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Notes and Comments

Mr. King Presses Post-War Planes

Mr. Mackenzie King's war-time government, very unpopular as may be expected, is going to make a tremendous bid to remain in power after the war, as was emphasized in the premier's final speech before he went to the London conference.

Mr. King told parliament that the Government intends to pass this season its comprehensive program of legislation designed to meet post-war problems and assure a high standard of living in the Dominion after the war. Measures to be brought before Parliament include a national housing bill, a bill to provide a floor under farm prices and a health insurance bill, if reasonable agreement can be reached between the provinces.

The housing program will include aid for building and improving farm homes and dwellings in villages and towns, as well as in the large centres of population.

The family allowance program, federally financed, will provide monthly payments to parents according to the number of dependent children of school age in the family and is a direct bid for Quebec support we imagine. It will be of special assistance to those in the lower income groups. The measure to place a floor under farm prices is designed to keep agricultural prices from falling to unprofitable levels and to assure farm families a proper standard of living. Health insurance will guarantee medical and hospital services for a small annual contribution from those in lower income groups, and without charge to those who cannot pay the minimum cost.

If the health insurance is based on the family income it will maintain a small army of tax collectors checking up everlastingly to determine what bracket even the small wage-earner is in so as to assess him for health insurance. That will be popular with the thousands of people now holding good jobs collecting income taxes.

All-in-all Mr. King has a strong program, and much good can come out of it.

For a Better World

That 44 per cent, of our recruits are rejected as unfit for military service indicates the declining physique of the Empire, and should be a thing to cause sober thought. Bad habits take their quota, and the unfortunate thing is that we see no change for the better in those habits. We do not agree that the world is getting worse and worse as some maintain, but we have some towering evils that should be struck down with force. The decline will continue in our physical state unless we deal strongly with these matters, chief of which is drinking, especially among women, and cigarette smoking by the mothers.

The decline in our national standard will continue because the children brought into the world by mothers addicted to the cigarette habit are a miserable lot. We are taught that the best way to avoid sickness is to lead a wholesome life, and the best way to cure sickness is to observe a proper way of life.

Even the Chinese whom too many look down upon, teach their people to shun tobacco and wine, especially the women, and not to covet money. It has always seemed to the writer that, instead of sending missionaries to China, it should be the other way about. Much that western civilization has done to the native races in the way of any good, is well out-balanced by so many demoralizing things

spread among them for which we are responsible.

Something has to be done to clean up the cigarette puffing habit among women, and then if we could remove women's beer parlors at the same time, Ontario at least, would have performed a major operation that would get us back on more decent ground.

Two Periods for Religion

Dr. J. G. Althouse, Provincial Director of Education, has announced that Ontario public and secondary schools will teach two periods of religious instruction each week, which however, we understand is optional. A lot of people are not disposed very kindly to this step, but it is going to be tried out in any event.

Fuher change in the curriculum provide that cadet training and a health program will be introduced by the Dept. of Education. Cadet training for the boys is good physical training, and since we are to have no more wars there should be no opposition to instructing youth how to carry himself properly. We have seen so many slouchy lads straightened up through cadet effort.

Religious instruction is feared from some quarters as paving the way for a demand for more R. C. separate schools which bring on additional headaches and divisions in Ontario, and for this and other very well defined reasons, all protestants are not by any means as united for religious instruction given by teachers in many cases who make no profession of religion and who are not trained or qualified to instruct on such a matter.

Provision is made for those who do not want this instruction to retire from the class room. He may be Catholic, Jew, or even protestant, or infidel.

In making his announcement Dr. Althouse paid tribute to the Ontario clergy for their voluntary assistance in shaping the course of the proposed religious training to be taught in the schools and the method of teaching. He said that little would be left for the individual teacher in handling the course. Both the courses and the method of teaching will be very clearly defined, it stated. A text book or manual will shortly be issued when we presume the boards or the trustees will determine whether or not they wish to introduce it in their school.

Religious instruction in Markham township is being given and with general satisfaction, since the people of the municipality are very much of one mind on the issue. Here in Stouffville there is a mixture of opinion even with the clergy on the wisdom of teaching religion in the schools. There is also the lack of co-operation among the clergy in the past in meeting to form a course of study with the result that several ministers visited the school to give instruction never knowing what the last instructor gave the classes, and the consequence was that there was a great lack of continuity in the study given. This, of course, cannot happen when a set course is laid down by the Department.

Money in Old Socks

In spite of the fact that 2 1/2 billion dollars were paid out for Victory Bonds in 1943, the chartered banks of Canada are now holding over 2 billion dollars in savings, yet the present Victory Loan is not going over with a bang, no not by any means. We are speaking of the district around Stouffville and in the town itself. The objective here of one hundred thousand dollars is very high and will take some hard work on the part of the salesmen, and some digging down on the part of the purchasers, if the goal is to be reached.

While the banks show the money is in their hands much of that money is needed for business operations, but not all of it by any means. There is, however, considerable sums of money no doubt put away in old socks, teapots, coffee tins, and under the mattress. More money than ever before is stored in banks and carried around in pockets and pocketbooks, all of which is a serious inflation threat.

If persons who hide away sums of \$100 or more would only place the money in bonds, it would be so much safer for them and just as readily available whenever it was required for spending.

the first.
Verse 3.—"Our exhortation was not of deceit...nor in guile." Conscience of their own integrity, the messengers of Christ declared the message in the fear of the Lord, with no corrupt motives, nor selfish desire simply to create a following which would prove profitable to them.

Verse 4.—"Put in trust with the gospel." It is a striking expression. The Gospel is a sacred trust committed to Christ's ministers, in order that they may make it known to the world. Let men praise or blame, they have no choice but to preach that which is commanded.

