

The Stouffville Tribune

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Notes and Comments

Interest in Municipal Elections

Tomorrow evening, Friday, is nomination night in Stouffville, and it behoves the ratepayers to turn out to the public meeting in the municipal hall. The lack of interest in municipal affairs is deplorable. It should not be left to half a dozen councillors year in and year out, and who are apt to become rusty with long service. There are interesting and important developments for Stouffville just ahead and ratepayers should learn the views of would-be office seekers on these issues.

Since there will be some new faces on the council next year, come out and help nominate a good slate so that the choice will not be restricted to those few who slip in unopposed.

We all believe in the democratic system, and in so doing there is not room for the man who says he wouldn't have anything to do with the matters of municipal councils or school boards. Whether you feel qualified to serve or not, may be one matter, but everybody should feel it their duty to help choose.

Town Planning

The town of Barrie has increased the size of its Chamber of Commerce to 300 members, and everybody on it is pledged to promote a town planning scheme. Many other towns are formulating plans for development of their respective places.

Stouffville should not lag behind in this idea. This community needs not only a public hall, but more paved streets, beginning with O'Brien Ave. and Church Street. O'Brien Avenue for instance, could be made a much more inviting thoroughfare than it is, if properly graded and laid with a tarvia top.

It is one of the best revenue producers from a tax standpoint, and ought to have early consideration, instead of the patchwork of former years. Tarvia is not more expensive over a period of years than gravel, and by doing a street at a time, with frontage charges, these main thoroughfares could well be put in the condition they ought to be in, with the same road expenditures we are now making. It is such planning as this that a Lions Club, or Chamber of Commerce, or some other service organization can be useful in promoting.

Little Red Riding Hood

A challenging book written by Lord Vansittart, entitled, "Lessons of My Life," is drawing a good deal of comment at this time. The author was for thirty years a civil servant in the British Foreign Office, and for many years

held the position of Under Secretary for Foreign Affairs. Recently he has been the centre of stormy debates and his book sums up his life time of diplomatic service, and in it he tells how Britain and America allowed themselves to be fooled by Germany, in which his words are: "Theatrically, the wolf's make-up as Little Red Riding Hood's grandmother was never convincing, and we may wonder how so transparent a wolf got away for five minutes."

The author does not go into details of this child's story, but the similitude is obvious. After the last Great War, Germany posed as the sick grandmother, and, like Little Red Riding Hood, the British and the Americans took pity on her and brought food and all kinds of nice things for her recovery. "What big eyes you've got," and "What big ears you've got." The better to spy and eavesdrop on you," replied the Grandmother. "But what big teeth you've got—what do you want with this big army and all this military equipment?" This was the final question at which the wolf threw off his disguise and shouted "The better to eat you with!"

That, in brief, is the story of what Lord Vansittart describes as "The Greatest Swindle in the World." "Nothing like it," he says, "has ever been perpetrated in history or fiction." The way the Germans got away with their deception than a fairy story.

Make Do—Do Without

Mr. Donald Gordon of the Wartime Prices and Trade Board warns that even though the war situation looks brighter, we must still curb our spending and do without. To our forefathers this was an art that needed no war to instill. Here is a description of furniture given by a pioneer himself: "A bedstead, roughly hewn out with a felling-axe, the sides, posts and ends held together in screeching trepidation by strips of basswood bark;—a table that might be taken for a victualler's chopping block; four or five benches of the same rude mechanism."

And what of the house into which they put such furniture? It was made of logs fourteen to sixteen feet long, notched at the corners sufficiently deely to hold firm and not leave too much space between to be filled with mud and moss or wedge-shaped bits of wood. In one of these four walls a doorway was cut in which they could hang a blanket, if they had one, or an animal skin. As for the roof—this might be made of elm bark. Since they had no nails, the pieces of bark were tied with withes to pole-rafters.

Don't run away with the idea that the pioneers were content with this rugged discomfort. One of the housewife's greatest ambitions was to possess an iron cooking-stove so that she could give up cooking at the open fireplace. The smoke, by the way, might go forth through a hole in the roof, that is, if they had no clay or stone to make a fireplace with chimney. And what did they use for sweeping the floor? A cedar or hemlock broom made by tying a flat bundle of boughs to a handle and trimmed broom-shape with an axe; or for stronger work, such as cleaning the rough wooden floor, they made a splint broom of green hickory, splintering one end with a knife.

If you are interested in seeing how the sturdy pioneers began life in Ontario and how they gradually progressed and added to their comforts by their own efforts, see the models illustrating Pioneer Life now in the Royal Ontario Museum.

WHY THE LOAN SUCCEEDED

Canada's Seventh and greatest Victory Loan went soaring over the top because Canadians, on the average chipped in about \$20.00 more per person than in the previous Sixth loan says The Financial Post. Final figures for the loan are expected to hit the \$1.5 billions jackpot. Of this total, probably \$725 to \$750 millions will come from small individual cash applications to the two factors—realization on the part of Mr. and Mrs. Average Canadian that the war was far from won; secondly, the tremendous cumulative effect of systematic saving by the rank and file of the people. And one very important fact: Victory loan campaigns have been kept scrupulously away from politics. The Cabinet crisis didn't seem to "phiz" on the loan organization as far as could be determined. Perhaps it came too late. Anyhow it didn't seem to matter. Already the National War Finance Committee is planning ahead for the Eighth loan, adds The Post.

