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Notes and Comments

Public Utility Commissions

The village of Beaverton and the town of Uxbridge both operate their hydro systems under a Public Commission, whereas Stouffville continues to operate on the out-moded system of a village council. Since the idea of a Commission in this village was turned down by the council when Hydro came to town, there has been a change of opinion, and we believe that today if the ratepayers were consulted they would favor a Commission to handle the public utilities. It has many advantages, and would relieve a municipal council of many worries. Public Utility Commissions are composed of three men, one elected annually for a term of three years, thus assuring experienced men always in office.

Cut Down the Risk Accidents on Farm

Every farmer knows how serious the labour shortage now is. A few tips on how to ensure your own efficiency and the efficiency of farm help are offered by the Field Husbandry Division, Central Experimental Farm, Ottawa.

A board with a nail in it, careless handling of tools, or a gun, the cover off a well, hay hiding an open trap in the loft, an exposed electric wire or a faulty flue, or any one of a thousand common causes of accidents on farms, every year hundreds of accidents, big and little, take a considerable toll of the farmer's time and money. These are days when the call for essential food products is so urgent on Canada that neither the farmer nor the nation can afford accidents.

It is not going to cost any money nor much time to fix the projecting nail in the step or elsewhere, or to see that the hayloft trap door is kept clear and closed. Every farmer can be his own safety engineer. Not only can the risk of accidents be cut down but fire hazards can be reduced by the exercise of care. A pail of sand or water in the places where the fire hazard is greatest, is a good thing.

A good slogan these days is Farm Safety for defence and efficiency—or Safety First.

Farmers Not Frozen on the Land

While it is generally supposed that because a young man is working on the land, he will not be drafted for military duty, the government has issued a statement that is not too encouraging for the farmers who are hard pressed to keep up production. Here is the release from Ottawa to the farmers:

There has apparently been some misunderstanding about the position of farm workers in the national selective service. Farmers are not to be "frozen on the land." When a farmer is called for military service, he must answer the call of the registrar. He may apply for an indefinite postponement on the grounds that his farm work is essential to maintain production. He need not prove the claim, the minister of labor explains, but it may be challenged. Unless the national selective service board is convinced that the man is not an essential worker in agriculture, it shall grant him a postponement until further notice. It was not the purpose of the government announcing the stabilization of farm labor to encourage workers to leave munition plants, whether with or without experience in agriculture to seek experience in agriculture. When the manpower inventory is completed the liability to military service of persons who have returned to agriculture since the manpower was announced, will be reviewed.

"When the manpower inventory is completed—will be reviewed." Ah, there's the rub. Two of them have been completed already and not heard of since. But seeding begins today. Crops cannot be put in without help and the assurance of help throughout the growing season and harvest. No farmer can plan a year's work without knowing that he will have some help, dependable help, to work it and to harvest it.

Prompt Protests Killed the Bill

The bill before the Ontario legislature designed to give more supervision over municipalities by the Department of Municipal Affairs has been withdrawn by Hon. Mr. McQuestion, and with it went a real threat to our democratic way of country life. Had this bill passed into the statute books it would not have been long before rural municipalities would have been deprived of making their own assessments and collecting taxes. It would have been done through the counties. So furious came the protests, and so small the support for the measure, that it never saw the light of day.

Had not a strong stand been taken by a few weekly newspapers and public men, Reeves and councillors all over Ontario, we certainly would have been saddled with the measure. It was not good enough to take the stand of some who said, "wait and see." Too little and too late is a well known phrase that we have cause to remember in these times.

Boundaries of Muskoka-Ontario

The Huntsville Forester makes a timely comment about the need for re-adjustment of the Muskoka-Ontario riding and stirs afresh the demand for some change in the next Ontario redistribution. We know that the people in the southern end are not satisfied with the set-up and would welcome new boundaries. Here is the considered opinion of Lorne Atkins writing in the Huntsville Forester which strik-

Sunday School Lesson

Lesson for April 19
GROWING TENSION WITH FALSE LEADERS

Golden Text—"He that is not with me is against me; and he that gathereth not with me scattereth."
Luke 11:23

THE LESSON AS A WHOLE
By H. A. Ironside, Litt. D.

