

**The Stouffville Tribune**

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**Notes and Comments**

**Gasoline Rationing**

Providing the new gasoline rationing policy is administered equitably, Canadians will take the restrictions without grumbling. If it is necessary they will give up entirely for the duration of the war. But they demand equal treatment and Oil Controller Cottrelle's main job between now and April 1 is to ensure that they get it.

It is general knowledge that there have been some preposterous claims made for special consideration in rationing treatment. People who could easily take the train, the bus, or walk, have applied for preferred categories. Apparently they are not interested at all in the vital necessity of conserving gasoline for the war effort, but only in trying to get as much as possible for themselves.

**Looking for 300 Horses**

We hear on reliable authority that at least one of the great departmental stores in Toronto is painting up all its discarded delivery wagons that have been stored away for some years now, or since the horse had been replaced by motor delivery. This firm is now looking for 300 horses of a type suitable for delivery work.

This situation will be multiplied all over Canada, and as a result horses should be a good price. In fact they have improved over recent weeks as is shown by the farm stock sales. Prices are bound to be upward, and the farmer who is well stocked with any kind of good serviceable animal will reap a good price. The question of higher feed prices will also interest our farmers.

**Stouffville Went "Over the Top" with a Black Eye**

The village of Stouffville had good reason to complain when the Victory Loan figures were published last week in all the county papers showing the contributions by township, town, and village, with every municipality mentioned excepting Stouffville. For some reason or other the village and the Township of Whitchurch were linked together as one municipality, with an objective of \$175,000. The amount subscribed actually reached \$219,450, and it can be reliably stated that \$90,000 of this amount was subscribed by residents of the village, which when compared with other places of similar size, the amount was an outstanding contribution.

The total amount subscribed by Stouffville and Whitchurch should have been ear-marked as the contribution of both places, and was a shocking oversight that riled a few people to a considerable degree.

However, the main thing is that the objective of the combined municipalities (Stouffville and Whitchurch) handsomely exceeded their objective as will be seen by the figures published in this issue. We have taken the liberty to attach the name of Stouffville along with Whitchurch in the official figures, but this was not done in any of the other papers of the county, as they were not aware of the situation.

**Instruction for Living**

"Train up a child in the way he should go: and when he is old, he will not depart from it," is one of the bits of wisdom in the Book of Proverbs. Many parents and educators have come to the conclusion that not enough children are getting instruction in the things of the spirit. The remedying of this lack was discussed at a conference sponsored by the International Council of Religious Education recently in Chicago.

We mention this because Religious Education has been a live issue in Ontario, and now the Department of Education has made it possible to teach it in the public schools, at least they do not object to ministers entering the schools for this purpose. Every school in Markham Township is receiving instruction along this line.

The Boston Monitor said editorially last week on Religious Education in the school: "Representatives of a number of Protestant denominations analyzed the experience with the various reforms of weekday religious instruction which have been developed in conjunction with the school programs in widely distributed communities. This movement, though growing for more than twenty-five years, is still in an experimental stage."

Dr. Roy G. Ross, general secretary of the Council, noted increasing doubts whether a single hour a week at Sunday school is sufficient for building "strong religious foundations." There is, in addition, the question of children who do not receive that hour a week of instruction in ethics. The plan of week-day religious education, integrated with the school curriculum but given by the various churches for those of their faith, is helping to meet the need.

Yet Dr. Ross appropriately pointed out that the supplying of this instruction does not relieve schools and homes of their responsibilities in providing "a community climate favorable to religious teaching" and giving evidence "that they believe religion indispensable to successful living." The religion that counts and that best serves the child is religion not confined to an hour or two of discussion on Sunday or a week day but lived and practiced all the time.

The object of religious instruction should be to bring the influence of reverence increasingly into the lives of school children and to make character-building a part of education.