The Heart of the Lesson

Ever since the Fall, God has decreed that man shall earn his bread by toil, either with his hands or with his brain. The Christian should readily see the wisdom of this. Realizing that honest work is in itself a safeguard against the many temptations that beset mankind, he will not be disposed to quarrel with the declaration that "if a man will not work, neither shall he eat." Whether he be owner or manager of a business or of some agricultural project, or an artisan, or a mechanic, an office helper, or a labourer, he is required to be conscientious in his service, doing all as unto the Lord. This insures a care for the rights of his fellows and will keep him from overreaching or underpaying those in dependent positions.



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SUNDAY SCHOOL LESSON

Lesson for Nov. 26th

Golden Text—Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. —Eph. 4:28

The Lesson as a Whole Approach to the Lesson

As Christian principles have permeated the nations, the whole industrial and economic life has felt their impact, gradually leading to an ever-deepening recognition of the relative rights of employers and employed until today it is almost impossible to conceive of such conditions being tolerated in any nation as prevailed in the Roman Empire when the Books of the New Testament were written. Every great reform movement having in its objective the improvement of labour, has been originated by men who have drawn, either consciously or unconsciously from the teaching of Christ and His immediate followers. Even where leaders personally have ignored or opposed the Gospel plan, they have paid homage to what they are pleased to call the social teachings of Jesus. Karl Marx may deny Christianity and declare that "religion is the opiate of the people," because of its tendency to make them contented and happy even under adverse circumstances, yet he and his followers have drawn in large measure from the principles enunciated in the Sermon on the Mount as they have endeavored to put before mankind what they thought of as an ideal social condition of life.

Where the Gospel is believed and the Christian program actually accepted, employers become considerate of those who work for them, and employees give conscientious and adequate service in return for wages received. The Bible, and particularly the New Testament, ever recognizes the relationship of what we call capital and labor, and never hints at the necessity of overthrowing this order, but rather regulates according to the law of love and principles of righteousness. If men are rich, they are to hold their wealth as subject to God Himself and to use it for His glory and the relief of those in distress. If men are dependent on their own toil for daily bread, they are to be honest and faithful in meeting their obligations. The Historical Setting The Book of Deuteronomy, from

which the first part of this lesson is drawn, was written by Moses, fifteen hundred years before Christ. The Gospel of Luke and the Book of Acts were both written by Luke, as their opening verses make plain—Luke, "the beloved physician," a companion of Paul for a number of years. Paul himself wrote the Thessalonian letters shortly after the founding of the church to which they are addressed.

Verse 19—"He commanded these servants to be called...that he might know how much every man had gained by trading." While this parable has to do especially with the return of our Lord to reward His servants, it nevertheless suggests or recognizes the rightfulness of earning money by legitimate business ventures. These servants were responsible to use what had been entrusted to them as honest stewards who had the owner's interests in view.

Verse 16—"Lord, thy pound hath gained ten pounds." By wise and careful investment the first servant had made an excellent profit on what had been committed to him.

Verse 17—"Thou hast been faithful in a very little." His integrity and trustworthiness was recognized by the master and he was rewarded accordingly. This, of course, suggests the way Christ's faithful

servants will be compensated at His return for all they have accomplished for Him in His absence.

Verse 18—"Lord, thy pound hath gained five pounds." All have not the same business acumen, nor the same talents and abilities. But this man, too, had acted wisely, and with concern for his master's interests.

Verse 19—"Be thou also over five cities." The reward was not so great as in the other case, but it was in proportion to the gain that had resulted from the servant's business activities.

Verse 20—"Here is thy pound, which I have kept laid up in a napkin." It was an inexcusable fault, thus to have failed in the trust committed to him, not realizing that "it is required in stewards, that a man be found faithful." Yet how many Christians are failing in the same way, not using that which God has entrusted to them. Clean, straightforward business methods are as important in the Lord's week as in secular affairs.

Verse 21—"feared thee, because thou art an austere man." If the servant really believed this, it was all the more reason why he should have been diligent in business, in order that he might have pleased the one who employed him.

Verse 22, 23—"Out of thine own

mouth will I judge thee, thou wicked servant." Sternly the master rebuked the slothfulness of his servant, pointing out that if he feared to make any investments, he might at least have placed the money where it would have drawn interest and thus not have stood idle. It is a salutary lesson in the right use of capital which God has put in our hands, and the spiritual lesson is even clearer. We shall be held responsible, not alone for our acts of evil, but for sins of omission also.

Verse 24—"Take from him the pound." That which is not used will profit nothing, rather shall we suffer loss. Whereas they who wisely use what they have will be further rewarded.

Verse 25, 26—"Unto every one which hath shall be given; and from him that hath not, even that which he hath shall be taken away." The first half of the verse is clear enough and requires no comment. The latter part may be better understood if we paraphrase slightly, so that it would read: From him who hath not used that which was entrusted to him, even that itself shall be taken. Opportunities neglected are lost forever.

2 Thess. 3:10—"If any would not work, neither should he eat." There is no excuse for laziness in this strenuous life of ours. He who deliberately refuses to labor has no right to enjoy the fruit of the toil of others. Voluntary pauperism is obnoxious to God and opposed to the principles of Christian ethics.

Verse 11—"There are some which walk among you disorderly, working not at all, but are busybodies." Evidently here were those in the Thessalonian church who were obsessed with the idea that, since the Lord's return is ever imminent, it was useless to work for daily sustenance. They preferred to be supported by their brethren who were in better circumstances than themselves. Such demonstrated the truth of the saying, "Satan finds some mischief still for idle hands to do." Living careless, idle lives, they became thoughtless in speech and were troublemakers as they went from one home to another expressing themselves with undue freedom.

Verse 12—"We command...that with quietness they work, and eat their own bread." God has ordained that man should live by labor. To attempt to go through this world as a parasite, subsisting on that which others have earned, is to bring dishonor upon the name of the Christ whom they profess to