As we approach the closing period of our Lord's ministry here on earth we find Him meeting with ever-increasing opposition. The leaders of the people, forced to recognize the fact that mighty deeds were wrought by Him whom they were determined to reject, reach the place at last that should never be forgiven them either in that age or in the age just dawning (Matt. 12: 31,32). They deliberately attributed the work of the Holy Spirit to Beelzebub, the prince of the demons, declaring that the Lord Jesus Christ wrought His miracles, even to casting out of demons, through the control of this awful personality. This was the blasphemy against the Holy Ghost, as we are distinctly told in Mark 3:30. It was a dispensational sin, which could only be committed under the circumstances then prevailing. Today the only unforgivable sin is the final rejection of the One who died to redeem.

As the days went on, these leaders, abandoned now to hardness of heart and with consciences seared as by a hot iron (1 Tim. 4:2), sought by any and every means to discredit the message and the Messenger until at last the Lord Jesus uttered the solemn words which declared that for the Jewish nation as such, the day of grace and come to an end, though individuals might still be saved. He said solemnly, "Your house is left unto you desolate" (Luke 13:35), and announced that they should not see Him until they should be ready to welcome Him as the promised One when they shall cry, "Blessed is he that cometh in the name of the Lord." From this point on, God deals with individuals, whether Jews or Gentiles, for it has now been demonstrated that there is no difference between the Jew and the Greek—all are sinners and all need a Saviour (Rom. 3:22, 23; 10:12).

Verse by Verse
Luke 11:37—"A certain Pharisee besought him to dine with him." The Lord Jesus Christ was no ascetic. He enjoyed being among men, and we never read of His refusing such an invitation as this. Often Luke tells us of His presence at a dinner party, nor were these repasts always given by His intimate friends and followers. But in any case, He always used them as occasions to present His message in all faithfulness though with becoming courtesy and consideration for His host and fellow guests.

Verse 38.—"The Pharisee marvelled that he had not first washed for dinner." These formal religionists made much of certain ceremonial washings, which they carried out punctiliously. Jesus ignored these to the surprise of His critical opponents.

Verse 39—"Ye Pharisees make clean the outside of the cup." It was the heart that really needed cleansing. They permitted all kinds of defilement within, while making a great pretense of outward signs of piety. They were like one who was very careful to wash the outside of a cup while leaving the inside filthy. With awful truthfulness Jesus said, "Your inward part is full of ravening

The Editor's Mail

The Editor
Dear Sir:

You were generous enough last week to give space to an unsigned letter aimed at a certain class of people who allegedly do nothing for the war cause.

The writer wishes to admit that such people do exist, but "An Observer" would have shown at least some semblance of his own bravery, (if he has any) by signing his name. He would have shown some of we poor unfortunates a good example. Lacking the backbone to come into the open, and not even being a good sniper, we dismiss him with contempt.

This reply is on behalf of the fellow who seemingly may be doing nothing, yet may be contributing more than the Observer who should have signed, "Sniper" to his letter.

Yours truly,
Fair Play.

and wickedness." He knew what was in man (John 2:25), and His all-discerning eye saw the villainess and corruption which these religious zealots were endeavouring to cover up by strict attention to prescribed rites and ceremonies.

Verse 40.—"Did not he that made that which is without make that which is within also?" Did they suppose God was more concerned about cleansing from physical defilement than from spiritual wickedness? Yet how many have made the mistake of these Pharisees through the centuries since they were so sternly rebuked for their manifest hypocrisy!

Verse 41.—"Give alms of such things as ye have; and, behold, all things are clean unto you." Their great outstanding sin was covetousness. Let them distribute to those in need, with liberal hand, and they would not be so concerned about outward defilement. A sordid hand is clean in the sight of God if it is ministering to another's need.

Verse 42—"These ought yet to have done, and not to leave the other undone." They were overscrupulous in tithing the most inexpensive herbs, while overlooking the injunctions of the Law as to the love of God, which results in love to needy men. He would not have them forbear to recognize the law of the tithe, which was divinely given, but the more important thing was to manifest love for their neighbors and for God, who gave them the law. This would imply an exercised heart and an awakened conscience.

Verse 43—"Ye love the uppermost seats in the synagogues." There are few men, until subdued by divine grace, who do get a certain satisfaction from recognition as persons of importance, and this is a great snare in religious circles. We are told elsewhere of those who loved the praise of men more than the praise of God (John 12:43). Few escape this form of self-exaltation.

