

**The Stouffville Tribune**

Established 1888

Member of the Canadian Weekly Newspaper Association  
Issued every Thursday, at Stouffville, Ontario.

Eight to Twelve Pages Weekly Circulation 1,850 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**

**"Xmas" is Poor Contraction**

The use of "Xmas" for Christmas—a use happily dying out—arose from the fact that the Greek capital letter representing K.H. with which Christ's name in that language begins, is X. Hence also the old abbreviation "Xian" for Christian. As capital K in Greek is P, the first two letters of Christ's name are XP, and that abbreviation for Christ, as well as Xpen for christen, have been used. The monogram IHS is an approximation of the three first letters of "Jesus" in Greek capitals, but only an approximation since the capital "S" in Greek has a somewhat different form. The Tribune does not make use of the abbreviation for Christmas.

**The Electors Extended Acclamations**

It is rather remarkable that there is not a single municipal election in any of the townships surrounding Stouffville. Take Whitechurch, Markham, Pickering and Uxbridge, and we find acclamations are the order of the day. How much better satisfied are the electors with the fact that they gave the acclamation for a second or third term to these councils, rather than having one forced on them by law. We are certain that had Markham Township council been operating on the two year term with no election this year, it would have been said that the law was all that could have saved the sitting council from a contest. As it was those who might have issued that threat could not do so, because they had their chance of contest.

It was a sensible thing for the Ontario Government to repeal the Act which gave councils the right to sit for two years whether the electors wanted them or not. The government saw their error and was honest enough to abolish the two year term from the statutes.

**Why This Time Nuisance?**

As the winter plods by there is an increasing anger being aroused over the so called "fast time," which time is justifiable in summer, but totally out of place in the winter season. The adoption of "fast time" during the winter has resulted in many schools changing their opening hours as young children were being asked to start off for school in some rural sections before daylight. Even in towns children have to be gotten up while it is still dark, which, all in all, makes for hardship that seems to us so unnecessary.

The argument that "fast time" is saving hydro would appear to be so much bunk so far as the winter is concerned. As it now stands everybody gets up in the dark and therefore electricity is consumed in the mornings that might be consumed at night. Street lamps have to operate to a later hour in the mornings than when we are on standard time, therefore there is a direct demand for this extra current which is unfavorable to the whole set-up.

It may be too much to hope that the Government will sense the unnecessary trouble that "fast time" is causing in the winter, and before another fall season comes around, change back to standard time for the dark mornings.

Everybody is willing to sacrifice when that sacrifice is benefitting our war effort in any way, but tampering with standard time over the winter season is doing no one any good, so let us have standard time for winter and "fast time" for the summer.

**The Use of Coupons**

Coupons for sugar, tea or coffee, and butter in current ration books and temporary ration cards all came due on Monday, December 28.

No 2 coupons on the "spare C" sheet was good on Monday for the purchase of a half-pound of butter, one week's ration. These expired on Jan. 3, which was also the expiry date for No. 1 coupons. After that date, butter coupons fall due in pairs at fortnightly intervals.

The butter coupons all are good for two weeks after they become due, excepting No. 2, good only for the week December 28-January 3.

The sugar coupon (red) and the tea or coffee coupons (green) also come due in pairs, but at intervals of four weeks, as each is good for two weeks' ration—one pound of sugar, two ounces of tea or eight ounces of coffee. Numbers 9 and 10 are good from last Monday and there is no time limit on their use. Earlier coupons not yet expended are still good, the board said.

Only the first two and the fourth sheets of ration books now are in use, the board reminded consumers. No coupons should be detached from other sheets, colored blue or grey.

**Advertising Topic**

The largest advertisers did the largest business, a fact which should not be lost upon the merchants. In the case of The Tribune, we learn that our largest advertiser of general goods, exceeded the business done a year ago, despite the fact there is such shortage in many lines. The old saying that "it pays to advertise" is well borne out right here on Main street.

**Sunday School Lesson**

Lesson for January 10, 1943  
**JESUS INSTRUCTS A GREAT TEACHER**

**THE LESSON AS A WHOLE**

The doctrine and reality of a new spiritual birth is fundamental to Christianity. Other religious systems may consist of certain ceremonial observances and adherence to some particular tenets, but the Gospel of the Lord Jesus Christ is not to be confounded with, or compared to, any or all of these. It comes to men who are morally and spiritually dead—thus alienated from the life of God—and offers to them, nay, insists upon their receiving, a new and divine life, apart from which they cannot be recognized as the children of God at all. That this new birth is, in every case, a miracle, goes without saying. No man can, by any possible effort, produce the new life in himself. He must be born from above. And this it was of which Jesus spoke to Nicodemus, the Jewish leader—a man of importance in the religious circles of his day, but who needed to be regenerated, just as any other poor sinner needs it, in order to enter into and apprehend the blessedness of the Kingdom of God.

