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**Sunday School Lesson**

Lesson, February 28  
**JESUS RESTORES LAZARUS TO LIFE**

Golden Text:  
"I am the resurrection, and the life."—John 11:25

**THE LESSON AS A WHOLE**

In this thrilling chapter we again see the Lord Jesus Christ demonstrating His deity. Once more, He announces Himself as "I AM," to Martha He proclaims the mystery of His person when He says, "I am the resurrection, and the life." It is God alone who quickens the dead. In Old Testament times we read of His doing this in answer to the prayer of Elisha (2 Kings 4:33, 34), and again when a dead man was being hastily interred in the prophet's sepulcher (2 Kings 13:21). But in the three instances recorded in the Gospels, the raising of the daughter of Jairus (Mark 5:41, 42), of the son of the widow of Nain (Luke 7:14), and here of Lazarus, we see our Lord putting forth His own power as the Life-giving son, and so manifesting His oneness with the Father and the Holy Spirit. Of old, the magicians in Egypt could imitate the miracles of Moses and Aaron until the dust became living vermin. Then they had to give up in despair as they realized that this was the finger of God (Exod. 8:18, 19). Only He could bring life out of death. Satan has the power of death, a power which he exercised even to the extent, before the cross, of filling the hearts of God's own saints with fear (Heb. 2:14, 15), but it is God only who has the power of life. As the Father has life in Himself, so the Son in Himself, heard. She did not appear to realize so has the Son inherent life (John 5:26), and He can put forth the power when He so wills. In the case of Lazarus, Jesus purposely delayed returning to Bethany,

until after death had come in. His delay was not because of indifference or lack of love, either for the sick man or his grieving sister, but God had something to work out for His own glory and their blessing which could not be reached until death had ensued. It takes a living faith to wait for God, as well as to wait on Him. He will not be hurried. Seeing the end from the beginning, He is never thwarted or taken by surprise. He can be depended on to work out every circumstance to the blessing of those who rely upon His unerring wisdom and confide in His unchanging love.

**Verse by Verse**

John 11:20—"Martha . . . went and met him: but Mary sat still in the house." Both sisters were devoted to the Lord Jesus, but they were of different temperaments and manifested their confidence in Him in very different ways. Martha, ever active and energetic, when word reached her that, after waiting till Lazarus was dead and buried, Jesus was now entering Bethany, hastened to meet Him. Mary, more contemplative, and possibly more trustful, remained quietly in the house of mourning.

Verse 21—"Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died." So firmly did she believe that Jesus Christ could have healed her brother, that her words seem almost to imply that she was chiding Him for not coming when word was first sent of Lazarus' illness. Mary uses the very same words (v.32), but one can almost sense an utterly different attitude and meaning.

Verse 22—"I know, that even now, whatsoever thou wilt ask of God, God will give it thee." This was a sublime faith, but after all it did not rise high enough. She seemed to think of Him as God's honored servant, whose prayer would be heard. She did not appear to realize that He was God Himself.

Verse 23—"Thy brother shall rise again." What a word of comfort is this to all believers who have lost loved ones in Christ by death!

Identity will be maintained in Resurrection. Martha's brother had died. Her brother should rise.

Verse 24—"I know that he shall rise again in the resurrection at the last day." She spoke as an orthodox Jew who believed in a general resurrection at the end of the world. She was to learn of an out-resurrection for all who died in faith.

Verse 25—"I am the resurrection, and the life." What a declaration for one to make who seemed but an humble, Galilean artisan! But it was the voice of God manifest in flesh. Moreover, He added words that are astonishing and beyond explanation if He be not God, who raiseth the dead. He said, "He that believeth in me, though he were dead, yet shall he live." That is, believers who die before He returns will be raised when His voice is heard.

Verse 26—"Whosoever liveth and believeth in me shall never die." Those still in the body when He returns will never pass through death, but will be changed in a moment, and mortality will be swallowed up of life (1 Cor. 15:51, 52). When He who is the Resurrection and the Life appears, death and decay must flee before Him. So it was in the case of Lazarus.

Verse 27—"I believe, that thou art the Christ, the son of God." Challenged as to whether she dared trust His Word, Martha made this grand confession. She thus recognized Him as more than man or a prophet. He was the Son in manhood.

Verse 28—"The Master is come, and calleth for thee." Acting, doubtless, an elder sister sent for the younger.

