

The Stouffville Tribune

Established 1888

Member of the Canadian Weekly Newspaper Association

Issued every Thursday, at Stouffville, Ontario.

Eight to Twelve Pages Weekly Circulation 1,750 copies

Subscription Rates, per year, in advance:
In Canada \$2.00 In U.S.A. \$2.50

A. V. Nolan & Son, Publishers

Notes and Comments

1943 calendars are making their appearance. An interesting fact in this connection is the date of Easter for the coming year, April 25th. This is the latest date on which Easter may be observed, and 1943 the only year in the twentieth century when it will occur on that date. The date of Easter is governed by the phases of the moon, and may fall between the dates of March 22nd and April 25th.

Democracy at Work

In police court in Toronto on November 16th, the Swift Canadian Company Limited, Toronto, pleaded guilty under the Farm Products Grades and Sales Act to a charge of having in possession for sale to consumers creamery butter of Third Grade quality put up in wrappers branded "First Grade" and was fined \$10.

The smallness of the fine and the bigness of the firm in this case would seem to indicate that the whole matter might have been an error in judgment, or that the butter might have gone wrong after being wrapped, for if the thing was deliberate the fine would have been much larger. Domina Daoust & Fils, a Quebec firm was fined the same week \$50 for a similar offense. However, what we are calling attention to is the fact that the firm is not too large in Canada to escape punishment if they transgress the law.

The Farmer and Demobilization

The Wawanesa Mutual Insurance Co. has just issued Booklet No. 2 entitled "Farming Holds the Key," which splendidly sets out a comprehensive farm program which elevates the position of agriculture to that place is justly merits. The booklet deals with farming under war conditions, but especially does it plan for the after-war period. Everybody recalls the condition the farmer was left in after the last war, and the manner in which the government in a wholesale manner repatriated soldiers on the land without regard for their fitness for this exacting job.

Here is a paragraph in which the Wawanesa ably portrays the very thing we hope will not be allowed to happen again: "The demobilization of those who have become active participants in the forces and those who have undertaken any kind of war duties must of necessity be slow and deliberate. Government responsibility will continue until normal times return, even if it does mean heavy taxation of the present generation in an effort to atone for the shortcomings of the past generation so that things will be better for the succeeding generation."

A great many will wish to take up some occupation or calling other than that which was followed before the war—and as far as possible their preferences should be honored. In no case, however, should the change be permitted at public expense until precautions have been taken to guarantee against foolish misplacement. This warning is needed particularly in regard to placing returned men on the land. Too many otherwise intelligent persons still seem to think that if a man is unfit for other work he can farm. This idea doubtless will prevail, too, among the soldiers who have learned to love the outdoor life and the freedom that goes with a Canadian farm as they have appraised it without actual experience. By all means place as many as possible on the land but, before doing so, see that they are given a thorough training in the principles and the practices that will stand a chance of making good farmers of them.

All over the Dominion training school for members of the armed forces have been established. These can well be used for a few years as occupational training centres and clearing-house for a percentage of those who return."

A Challenge from Reeve Gardiner

Reeve F. G. Gardiner of Forest Hill sounded a note of timely warning to the members of the York County Council last week, when he told that body of which he is so influential a member that, "we are slowly but surely committing suicide as a governing body. Every time we get into a discussion that gives some members mental exercise, it is suggested that it be hoisted over to the next session."

Reeve Gardiner told council that right now they are letting slip from their grasp the control of educational institutions, all because council, he thought, did not spend their money in the right direction.

All this should be a timely warning to the York County body. Too many interests are allowed to divert the attention of the council, with the result that problem they should master go unsolved as Mr. Gardiner says.

This criticism coming from a responsible member of the County Council is something to ponder over, because so many people are saying these days that county councils have outlived their usefulness, and should be abolished. Reeve Gardiner's warning is timely, and should be heeded.

This paper believes there is a real place for county councils. They live closer to the people, and are largely composed of farmers, and if ever they become extinct it will be because the members are lacking in their responsibilities and opportunities.

Sunday School Lesson

Lesson for December 6
THE MEANING OF CHURCH MEMBERSHIP

Golden Text—"Now ye are the body of Christ, and members in particular"—1 Cor. 12:27

THE LESSON AS A WHOLE

Strictly speaking, the only church membership definitely mentioned by name in the New Testament, is that of membership in the Body of Christ—which is the Church in its universal aspect. All believers, in this sense, are members one of another (Rom. 12:5; Eph. 4:25) and members of Christ (1 Cor. 6:15). God has so set these members in the Body (1 Cor. 12:13) that each one should function for the good of all (1 Cor. 12:15), and should have tender concern one for another, rejoicing when others are honored and grieving when others suffer (1 Cor. 12:26). But inasmuch as each local church of God is responsible to act as an expression of the Body of Christ in its particular locality, believers may be viewed as members of that special company into whose fellowship they enter as they voluntarily associate themselves with fellow believers for worship, the keeping of the ordinances, prayer, and testimony (Acts 2:41-47). To ignore such local responsibility, on the ground that we are already members of the Church which is His Body, is to overlook the fact that Scripture recognizes not only the Church (which is the church universal) but churches of God in various cities and towns, as the seven churches of Asia (Rev. 1:11), the churches of Galatia (Gal. 1:2), the "churches of God which in Judea are in Christ Jesus" (1 Thess. 2:14), and many others. In these local churches each member has his individual responsibility and is expected to function for the upbuilding of the whole. It is often just a convenient way of evading this responsibility that leads restless, factional men to ignore such local membership. They prefer to be church tramps, accountable to no one, rather than to accept the duties that are linked with fellowship in recognized assemblies of God's people, seeking to walk together in obedience to His Word.

