

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

When College Boys Farm

(Hugh Templin in the Fergus News-Record)

When the prairie provinces could not harvest their big crop last fall a call went out for help and some of the University students responded. In fact, a great many responded but those taking war courses were not taken. Some of the others had varied experiences, depending on the farmer or the threshing gang they fell in with—as might be guessed. Most of them are back now.

The Varsity, daily paper of the University of Toronto, has some stories about the green students who went out to do farm work. One of them thoroughly unharnessed his team at night, taking the harness all apart wherever he found a buckle, and hanging up all the little straps neatly together. Another sample of college humor says that a student had difficulty telling the horses in his plow-team apart until at last he noticed that the black one was hand higher than the white one. (Thirty seconds allowed on that one.)

Municipal Outlook in Townships a Quiet One

All municipal councils are required to meet on December 15 to wind up the business of the year, unless they have adopted the November nomination date, in which case the elections are over for next year. However, all the surrounding townships, Markham, Pickering, Whitchurch and Uxbridge, hold their nomination day on December 28, and therefore hold their final council meetings on Dec. 15.

So far as we can learn there is not an outstanding issue in any one of these municipalities that would warrant an election, and the general trend is therefore for acclamations.

In Whitchurch Township it is believed that Reeve Toole who is this year's York County Warden, is likely to retire, although scores of ratepayers are urging him to remain as reeve of the township. However, Mr. Toole has intimated that he is likely to forego the honors his friends would bestow on him further and retire for this coming year. There is a feeling that his retirement wouldn't be for long and that he may soon be seen back in public life.

In Markham Reeve James Rennie and Deputy Reeve Hooper are likely to serve another term should there be no objection from other members of the council, or a sufficient number of ratepayers. These men have given good satisfaction, and so far as we know there is no opposition pending.

Why Paper is Scarce

Ten tons of paper go into the blueprints required in building a battleship, it is conservatively estimated. This sort of thing explains why certain kinds of papers are getting scarce.

Of course, there are not a great number of battleships being built by the United Nations today, but there are huge numbers of smaller warships, of merchant ships, of planes, tanks and guns and other equipment, and all require their quota of blueprints. Four large packing boxes, for instance, are needed to hold the blueprints required for building a single moderate-sized airplane.

Allies in Deed

For days—weeks—months, American newspapers have headlined the news from Russia. Well aware that Russia's front is their front, American hearts have beat warmly with Russian hearts, as the people of Stalingrad backed up their magnificent fighting forces by resisting the enemy on every hill, in every valley, on rooftop and in cellars. And with defense turned to offense, again it has been made clear why those who were once allies by necessity have become allies by merit, proudly claimed across the sea.

But that heroic stand is not without its terrific price to the Russian people, in addition to the heavy cost of previous battles. Wendell Wilkie, in a recent speech at Toronto, gave a graphic picture of that cost: thousands of Russian villages destroyed, their people homeless; five million Russians killed, wounded, or missing; a large part of the fertile farm lands of southern Russia in Nazi hands; food scarce; fuel almost unknown in the homes; civilian clothing nearly gone; children as young as eight and ten years running war machines and doing farm work.

Now it is that Canadians have their opportunity—to prove that allies in need are allies indeed. Many have contributed generously to Russian War Relief, but the urgent necessity for aid increases daily.

Capital and Labor Both Disappointing

Coincident with newspaper stories saying that the shortage of coal in Western Canada is so severe that many people will be cold this winter, one hears of Alberta mines which are operating on a 4½ day week. The union agreements won't permit longer operation. It is also said that union agreements are so stringent that an accident to the hot-water line in the washrooms has caused a shift to quit work until repairs were made.

Why cannot human beings be reasonable? Labor is just as intolerant as capital when once it gains control of an industry. Until we learn more to be reasonable when in command as when we are subservient, everybody is bound to suffer. Will the war teach us something about the proper conduct of both capital and labor? So far either one in absolute control is highly disappointing.

Sunday School Lesson

THE VALUE OF THE CHURCH TO THE SOCIAL ORDER

Golden Text—Ye are the salt of the earth. Ye are the light of the world. —Matt. 5:13, 14

The Heart of the Lesson

Although our calling, as members of the Church for which Christ gave Himself (Eph. 5:25), and which He purchased with His own blood, is heavenly, and we belong to an entirely new creation; nevertheless, as living in the world, though not of it (John 17:14), we are responsible so to represent our Heavenly Father by consistent and law-abiding behavior, that men will learn to know God through us. A wayward, disobedient Christian is a dishonor to Christ and the church, and a stumbling block in the way of the unconverted, who often have a very keen appreciation of what Christian consistency means. We are to act as the salt of the earth, contending against corruption and wickedness, wherever found, and we are to shine as lights in the world, illuminating the darkness and attracting men to Christ.

