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Notes and Comments

Unemployment Insurance Fund

The Unemployment Insurance Fund has gone over the \$200,000,000 mark, although it had been in operation barely three years. The sum total is an inspiring figure, and in the main a grand thing.

However, a very considerable amount of this money comes from workers whose jobs are dependable year-round employment, and therefore never benefit from the money they are compelled to pay in. For them it is not Unemployment Insurance, but direct tax.

Also a small amount is being wheedled out of laboring men in rural sections, who are part time men, and in many cases because of age could not work full time. They do not benefit from the few cents taken from their pay envelopes for so-called insurance, and should not be called upon to contribute at all. If the Commission start to investigate such trifling cases, as they once showed signs of doing around Stouffville, more than the amount they could hope to get would be consumed in paying salaries to inspectors.

Many of the smaller rural payers who cannot hope to benefit should be dropped from the scheme as quickly as possible. After all the small amount they pay is wasted in clerical work later on.

High School Salary Problem

School boards are finding a problem on their hands, especially high school boards such as we have in Stouffville. Teachers without any experience whatever, are asking salaries in advance of those being paid to experienced teachers in many cases. This is largely the result of the Teacher's Federation being able to "unionize" the teachers along salary lines. We think the teacher who has gone through university and spent a year at the Faculty of Education should be well paid, perhaps a salary double that obtained by public school teachers who are not required to attend university, and who after leaving High School spend one year in Normal for fitness for the teacher profession. However, where the demand of experienced teachers is higher than those being paid teachers of experience, it presents a knotty problem for a Board of Education. They are forced, or will be forced to advance the present staff to a figure that will at least correspond to what a "green" teacher demands. Carried to extremes the tax payer will rebel, especially when school taxes are now the major portion of many tax bills. Generally speaking, high school salaries in rural centres have not been high enough.

Over 30 tons of Waste Recovered

One of the reasons for the shortage of waste paper is that a great deal of our paper and millboard is being exported and cannot be collected as waste materials for reuse. This situation makes it necessary for us to collect all we possible can around home acres. In this regard it is interesting to note that Stouffville so far has shipped out 68,000

pounds through the Lions Club drives and the able support of Mr. Ab. Lehman who does the baling and trucking at a very reasonable price.

Over thirty tons of old paper is some heap and leads one to believe that the people in town and country have been paying due attention to John VI,12, "Gather up the fragments that remain, that nothing be lost."

Having quoted a text some of our readers may expect a sermon but we merely give the quotation to arrest your attention, and to indicate that even in the day when that was written waste was something that should be avoided.

Indeed, the day is not far gone when the call of the junkman, "any old rags, any old bones" could be heard a city block. The country collector operated on a more intriguing method of barter. These peddlers known as "tin peddlers" drove their wagons from farm to farm, exchanging their wares for rags, and selling the latter to the mill owners. In order to give a more authentic account of early days within the memory of plenty of our readers, let us give you a quotation from an article written 50 years ago by C.H. Chamberlain of Dalton, Mass., that came to our notice:

"The tin peddler was very much of an institution in those days of widely scattered homesteads, for he furnished the easiest, and sometimes the only link of communication between the isolated farm houses and the outside world. He was always a welcome visitor, and usually had regular stopping places where, in exchange for the latest news, and for the spiciest gossip about near and distant neighbors, he was regaled with a meal, or a night's lodging.

"He would stop at every farmhouse on his route, and while friendly gossip was being exchanged, the women of the house would eagerly examine his 'stock.' When they had made up their minds as to just what articles they needed, their stock of rags, which had been carefully accumulated and stored in the family rag-bag, was brought out, weighed, and, at an allowance of so much a pound, was exchanged for the chosen articles in the peddler's stock. Sometimes, of course, the peddler received some cash in return for his goods, but usually the whole transaction was on a strictly barter and exchange basis.

"The official weighing of the rags was always done by the peddler, and the operation took place somewhat after the following fashion. The scales were at first the old-fashioned steel yards, and the peddler would jab the hook hanging from them into the bag of rags, and quickly as he could, lift the bag from the floor, and at the same time shove the weight out along the yard.

"Right here the peddler's reputation as an honest man was put to test. If he was honest, he followed either one of the two procedures. In case the customer was a hard bargainer and demanded more of his goods than in fairness she was entitled to, he shoved the weight a minimum distance along the yard and as quickly dropped the bag. If, on the other hand, he was dealing with a 'reasonable' person, he pushed the weight along until a true balance was obtained. A peddler who, on the other hand, would bear watching, followed the first procedure.