Verse 5.—"Neither...used we flattering words, nor a cloke of covetousness." They made no attempt to ingratiate themselves with their hearers by preaching smooth things, flattering to human vanity; neither did they use the Gospel as a means of obtaining money or other assistance from the world, nor even from their own converts.

Verse 6.—"Nor of men sought we glory." They endeavored to please Him whose servants they were, however their message might affect those who listened to it. There was no attempt to curry favor with the people for their own advantage.

Verse 7.—"We are gentle among you, even as a nurse cherisheth her children." They had the true soul-winner's instinct. They loved those to whom they ministered and sought not to drive them by harsh invective, but to win them by the grace of Christ and then to care for them afterward as babes needing food and tender consideration.

Verse 8.—"Ye were dear unto us." This explained their entire demeanor. The shepherd's heart moved them to imitate the Good Shepherd, who laid down His very life for the sheep; so they were ready to give themselves wholly to those for whom they labored.

Verse 9.—"We would not be chargeable unto any of you." While recognizing the principle, as he insists elsewhere, that it is perfectly right that the servants of Christ should be supported by those to whom they minister, Paul would forego this right, lest evil minds make it seem that he was motivated in his Gospel work by the desire for gain. He would rather work with his own hands than have his motives impugned in this way (2 Cor. 11: 7-9).

Verse 10.—"How holily and justly and unblameably we behaved ourselves among you." Preaching that is not backed up by a godly life is worthless, but a holy minister is tremendous weapon in the hands of God for the pulling down of Satan's strongholds. It was the manner of life (chap. 1:5) of these missionaries that gave such force to their oral testimony.

Verse 11.—"We exhorted and comforted...you, as a father doth his children." This is true pastoral service: loving care for those who are in trouble or distress, and an encouraging word for those who might be ready to falter by the way.

Verse 12.—"Walk worthy of God." It was to this they were called. He who was now their Father would have them walk as His children. Elsewhere we read of walking worthy of the Lord (Col. 1: 10) and worthy of our calling (Eph. 4: 1).

The Heart of the Lesson.
There is no other remedy for man's lost condition but the Gospel. That Gospel tells of Christ, who suffered and died for our redemption and now lives to sustain all who trust in Him.

When He is received by faith, a new life is imparted and with that new life there are necessarily new motives, new desires, and new ambitions. As the believer walks with God, these results in true Christian devotedness, godliness of life, and loving concern for those still unsaved, as well as brotherly care for those in Christ.

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Sunday School Lesson

Lesson for May 14th

Golden Text—Rejoice evermore. Pray without ceasing. In every thing give thanks.—Thess. 5: 16-18
Approach to the Lesson

After their varied experiences in Philippi, the chief city of Macedonia, Paul and his companions pressed deeper into the country,

going on to Thessalonica. A main highway connected the two cities. In this new field of labor they found ready acceptance at first, until certain unbelieving Jews became envious of the Gentiles who thronged to hear the new message, many of whom received it. As the result of a riot, it was determined that Paul and Silas had better leave at once, so they went on by night to Berea, where they found a much more open-minded class of Jews,

who gave careful attention to the message and then searched their own Scriptures to see whether the words of the apostle were corroborated. Convinced that the preaching and the Scriptures were in full agreement, many of these became believers.

The two Thessalonian Letters are the earliest of Paul's inspired Epistles. They were written shortly after he left them, while he abode in Corinth: the first, immediately after Timothy came to him bringing a good report of the infant church, and the second, a little later when he received word of certain irregularities that had sprung up false teachings in connection with the doctrine of the Second Advent. This glorious truth had been preached by Paul during the few weeks of his stay in Thessalonica and was laid hold of eagerly by the young converts. It is noticeable that there is some reference to it in every chapter of both these Letters. The first Epistle deals with it largely from the viewpoint of the Rapture, which is the hope of the Church, and the second the appearing in glory which brings judgment on the wicked, followed by blessing for the whole earth.

Verse by Verse

Acts 17: 1.—"They came to Thessalonica, where was a synagogue of the Jews." "To the Jew first" (Rom. 1: 16) was ever Paul's motto. He felt he owed a debt to his brethren after the flesh which he must attempt to discharge, whatever the cost to himself.

Verse 2.—"Three sabbath days reasoned with them out of the scriptures." This was the time he was permitted to speak in the synagogue. He did not try to

startle—much less to amuse—his audience by delivering great, eloquent, and entertaining discourses. He was an expository preacher in the truest sense, as he opened up the Scriptures which these Jews already possessed and which they believed to be the Word of God.

Verse 3.—"Opening and alleging, that Christ must needs have suffered, and risen again...and...Jesus...is Christ." He had but one theme—Christ, dying and rising again. From passage to passage he turned, showing how perfectly the prophetic Scriptures in regard to Messiah had been fulfilled in the life, death, and resurrection of Jesus.

Verse 4.—"Some of them believed." That is, some of the Jews became convinced of the truth of the message and trusted in the Lord Jesus Christ for themselves. How many, we are not told. But apparently more Gentiles believed than Jews, for we read; "of the devout Greeks a great multitude, and of the chief women not a few." There were many hungry-hearted, disillusioned Greeks who frequented Jewish synagogues, seeking what paganism had never given them—the knowledge of God and a conscience at peace. This they found as Paul proclaimed the Gospel in the power of the Holy Spirit.

1 Thess. 2: 1.—"Our entrance in unto you...was not in vain." In his Letter Paul reminds the converts of the way the Gospel first came to them.

Verse 2.—"We were bold in our God to speak unto you the gospel of God with much contention." Undeterred by the shameful treatment endured at Philippi, Paul and his company proclaimed with earnestness the same message in Thessalonica, even though there were those who opposed bitterly from