Verse 29—"As soon as she heard . . . she . . . came." The moment she knew He desired her presence, Mary hastened to her Lord. How blessed are all who thus heed His call!

Verse 32—"She fell down at his feet." (Continued on page six)

**Notes and Comments**

**Not All Favor Religious Instruction in Public Schools**

While the vast majority of citizens are in favour of religious instruction in our Public Schools, this viewpoint does not exist 100 per cent. The Lutherans are strongly opposed to such a step and in the last issue of their official publication, "The Lutheran," they cited the following objections. "In the first place this is assigning to the State a function which does not properly belong to it. 'The powers that be are ordained of God for the punishment of evil-doers and for the praise of them that do well.' Nowhere in the Scriptures do we have any intimation that they are to teach religion. When they do so, they are entering into a sphere that does not pertain to them and are infringing upon the rights of the Church. And when this is once done, it is hard to say how far it may go. There is nothing in the Constitution of Canada that would prevent the State from establishing a State religion to its own liking, whether that be Roman Catholic, Protestant, or Sectarian. This mingling of Church and State would be dangerous not only for our beloved Lutheran Church, but also for the democracy on which we pride ourselves.

Another objection equally important concerns the kind of religion that, under such conditions, would be taught in our Public Schools. Could we be sure that it would even be the Christian religion that would be taught there? There are teachers who are Jews who deny the deity of the Lord Jesus Christ and His whole work of redemption, "Whose Name is the only name under heaven, given among men, whereby we must be saved?" Would any Christian be willing to have religion taught to his children by such a teacher? Again, there are teachers who are Unitarians or Swedenborgians who deny the fundamental doctrine of the Trinity, and hold that God is one in Person and one in Essence. Could we Christians keep our consciences at ease while our children are being taught religion by such a teacher? There are also teachers coming from many Protestant denominations and sects who differ seriously from us Lutherans on many points of doctrine.

Take, for example, the Sacraments. None of the Reformed Churches, with the exception of a section of the Anglican Church, regard the Sacraments as real means of grace. They deny baptismal regeneration and the real presence of the Body and Blood of Christ in the Lord's Supper. Furthermore, almost all of them deny the central doctrine of Christianity, Justification by Faith Alone; and teach that the believer by his own good works must contribute something toward his justification and salvation. And in our own Province of Ontario the vast majority of the Public School teachers must necessarily come from the Reformed Churches. And as Reformed they will teach the Reformed doctrine to our children. Can we with good conscience consent to this? Dare we say that these differences are minor matters? Are we justified in saying that because the Reformed agree with us on many other phases of Biblical teaching, we can ignore these differences, and allow these Reformed teachers to teach other doctrine than that which we believe and know to be the teaching of Scripture? Have we any right to compromise the teaching of God's Holy Word? If so what justification can we set up for the Reformation in the 16th century? How can the Reformed or we ourselves justify the keeping up of separate Churches, if the differences existing are of no consequence? Where does the supreme authority lie? Does it lie in us or does it lie in the Word of God? If it lies in the Word of God, we have no right to compromise it on any point where its teaching is clear and explicit. We are, as the Psalmist says, to "let God be true, though all men should be liars." We are to be faithful witnesses to the Word. Therefore in view of these things and much else that might be said, we as Lutherans should oppose with all our might the teaching of religion in our Public Schools, as this would be only adding confusion to confusion. But on the other hand let this agitation spur us on in our families and in our Churches, to give more earnest and diligent attention to the teaching of pure Christianity to our children. If we do this, we may confidently expect the richest blessing of our good and gracious Lord to rest on us.

—The Canadian Lutheran, 1943.

**Here Was a Notable Anniversary**

With the opening next week of another great Red Cross campaign, this time for \$10,000,000 we are again reminded of the inestimable work this great organization is doing, and may also pause to ask ourselves when and how this great work began.

While it received only passing mention from the press of the world, the 80th anniversary of the Red Cross was celebrated only this month, February 9th, to be exact. While there was little fanfare associated with the anniversary, it was an event that should hold first place in the minds of the peoples of all nations. Few organizations have done as much for the welfare of mankind and at the same time enjoyed the confidence and respect of combatants on both sides.