"Later a spring type of scale superseded the 'steel yards.' These scales were shaped much like the ordinary thermometer, and were usually about eight inches long, with a ring at the top and hook at the bottom. The peddler held the scales wrapped in his hand, and if he were so inclined would, by the pressure of his fingers, make the pointer on the face of the scale 'do tricks.' No doubt the tin peddler could say with Mark Twain, 'honesty's the best policy.' I've tried both."

To-day, the familiar junk man with his wagon collects very little, if any, scrap paper. This important job is now being done by the government in salvage drives. And it is the duty of every one of us to continue the job of gathering up the fragments, as they are essential to Victory.

REFUGEE FOR CANADA



Born on the refugee ship Serpa Pinta, tiny Nadine Sekel will make her home in Canada for the duration. A twin brother, born three days after Nadine, later died. She is among a group of refugees who have arrived in Canada.

LT. D. S. SNIVELY KILLED IN ACTION

Lieut. Douglas Schuyler Snively, aged 22, is reported killed in action in Italy while serving with the 48th Highlanders, according to word received by his parents, Mr. and Mrs. Schuyler C. Snively of "Glenlonely," Wilcox Lake, Whitchurch.

Born in Toronto, Lieut. Snively was educated at Crescent School and Ridley College. He later entered Trinity College, University of Toronto, and was a member of the CO TC. In 1942, at the end of his second year, he enlisted for active service. He attended the Officers' Training Centre at Gordon Head, B.C., and after graduation was posted to Camp Borden, going overseas in May 1943.

He was a member of the Kappa Alpha Fraternity and North York Hunt Club. He was a keen rider and expert swimmer. Besides his parents, there survive two sisters, Mrs. H. B. L. Jones, Ottawa, and Mrs. Gordon Wotherspoon, Toronto; a half-brother, Lt.-Col. Trumbull Warren on headquarters staff, London, England.

Housewives need never feel that by buying jam or any other commodity in retail stores, they are depriving the armed forces. Some women, the Consumer Branch tells us, have been suggesting they shouldn't do any home canning, but should leave the sugar to make jam for the lads over there. This is a generous but quite unnecessary gesture, we are told. Whether for bombs or for jam, the armed forces have a priority. In the case of jam, the needs of the forces have been carefully calculated. Women are urged to preserve all the fresh fruit they can, with the amount of sugar it

has been possible to put at their disposal. Later, when home canned goods give out, jam may be bought with any preserve coupons which are then valid.

Finance Minister Isley has announced reduction from 5 to 4 1/2 per cent in the interest rate on new loans under the National Housing Act, to assist prospective home owners building new dwellings. Legislation to be introduced will also provide financing up to the value of \$5000 instead of \$4000, with the time limit for repayment extended from 20 years to 25 or 30 years. This all envisions, for a lot of people in the highways and byways of Canada, something for postwar consideration.

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20,000 TONS OF WASTE PAPER ARE REQUIRED EVERY MONTH FOR VITAL WAR NEEDS

SUNDAY SCHOOL LESSON

Lesson for June 11

Golden Text.—Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake, hath forgiven you.—Eph. 4:32

The Lesson as a Whole Approach to the Lesson

It has been well said that the Letter from Paul to his friend Philemon is the finest specimen of early, personal, Christian correspondence extant. It was written to commend a returning, runaway, thieving slave to his master, and with characteristic generosity and a deep sense of the importance of maintaining a standard of righteousness, Paul offers to be surety for this man, Onesimus, and agrees to meet every responsibility as to his past evil-doing. He knew that the life of Onesimus had been changed completely by divine grace, and so he unhesitatingly requested Philemon to receive him, no longer as a slave, but as brother in Christ.

Luther said, "We are all God's Onesimi." For in this incident we have a striking picture of our lost condition by nature and practice and of the activities of divine grace on our behalf. The letter sets forth most beautifully the great truths of forgiveness, on the ground of the expiatory work of Another, and acceptance in the Beloved.

In Philemon himself we have an excellent example of what Christianity could do for one who was, doubtless, a heathen idolater before he was brought to know Christ, but in whom the love of the Spirit was manifested richly after he was brought to a saving knowledge of the Lord Jesus Christ. Apparently, he was converted through the personal ministry of Paul, although the apostle had never visited Colosse, where Philemon resided.

Verse 4.—"Making mention of thee always in my prayers." Philemon was one in whom Paul was deeply interested. He was led to Christ, and he continued to remem-

ber him in prayer.

Verse 5.—"Thy love and faith... toward the Lord Jesus, and... all saints." Faith works (or is manifested) by love. Philemon was one to whom the Lord Jesus was precious, and so his heart went out in affection toward all who were in Christ.