Verse 1—"Risen with Christ." The Church is composed of heavenly citizens (Phil 3:20), men and women who have become identified with Christ by faith, and are therefore viewed by God as having died with Christ, and been raised with Him to walk in newness of life. Such are to be occupied, not with the vain, empty things of earth; but with those heavenly things which belong to the new creation, of which they are now a part (2 Cor. 5:17). When Christ Himself is the object of the heart, the walk will be in accordance with it.

Verse 2—"Set your affection (mind) on things above." As Heaven and the precious truths connected with it become more real to our souls, we are delivered from love for the world and its follies.

Verse 3—"Ye are dead, and your life is hid with Christ in God." Literally, it should read, "Ye died." Christ's death is our death. He died as our substitute. Therefore God sees us as having died with Him (Rom. 6:8). But we are always identified with Him in His resurrection, and have received of His own life in regeneration (Eph. 2:5). We are seen by God as sealed in Him in the heavens (Eph. 2:6).

Verse 4—"Christ, . . . our life, shall appear." That is, when He who is the source of our life shall be manifested in glory at His second advent, then we, too, shall appear in the same glory with Him. We shall then be like Him, in body, soul, and spirit, when we behold Him as He is (1 John 3:2).

Verse 5—"Mortify therefore your members which are upon the earth." The word rendered "mortify" means to put to death, or to hold in the state of death. That is, we, as Christians, are not to be controlled by fleshly lusts, but are to reckon ourselves dead indeed unto sin (Rom. 6:11); and so to hold in the place of death every evil tendency which, if allowed to have its way would lead us into grave sins of the flesh.

Verse 6—"The children of disobedience." These are unsaved people who live in disobedience to the Word of God. They are exposed to His righteous wrath. It is a shameful thing for a believer to fall into sins such as bring divine judgment upon the ungodly. Those who belong to the Church for which Christ gave Himself are not to live in that to which they have died in the cross of the Saviour (Gal. 1:4).

Verse 7—"When ye lived in them." When unsaved, we lived in disobedience ourselves. Now we are to walk with God, and not allow ourselves to go in the paths that once we trod.

Verse 8—"Put off all these." Here follows a catalogue of sins that many of us have a tendency to condone, as not being of so flagrant a character as the vile sins of the flesh previously enumerated. But they are the habits and characteristics of the old life, from which we as Christians should now be free.

Verse 9—"Ye have put off the old man with his deeds." The old man is more than the old nature. It is the man of old, that is, all that I

EAST END HISTORY

(Continued from front page)

pea straw on the bottom of the sleigh to keep them warm. For 27 years the congregation continued to worship there. Increased numbers called for the erection of the present building in 1874. When the new church was completed the old building became a hall and roller-skating rink. This created so much dust that some who enjoyed this pastime got sick. The building was later moved over the creek and is now occupied by John Monkhouse, tailor. Next came a store and bakeshop with Free's hall on the second floor. Dr. James Free lived in a cottage next to the bakeshop, and the building was later moved to Mill St., and is now occupied by Miss Margaret Neal. Mr. Ludwig Kribbs, pastor of the first Christian Church lived in a house at the east corner of the Cemetery Lane, and it was he who donated the land for the cemetery which then belonged to the Christian Church who later gave it to the village.

In the large building on the Tarr lot at the west side of the Cemetery Lane and Main St. was an undertaking store owned by Philip Davis, father of Mrs. A. S. Collins. The family lived in Mrs. Tarr's house. Mr. Davis manufactured furniture, much of which is still in use. He built his own hearse which had plumes as standards, white for a young person and black for an elderly person. Mrs. Collins frequently helped her father line the caskets, and her young girl friends would play side and seek in the rough boxes.

Mr. and Mrs. Edw. Williams lived next and here all their family was born excepting one. Our Mrs. Effie Kester was a member of this family who later moved to the north side of the street. Mr. Nolan's residence was the home of the Rev. J. S. M. and the Mertens family also lived there, two pioneer families of Stouffville. Dr. Lloyd built the house now the Collins' residence, and it was later the home of Dr. Free, who it was frequently said charged the rich for the poor but these are only heresays. Farther west stood a blacksmith shop owned by Henry Dickson whose family lived in the residence nearby. The blacksmith shop was torn down a few years ago. Next came a foundry where plows were manufactured. It stood on posts just across the creek.

The village school was directly behind the present building. It was equipped with long benches and slanting desks. Directly across the school lane stood the Salvation Army Hall, and it is recalled that the late Joel Nendick was the

was as a man walking after the flesh. That man has been crucified with Christ. In the eyes of God he has come to an end. I am to make this practical, by denying him and his ways any place in my life.