Verse 44—"Ye are as graves which appear not." According to the Law, contact with the dead defiled (Num. 9:6; Lev. 21:1-3). To touch a grave rendered one unclean (Num. 19:16). Yet these Pharisees, who thought themselves so clean because of their ceremonial washings, were as full of corruption as a recent grave, and so capable of defiling all who came in contact with them.

Verse 46—"Ye lade men with burdens grievous... and... touch not the burdens with your fingers." Jesus pronounced a "woe" upon the lawyers as a body, because while they expounded the Scriptures and emphasized the importance of obedience to the Law (to which had been added many precepts of man's devising), yet they were conspicuously careless

es home to electors in Uxbridge township and other centres north of that municipality:

"The riding, as at present constituted, is in many respects, a monstrosity. Not only are its geographical boundaries absurdly illogical, but the inclusion within an unorganized District, of a portion of one of Ontario's oldest organized counties, where municipal organization is entirely different, makes the combination all but unworkable.

When the decision was reached on the present formation, there was wide-spread opposition, both in Muskoka and North Ontario county. There was little visible evidence of satisfaction at the southern end, and hostility also up here in Muskoka. The trouble at that time seemed to be that no practical alternative was suggested upon which action by the government could be urged.

The problem is one which should have careful study now. Premier Hepburn has already mentioned the possibility of a redistribution before the next election. The time to correct the present undesirable situation is therefore at hand. Muskoka should, because of its wide geographical extent, be re-constituted into a separate riding. When comparison of the area is made with some of Ontario's organized counties, it is at once manifest that representation as a separate constituency is much less absurd, than that county areas much less extensive, should have two or three members to represent them.

The question of population unit has been the determining factor. But such a basis is both unimpressive and unfair, when the area covered by Muskoka is twice that of many constituencies granted twice our representation in parliament.

The matter should be made the subject of much immediate local study, in order that any decision to continue the present unsatisfactory riding boundaries shall not be made because of lack of protest from Muskoka-Ontario."

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as to their own behavior. (See v. 52)

Verse 47.—"Ye build the sepulchres of the prophets, and your fathers killed them." They gave great honor, in speech at least to the men who had spoken and acted for God in past centuries, but they overlooked the fact that they were no different from their fathers, who had put these faithful men to death because of their unwillingness to obey their words as given by divine inspiration.

Verse 48—"Ye allow the deeds of your fathers." By living as they did they practically endorsed the attitude and behavior of those in the past who had slain the prophets. Their attitude toward Christ Himself was the full proof of this.

Verse 52—"The key of knowledge." That is, these men who were presumably expositors of the Law of Moses had so confused things by adding the traditions of men that they had actually made it harder for the common people to understand the Word of God, rather than easier. Their comments only tended to becloud the truth.

Verse 53—"Began to urge him vehemently, and to provoke him." With no desire to learn from Him, the Master Teacher, these hypocritical religious leaders sought to inveigle Him into disputes that were of no real value, hoping thereby to discredit Him with the masses.

Verse 54—"Seeking to catch something out of his mouth." They would, if they could, make Him "an offer for a word" (Isa. 29:20,21), but all their efforts were in vain. His praise and serenity of mind were undisturbed and His teaching was clear and plain, in exact accord with God's former revelation, though with fuller light which He had come to reveal (Heb. 1:1,2).

WE HAVE THE ANSWER

The Walkerton Herald-Times says: "Our story the other week about the man who visited Walkerton and Cargill and lost a roll of some \$350, only to find it in his underwear, when he got home, recalls another story Mr. and Mrs. Howard Vincent, lately of Chesley but now of Dundas, have some friends who were touring the Bruce Peninsula, and, coming to Lion's Head, they entered a shop to pick up some souvenirs. On giving the proprietor money to pay for them, he impressively punched the cash register, the door flew open, and out jumped a mouse. He examined the cash drawer and found a family of young mice in it. What would you make of that?"

Our answer is that the grocer was one of those merchants who never advertises his goods. Editor.

Fewer are Taking More

The people of Ontario had a \$64,000,000 thirst in 1941, and the Provincial Government made a profit of \$10,800,000 in providing the liquor to quench it. Taking into consideration that there is a large proportion of the people of Ontario who don't touch it—the fact that nearly 35,000,000 gallons of beer, wine and spirits were consumed in this Province in 1941 means that some fellows must absorb quite a bit of moisture during the twelve months.

A rumor that butter is to be rationed has been denied. There is as much in stock today as at this time last year, an authoritative statement says.

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