Verse 6.—"Thy faith... effectual by the acknowledging of every good thing which is in you in Christ Jesus." This was not full, some fattery, but recognition of what the grace of God had wrought in the life, and experience of this man. Because of this, Paul felt he was about to bring before him the case of Onesimus.

Verse 7.—"The bowels of the saints are refreshed by thee." For "bowels" we might properly substitute "hearts," in English. The thought is that Philemon's love had cheered the inward being of many a believer.

Verse 8.—"I might be much bold in Christ to enjoin thee that which is convenient." Because of the close tie that bound these two together in Christ and also because of his apostolic authority, Paul might have been free to give definite commandment as to what would be fitting in the treatment of Onesimus on his return, now that he, too, had become a Christian.

Verse 9.—"For love's sake I rather beseech thee." Yet he did not choose to exercise such authority, but preferred to lay the matter before his friend, reminding him that he was now "Paul the aged," in such a way as to give him the love which ever characterized him, freely, of his own volition and not as acting under stress of any kind.

Verse 10.—"I beseech thee for my son Onesimus, whom I have begotten in my bonds." This makes it clear that Onesimus was Paul's child of faith. He had won him for Christ, and he was naturally concerned as to his future.

Verse 11.—"In time past... unprofitable, but now profitable." It is a play upon words. Onesimus means profitable or helpful. He had been anything but that in the past. Now all was changed, and he was living up to his name. We "are

together become unprofitable" (Rom. 3:12) in our sinful condition. It is grace alone that enables those who are saved to count for God.

Verse 12.—"Whom I have sent again." Under existing conditions, because of both Roman law and Philemon's character, Paul felt it wisest and best that this slave should return to his master; so, rather than act on the letter of the Mosaic law (Deut. 23:15, 16), he sent him back with this Letter of commendation.

Verse 13.—"Whom I would have retained with me." Paul would have been glad if he had felt free to keep Onesimus with him, as he had proved useful in many ways, and he considered that he might have accepted such service as though it were done by Philemon himself.

Verse 14.—"Without thy mind would I do nothing." He would not presume on Philemon's friendship, however, and as there was no opportunity to consult him in the matter, he preferred to have Onesimus return to his former home.

Verse 15.—"That thou shouldst receive him for ever." Now that both master and slave were one in Christ, Paul trusted there might be no future rupture of their association, but rather a fellowship on much higher ground than in times past.

Verse 16.—"Not now as a servant, but... a brother beloved." This gives us to realize what vast changes Christianity was working already in the early church. The one-time slave was now to be recognized as a beloved brother in the Lord.

Verse 17.—"If thou count me therefore a partner, receive him as myself." What a beautiful picture is this of our acceptance in Christ! In the case of every saved sinner it is as though our Lord presents him to the Father saying, "If Thou count me as a Partner, receive him as Myself." We are complete in Him (Col. 2:10), for "as he is, so are we in this world" (John 4:17). He says to the Father, "Thou... hast loved them, even as thou hast loved me" (John 17:23).

Verse 18.—"If he oweth thee ought, put that on mine account." It is evident that Onesimus had

robbed his master. Paul offers to settle everything for him, even as our blessed Lord paid all our debt upon the cross that we might be justified from all things.

Verse 19.—"Thou owest unto me even thine own self besides." Delicately, Paul reminds Philemon that it was through him he had been brought to know Christ. Thus he felt sure he could count on his acting now in accordance with his wishes.

Verse 20.—"Let me have joy of thee in the Lord." Loving compliance with the apostle's request on the part of Philemon would gladden the heart of him who was a prisoner for the sake of Christ's name.

Verse 21.—"Knowing that thou wilt also do more than I say." Not for a moment did Paul doubt but that Philemon would do that which had been asked of him. So the Letter was committed to Onesimus who wended his way back to Colosse, assured that all would be forgiven and his would be a new standing altogether in the household of his master.

The Heart of the Lesson

This Letter furnishes us with one of the most delightful pictures of the grace of God, as revealed in the Gospel, that we could ever expect to find. Like Onesimus, we have all wronged our rightful Lord and Master. We have misused His mercies, trampled on His grace, and robbed Him by using what He has entrusted us with, for our own selfish purposes, instead of for His honor and glory. But the Lord Jesus has paid all our debt, discharged every obligation to the broken law of God, and now we can come to the Father in His name, assured of a welcome, and knowing we shall not only be forgiven, but we are now accepted in the Beloved and brought into the very family of God. It should now be our happy privilege, as it is our great responsibility, to manifest the same grace to others as that which has been lavished on us.

Send the Tribune to absent friends.