**SOUTH AMERICA PREPARES**

**CENTRAL AMERICA**  
All countries acting in collaboration with U.S. in regards to use of ports and air fields.

**COLOMBIA**  
Latin-America's best air force; army of 265,000 guarding area close to Panama canal zone.

**ECUADOR**  
Promises U.S. bases "wherever necessary" and interns Axis aliens

**PERU**  
Fortifying ports of Callao, Chicama, Matarani; building modern naval, air base at Chimbote.

**ARMIES**  
Trained men, 600,000  
Trained reserves 1,400,000

**NAVAL FORCES**  
Battleships 5  
Cruisers 16  
Destroyers 30  
Submarines 18  
Auxiliaries 130

**BRAZIL**  
Patrolling air over Atlantic almost as far as Africa. U.S. troops already guarding U.S. property

**URUGUAY**  
To build important naval air base in commanding position at mouth of River Plate.

Latin America is getting ready for any trouble that may arise in a war-torn world. Most of the countries have either broken off relations with the Axis powers or

declared outright war on them. The map indicates some of the things these countries are going to prepare for real warfare. The U.S. is rushing aid under the lend-lease bill

to most of them. Airports and naval bases are being rushed. Most of them already have fairly powerful armies, but lack modern war equipment and adequate air power.

**Sunday School Lesson**

Lesson for March 22

**JESUS THE MESSIAH FORETELLS HIS DEATH**

Golden Text: For whosoever will save his life shall lose it, but whosoever shall lose his life for my sake and the gospel's the same shall save it.—Mark 8:35.

**THE LESSON AS A WHOLE**

All through His life our blessed Lord had the cross before Him. He assumed our humanity that He might die as our Kinsmen-Redeemer (Lev. 25:48) in order to bring us unto life and liberty. Sometime ago I read a sermon on "The Recklessness of Jesus," in which the preacher, while professing warm admiration for His earnestness of purpose, bewailed the sad impulsiveness that took Him to Jerusalem the last time, thus literally throwing Himself into danger and courting the opposition of the leaders in Israel, who were bent upon destroying Him. How much better might it have been for the world, suggester this unconscious blasphemer, if Jesus had remained in Galilee, perhaps established a school for teachers in Capernum, may be written a number of books, thereby enriching the religious literature of the world, and died at last in a good old age, honored and loved by countless disciples, who could have been trusted to carry His instruction to the ends of the earth. One shudders as he repeats such wicked nonsense.

Had the Lord Jesus not died for our sins, there would have been no living message to carry to the world. He came, not to be ministered unto but to minister and to give His life a ransom for many (Matt. 20:28). We are told that "Christ died for our sins according to the scriptures" (1 Cor. 15:3). "Christ died"—that is history. "For our sins"—that is the central doctrine of grace. Ere He left the glory that He had with the Father before the world was (John 17:5) He said, "Lo, I come to do thy will, O God" (Psa. 40:7, 8; Heb. 10:9). The will of God to which He referred specifically was the settling of the sin question. He appeared to put away sin by the sacrifice of Himself (Heb. 9:26). Voluntarily He put Himself at the disposal of sinful men that this will of His Father might be carried out (John 14:31). No one took His life from Him; He laid it down of Himself (John 10:18) All was foreknown and predetermined, though this did not lessen man's guilt in rejecting Him (Acts 2:23). He sought to prepare the minds of His followers beforehand, that when they say Him die, their faith might not fail.

Verse by Verse  
 Mark 8:27—"Whom do men say that I am? The question was put to His disciples in order to lead up to a definite confession, on their own part, of His Messiahship and divine Sonship. As they moved about they heard many people discussing Jesus, and undoubtedly they had often debated in their own hearts the things that were said.  
 Verse 28—"They answered; John the Baptist; but some say, Elias; and others, One of the prophets." Herod, we know, goaded by a guilty conscience, felt sure that Jesus was John risen from the dead. Others shared the same view. Some, remembering the prophetic declaration as record-

ed in Malachi 4:5, thought He must be the promised Elijah, while another group simply thought of Him as a prophet who had suddenly appeared in Israel.

