the vase and the width of the design should be two-thirds the height. Never start your arrangement with a round flower, but rather make your outline with slim sprays, buds or spiky twigs.

These articles are being published by the Richmond Hill Horticultural Society in the hope that more members will enter the monthly flower shows by learning some of the fundamentals and overcome their fears of trying their hands at arrangements. All questions may be sent to this column, care of Box 709, Richmond Hill, Ont.

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