Verse 10—"Have put on the new man." This is the man in Christ (2 Cor. 12:2). It is what God now sees me to be, in His beloved Son. I am to be characterized by righteousness and holiness because linked up with Christ, the Risen One, the Head of the new creation.

Verse 11—"Christ is all, and in all." That is, in this new creation of which He is, the glorified Head. Whatever one may have been by nature has no place here. All distinctions which mean so much to Christless men vanish in the light of the cross. Now all are one in Christ Jesus.

Verse 12—"Put on therefore, as the elect of God." Having put off the old habits, as one casts aside worn and filthy garments, now we are to put on the new habits and behavior, manifesting in our lives the graces of the indwelling Holy Spirit of God. Verse 13—"As Christ forgave you, so also do ye." There is no place for harshness, intolerance, or an unforgiving spirit, in the new creation. How shall we, who have been forgiven so much, cherish animosity toward those who may have wronged us? We are to forgive because we have been so fully forgiven.

Verse 14—"Above all . . . put on charity (or love), which is the bond of perfectness (or the girdle of perfection)." Our new habits are looked upon as the garments of the new man. Like the Oriental's flowing robes, they require a girdle to hold all in place. This girdle is love, apart from which all else would be likely to go away.

Verse 15—"Let the peace of God rule in your hearts." This inward peace, which is to be distinguished from peace with God (Rom. 5:1), is the abiding portion of those who learn to commit all to Him who is ever ready to care for us. It is here, pictured as a military garrison, protecting from worry and anxiety. To the enjoyment of this all believers "are called in one body."

Verse 16—"Let the word of Christ dwell in you richly." If this verse be compared with Ephesians 5:13-20, it will be seen that the results of the indwelling Word and the fullness of the Spirit are the same. This tells us that we are only filled with the Spirit as we hide the Word in our hearts and yield ready obedience to it.

Verse 17—"Do all in the name of the Lord Jesus." In His "name" means, by His authority, or in obedience to His expressed will. To this every Christian is called. It implies absolute surrender to Christ.

Army drummer. I believe the Free Methodists worshipped in this building as well.

Now let us go back to 10th Street north and see some of the early settlers on that side of the street. On the northeast corner where Mrs. Castle resides stood Edward Williams' pump shop and on the opposite corner, northwest, was James Daley's shoe store. He employed several men making shoes by hand. Directly north on 10th Street stood the Disciples' Church. It was later moved to the west end and more recently remodelled into a fine home for Mr. and Mrs. Peter Lehman. Immediately north of the church was Hector Urquhart's wagon shop. He was Mae Urquhart's grandfather. About where Mr. Lotten's house stands on Main St. there stood a photograph gallery operated by Samuel Keffer. He made tin types and cardboard pictures. Opposite 10th street stood the Globe Hotel owned by Abram Yake, but 70 years ago was taken over by Edward Williams, who continued it for twenty-one years. Part of the building from this hotel went into the Downswell residence. A general store and postoffice operated by Benjamin Law, and later by Nicholas Armstrong, stood on the same site as our store here, owned by Mr. Greenwood.

Dave Law lived in the red brick house next to the store. Next was Daniel Morrison's blacksmith shop, now Jack McMullen's garden. Willie Brown's carriage shop was next in line. He was one of the popular men of the village and employed several men. We see next a double house on the corner of Montreal St. Here lived a Mrs. Holden, the mother of Bishop Holden, of whom no doubt some of you have heard. This house was later owned by Mr. McNab who operated the Willow Works. Part of the place was moved back to where Mrs. Kirby lives. On Montreal Street stood the weaving shop run by Christie Armstrong, father of Sam, William and Christie Armstrong of our present generation. In this place they weaved blankets, carpets, bedspreads. At the northwest corner of Montreal Street, was another general store owned by Mr. Scollery who sold dishes. Immediately behind him was the Hunter bakeshop.

The Lintner home was the residence and office of Dr. Syl. Free. He had the first telephone in town and permitted all his friends to try the new invention. Numerous other homes were located along this side of the street.

A Mr. Nichols lived in the Lud Hoover house. He delivered tracts around town every Sunday morning and folks looked forward to his weekly visit. He donated the land for the Congregational Church parsonage built next to his property. Rev. Mr. Day was the first to occupy the new parsonage. Mr. White built the house which today forms the Brierbush Hospital. On the large lot owned by Harry Paisley at the corner of Main and Stouffer St. stood a cheese factory operated by Mr. Eckhart. The flats in the front of it was a fine place for the young people to enjoy a good skate. Here also cock-fighting and horse racing were among the sports. Opposite the school house there lived Billy Rodrick whose place was popular for the children to get a drink at the refreshing well near the fence.

The village was incorporated in 1877. The council meetings were first held in Free's Hall. James Dougherty was the first reeve, and H. W. Woodgate, father of our Mrs. Davey, was the first clerk and treasurer. The first council was composed of Dr. S. L. Free, Jess Reesor, J. Gibney, W. Leaney."

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