The history of this institution dates back to 1859 when Jean Henri Dunant, citizen and philanthropist of Geneva, Switzerland, happened to witness the terrible sufferings of

the wounded on the battlefields of Lombardy where the armies of France and Piedmont were fighting the Austrians. As a result a meeting of five prominent men of that day was held on February 9, 1863. Eight days later a "Commission of Five" which was the foundation stone of the International Red Cross Committee was formed.

When hostilities broke out in 1914 the now universally famous Central Information Bureau for Prisoners of War, whose main purpose is to act as an intermediary between prisoners of war and interned civilians and their families and friends, was formed. The Bureau resumed its operations in September, 1939. The spacious Palais des Nations in Geneva is its headquarters while some 26 auxiliary sections are scattered about that country.

Both in the last war and in the present conflict the International Red Cross has done much to justify its existence. It has been the means of placing many thousands of parcels of food in the hands of prisoners of war. It has also been responsible for the tracing of men who have dropped from sight in battle. It also sees that letters pass back and forward between prisoners of war and their loved ones. Its blood donor service, is another valuable phase of its work. There is no other agency that has done so much or so well merits the support of the people of the world.

**Plenty of Applause But Little Action**

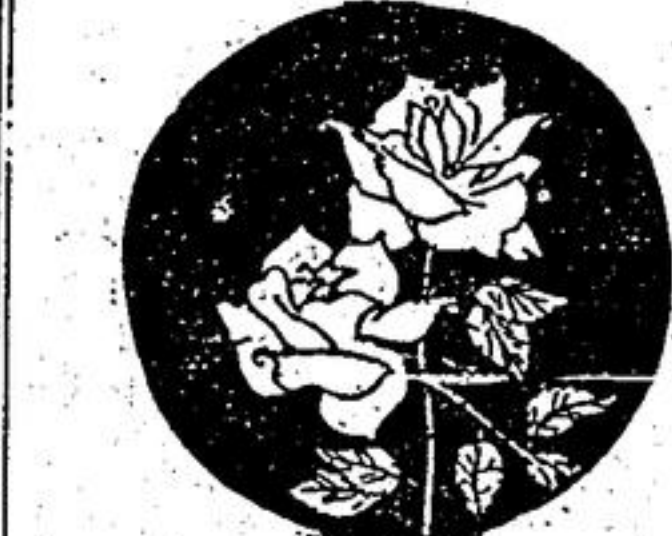
Never does Parliament seem more reluctant to enforce its own will, than in the matter of agricultural reforms. The amount of lip service paid to farm problems compared with the amount of action given is a phenomena of Ottawa in peace or war.

Why is there such a gulf between the figures quoted as farm prices and the sums the producers actually receive for their produce? True, as some may argue, conditions vary greatly between one farm and another, between one district and another. One farmer may be termed a good farmer, his neighbor is not. But granting all this it should be possible to determine farm prices on a more equitable basis with a little more degree of accuracy when it comes to the amount the farmer actually receives for his produce.

Milk offers one example of this confusion. The quoted price for whole milk in the Toronto area is \$2.60 a hundredweight, and consumers think this is what the farmer gets. Yet, we understand, no farmer in the district could possibly have received more than \$2.35 a hundredweight last year. More likely the best average would be around \$2.22. From the \$2.60 was deducted the shipping cost of around 30 cents a hundredweight. There was, too, a 2½ per cent deduction, which is a sort of "dues payment" to the Milk Producers' Association. Another half of 1 per cent went to the same organization's advertising fund.

But there was a bigger, if indirect, deduction. The basic \$2.60 rate is quoted for 85 per cent of the milk the farmer shipped. The other 15 per cent was automatically rated as "surplus," for which the price varied anywhere from \$2.30 a hundredweight to \$1.60. Just how there can be a "surplus" in this day of milk shortages, with Government subsidies for cheese and butter and even for the whole milk itself in some sections of the country, is a little difficult to follow.

The same process of deductions, shipping charges, cost of containers, commission charges runs through the whole production field; the beef trade, the poultry trade, the vegetable and fruit markets. How much of the shrinkage that occurs is necessary we do not know. Some one should know and some one should keep watch on it. There is a suspicion that it would be considerably less than it is if it were brought out into the open and labelled for what it is. This ought not to be an impossible arrangement. Since the Government is paying the subsidies, and since it is determining the price ceilings, obviously the Government should do the labelling.



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