Verse 29—"Whom say ye that I am?" It is not enough to be familiar with other men's views of Christ, be they right or wrong. We must know Him for ourselves. Our Lord's question was intended to emphasize the responsibility of individuals to know Him for themselves. Peter's answer was the result of deep conviction, based on a divine revelation: "Thou art the Christ." The fuller confession given in Matthew 16:16 is a declaration of this disciple's faith in Jesus, both as the Messiah of Israel and the divine Son of God. He is both. In fact, He could not be the Messiah (Christ) were He not the Son of God. For the Christ was the Son given and the child born, as prophesied in Isaiah 9:6. It is to Him the Father says, "Thou art my Son; this day have I begotten thee" (Psa. 2:7).

Verse 30—"He charged them that they should tell no man of him." Mark does not mention the Lord's commendation of Peter, His prophetic words concerning the building of His Church upon the rock of His Deity, nor His giving of the keys of the Kingdom of Heaven, which Peter used on Pentecost and in Cornelius' house to admit Jews and Gentiles into the Kingdom in its present aspect. All that we are here told is that for the time then present they were not to begin the work of making Him known in His true character to the world. This must await His death and resurrection, and His ascension to God's right hand in Heaven.

Verse 31—"The Son of man must suffer many things, and be killed, and after three days rise again." Our Lord knew exactly what awaited Him and told His disciples in plainest language what the order of events would be. He had come into the world to die. While His death would be the manifestation of man's bitter hatred to God, it was also to be the supreme expression of God's love to man. This was to be followed by the physical resurrection of the body of Jesus, from proof that redemption was accomplished, and so the believer might be justified from all things.

Verse 32—"Peter took him, and began to rebuke him." He who so short a time before had confessed Jesus as the Christ, the Son of the living God, now ventured to rebuke Him as though He were a discouraged man and speaking from the standpoint of one crushed and disappointed by the continued opposition of His foes.

Verse 33—"Get thee behind me, Satan." The Lord at once recognized in Peter's foolish, though well-meant words, the voice of the Adversary, seeking to turn Him aside from the cross, where He was to die as the supreme sacrifice for sin. His sharp rebuke silenced the blundering apostle, but neither Peter nor the rest really entered into the revelation given.

Verse 34—"Let him deny himself, and take up his cross, and follow me." A man carrying a cross was a man going out to die. The true disciple of Jesus is one who is prepared to refuse to own the claims of self, and is ready to "die daily" for his Master's sake (1 Cor. 15:31). To deny oneself is more than to be self-denying or unselfish. It means the utter setting aside of the self-life, that Christ alone may be seen (Gal. 2:20).

Verse 35—"Whosoever will save his life shall lose it." The professed follower of Jesus who is concerned with his own best interest, as men

say, and lives to gratify his own natural desires will find out at the judgement seat of Christ that his life has not counted for God, and it is really lost. On the other hand, Jesus said, "Whosoever shall lose his life for my sake and the gospel's... shall save it." A life laid down for Christ's sake is a life saved for that day when all that has been done to glorify God and make known His Gospel will be rewarded richly.

Verse 36—"What shall it profit a man, if he shall gain the whole world and lose his own soul?" Revised Version reads "and forfeit his life." That is, present temporal gain will sink into nothingness—if the soul, the real life—has been frittered away in things that do not profit. The only life that counts is that which has been lived for eternity.

Verse 37—"What shall a man give in exchange for his soul?" This question is generally used as though it mean, "What shall a man take in exchange for his soul?" But it is the very opposite. If the soul is lost, what shall a man give to reclaim it? His case will be utterly hopeless. He cannot buy back the life that has been forfeited because of sin and selfishness.

**APPOINT PLEBISCITE RETURNING OFFICER**

Returning officers for Toronto ridings and ridings in neighbouring and other counties who will act in the forthcoming plebiscite, through which the King Government will ask for release from its pledge against conscription for overseas service, have been announced at Ottawa. The following have been appointed for York:

York East, E. A. Stewart, agent, Toronto; York South V.A. Hall, agent, King; York South K. B. MacLaren, barrister, Toronto; York West, W. A. Paterson, office manager, Long Branch.

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