Men hate the doctrine of the new birth because it writes "failure" on all their best efforts. It makes absolutely nothing of man, and everything of God. It leaves no ground for self-confidence or boastfulness, because it is entirely of God—a work wrought by His Spirit through the Word. Therefore, all the glory must necessarily be the Lord's. Man can only own his utterly lost condition and receive by faith, in the meekness of repentance the engraved Word, which alone is able to save the soul (Jas. 1:21). This was the lesson Nicodemus had to learn. That he did learn it, his after life seems to prove.

**Verse by Verse**  
John 3:1—"There was a man of the Pharisees, named Nicodemus." The name, in this instance, indicated the man's station. Nicodemus means "ruler of the people." This outstanding Pharisee, to blameless life, was a suited example through whom to emphasize the imperative necessity of the birth from above.

**Verse 2**—"The same came to Jesus by night." I see no evidence of cowardice here, as some have supposed, but rather of determined purpose. All day the Lord was busily ministering to the physical and spiritual needs of men. Nicodemus sought him out by night, when the toll of the day was over, for a heart-to-heart talk. He approached Him courteously, and as recognizing His remarkable personality. "Rabbi," he said, "we know that thou art a teacher come from God." This he based upon His works of power.

**Verse 3**—"Except a man be born again, he cannot see." While doubtless appreciating the earnestness of Nicodemus, the Lord broke in on his laudatory introduction by a declaration that must have astonished this religious leader. The words of Jesus indicated that all his morally and spiritual culture counted for nothing. There must be a new life. What was needed was not simply a Teacher, but a life-giving Saviour. Till born again, one is blind to the realities of God's Kingdom.

**Verse 4**—"How can a man be born when he is old?" The amazed Pharisee raised a very natural question: How was this new birth to be brought about? Could one go through the whole process of nature a second time and so be born anew? **Verse 5**—"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Water is the well-known symbol, as used in both Testaments of the Word of God, which gives life and cleanses. See Psalm 119:9 and Ezekiel 36:25, 26. Compare John 4:14 and Ephesians 5:26. No matter if one could be born a second time according to the natural order, he would be no better off than before. The birth of which Jesus spoke must be produced by the Word and Spirit of God. See 1 Peter 1:23-25 and Jas. 1:18. Compare with these Titus 3:5.

**Verse 6**—"Born of the flesh . . . born of the Spirit." The two are contrasted. The birth after the flesh produces flesh. The birth after the Spirit produces spirit—a new, spiritual nature. See this amplified in Galatians 5:17-24. Nothing can change flesh into spirit. There must be a new life altogether.

**Verse 7**—"Ye must be born again." This is the only way by which one, born after the flesh, may become a new creature. In Tennyson's "Maud" he cries out, "Oh, for a man to arise in me That the man that I am May cease to be."

This is exactly what occurs when one receives the Gospel message in faith. . . Then the Spirit of God produces the new life and the man is born again.

**Verse 8**—"The wind bloweth . . . thou hearest the sound." Jesus draws a lesson from nature. The wind is unseen and no man comprehends its origin or its activity. So it is with the new birth. When one is born again, the change is seen in his behavior and attitude toward God and man, but none can analyze or explain the spiritual reality that has taken place.

**Verse 9**—"How can these things

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be?" The question of Nicodemus indicates both his bewilderment and his concern. He had received a new idea of what is involved in relationship to God, but how was it to be brought about?

**Verse 10**—"Art thou a master and knowest not these things?" Jesus drives home the fact that all his learning has fallen short of the mark, for, though familiar with the letter of Scripture, Nicodemus had never realized its spiritual import. Is not this true of many today?

**Verse 11**—"We speak that we do know, and testify that we have seen Jesus dealt not in religious theories or sacramental vagaries. He bore witness to realities, for all down through the centuries of the past, God had been producing this new birth in those who received His Word—as the Scriptures bear witness—but this the doctor of the law had failed to realize.

**Verse 12**—"Earthly things . . . heavenly things." The necessity of the new birth was not a strange and novel doctrine. It was linked with the entire earthly system given by Moses. David knew this when he cried, "Create in me a clean heart, . . . and renew a right spirit within me" (Psa. 51:10). But the fuller revelation of eternal life connected with the birth from above was a new and heavenly revelation which was characteristic of our Lord's ministry. This He was about to unfold to Nicodemus, though he seemed as yet unready to receive it.

**SMALL INSURANCE FEE REMOVES RISK IN GIVING FREE RIDES TO TROOPS**

Exception is taken by a correspondent to the urging of motorists to give free rides to members of the armed forces who may happen to be going their way. He writes that he has been in the habit of doing so to the extent of hundreds in a year, but that a policeman had warned him that he was taking grave risks since the federal authorities would sue and recover heavy damages if an accident occurred and a member of the armed forces was injured. The policeman cited a case where a benevolent motorist had to sell his house to get enough to pay the judgment.