Verse by Verse

Matt. 5:13—"Ye are the salt of the earth." Salt preserves from corruption. While our Lord was not referring directly to His Church in the Sermon on the Mount, He nevertheless laid down great principles which are binding upon the consciences of all who will live godly, and many of those addressed afterward were incorporated by the Spirit's baptism into the Church when the new dispensation was ushered in. Through all the centuries since, the true Church of Christ has been as salt among the nations—the preservative power of righteousness—preserving from that complete corruption which will be manifested after the church has been caught up to be with the Lord.

Verse 14—"Ye are the light of the world." The children of God are left here to shine for Him amid earth's darkness and to guide weary wanderers to the only safe Haven—the refuge provided in Christ.

Verse 15—"Neither do men light

a candle, and put it under a bushel." The bushel speaks of business, of commercialism. We who have the light of life are not to allow our testimony to be hidden because of over-occupation with even the legitimate of this life.

Verse 16—"Let your light so shine." It is our privilege and responsibility so to witness for Christ by life and lip that men recognizing what God has wrought for, in, and through us will give glory to Him and yield their hearts to Him as we who know Him have done. Good works cannot save, but we are to be careful to maintain good works as a proof of salvation (Titus 3:8).

Mark 12:13—"To catch him in his words." This is a favorite method of those who oppose the truth. They would entrap its teachers, if possible, into saying something that might be used against them. So it was with these legalists the worldlings.

Verse 14—"It is lawful to give tribute to Caesar, or not?" As Israel was, originally, a theocracy, owing no allegiance to any but God Himself, it was a moot question whether the people should pay taxes to the Roman Government or not. If Jesus had declared against this it would have put Him in conflict with the ruling powers. If He advocated it, then He would give offense to the strict nationalists; the zealots who opposed Rome's authority.

Verse 15—"He, knowing their hypocrisy." It was not merely that He shrewdly guessed what was in their minds, but because of His omniscience. He knew what was in man (John 2:24, 25). To expose their hypocrisy He said, "Bring me a penny, that I may see it." The penny or denarius, was a coin about the size and value of our twenty-five cent piece, but with much greater purchasing power. It constituted the ordinary wages for a day's labor (Matt. 20: 2, 9, 10, 13). They were ready enough to use Roman money, even though they hated Roman Government.

Verse 16—"Whose is this image and superscription?" This determined their responsibility, inasmuch as it indicated the authority of the things that are God's." There need be no conflict between recognition of governmental authority in the realm of earthly things and the soul's responsibility to divine

authority over heart and light. The child of God is to serve Him and to honor the law of the country in which he lives.

1 Pet. 2:13—"Submit yourselves to every ordinance of man for the Lord's sake." It is incumbent upon the Christian to set an example of patriotic allegiance to the constituted authority under which he finds protection and opportunity to enjoy the privileges of citizenship.

Verse 14—"Governors . . . sent by him." The powers that be are ordained of God (Rom. 13:1). It is He who instituted human government for the restraint of evil and the emperor, "Caesar," was a title, not merely a name.

Verse 17—"Render to Caesar the things that are Caesar's and to God the things that are God's, and so God fostering of good, in our social relations.

Verse 15—"With well doing yet may put to silence the ignorance of foolish men." Believers in Christ are to behave themselves so wisely and honorably that godless critics of the church and its testimony will be unable, truthfully, to bring any evil charges against them.

Verse 16—"Not using your liberty for a cloak of maliciousness." Free men need to be careful lest liberty become misused, and freedom degenerate into license. Though free we who are saved are God's servants, and we are to act accordingly.

Verse 17—"Honour all men." We are not to look with contempt upon any because of lowliness of birth or condition, but to recognize every man as a brother, after the flesh, for whom Christ died. But we are to "love the brotherhood" in a special way, as those who are in a closer and more blessed relationship, our brethren in Christ. When we fear God, we will honour the kin, or the ruler, by whatever name, who occupies the seat of authority.

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