All of which is true, but the motorist who desires to help out the armed forces by providing free transportation may protect himself by securing the addition of a passenger hazard clause to his insurance policy at a cost of less than \$1.25 a year. Prior to 1935 most insurance policies included this clause, but in that year a provincial Act cancelled any liability to gratuitous passengers on the part of the motorist, and many drivers allowed this clause to lapse.

It is still possible for a motorist to give free rides to civilians without liability, but in cases where the gratuitous passengers are members of the armed forces, the federal Government has taken the position that it must be reimbursed in case of injury to the men it has trained. The effect of the Government's attitude is to give civilians a preference in regard to free transportation. Unless the authorities can be induced to change their attitude, the motorist should know that in self protection he should see that his insurance includes the passenger hazard before he offers rides to the men who most deserve them.

Toronto Telegram

**WILL HASTEN WAY FOR BRACKEN**

While not desiring to interfere with the privileges of the electors of any constituency Prime Minister W.L.M. King says early action will be taken by the government to fix a date for by-elections in Selkirk, Man., and Humboldt, Sask., primarily to make it possible for John Bracken, the newly-elected leader of the Progressive Conservative Party, to seek a seat in the House of Commons. At the best it will require forty days to complete a by-election which will make it impossible for Hon. Mr. Bracken to be present on the opening of parliament on January 27th next.

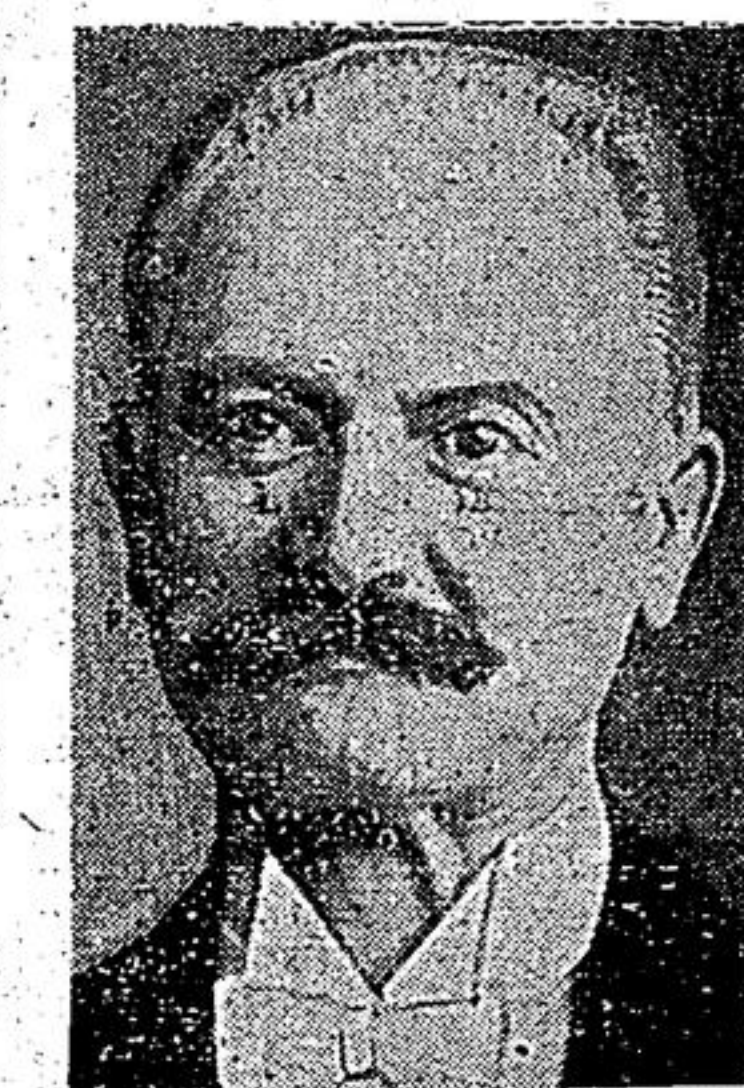
**DISPOSITION OF SURPLUS FUNDS IN WATER WORKS ACCOUNT**

There was a strong agitation at one time in Stouffville against the municipal council using surplus funds earned by the local Water Works System for the general benefit of the taxpayer. As much as \$1,000 annually was taken from the water account and used to keep the tax rate down and this was done only a few years ago.

By a recent action brought by the Township of Stamford against the Public Utilities Commission the right to use such surplus earnings was wholly vindicated.

Surplus monies of the commission, after providing for expenses and maintenance, are directed by statute to be paid over to the treasurer of the municipality, and if not required for purposes of the public utility work, are to form part of the general funds of the corporation.

**NOW A REFUGEE**



The Swiss radio reports that Albert LeBrun, the last president of the French republic, had taken refuge in a neutral country.

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