

NOTES and COMMENTS

The Editorial "We"

The Municipal World reprinted this joke, which offers one explanation of the editorial "we". A little girl asks her father why editors always refer to themselves as "we". Her daddy says it is "so that the fellow who doesn't like what's printed will think there are too many for him to lick."

Too Many Border Lines

Many people will tell you that our country is done to death with rules and regulations, but be that as it may, the battle of local licenses has started on Yonge street.

The town of Aurora passed a bylaw assessing plumbers living anywhere but in Aurora with a tax should they wish to do business in Aurora.

Now Newmarket has retaliated, and last week passed a bylaw designed to soak any contractor living outside of Newmarket with a \$25 tax for the privilege of doing work in Newmarket.

Isn't it about time the statutes put an end to that sort of petty tax. And if the statutes won't end it, then the rate-payers of any municipality ought to stop it themselves. Suppose you lived in the town of Newmarket, was building a house, and found that a plumber living in Whitchurch Township could and would do your plumbing work for \$100 less than other plumbers who happened to live in Newmarket.

We hope the time will never come when a council in Stouffville make themselves so small, that they will not welcome fair honest competition.

Postal Charges Show Strange Spread

The Town of Newmarket is hoping for a door-to-door mail service delivery such as they have in cities and large towns. Before this can be done, the town will be obliged to have all the houses numbered, and this will cost in the neighborhood of \$2,000, an independent company informed Newmarket council.

Somehow, this postal business is getting all mixed up in our mind. Here in Stouffville we pay from \$2.00 to \$5.00 per year for the privilege of going to the post office and finding one's mail in their box. After all that charge is not greatly out, but then suppose one lives at Altona or Ballantree, the Postal Department will send your mail all those miles to you and place it in your postal box at the gate FREE.

Just why are the citizens in places like Stouffville, Markham or Claremont called upon to carry their own mail and pay a box rent, when farmers and folks in very large towns get a very expensive service FREE.

We are not complaining that the small towns and villages are unfairly taxed, but we think the postal charges are sorely out of line somewhere.

When a Nod Is a Bid

Seth Hawkins, an elderly but spry Alabama farmer, has a heavy job of explaining to do—and no earthly way of doing it! It seems that Seth attended a farm auction in Montgomery, more out of curiosity than anything else, and was richly rewarded for his effort by the sight of a group of extremely comely young ladies seated down front in the stadium.

Now, the impossible thing the old farmer's wife is demanding according to the Financial Post, that he explain is how the heck the auctioneer managed to sell him 17 heifers.

It Makes No Difference

W. S. Fisher, one of the members of the three-man Income Tax Appeal Board, is to be highly commended for his statement of policy in a recent decision.

In the case of an unnamed judge, who was seeking exemption from income tax on \$15,000 which he received as a special honorarium for his services as a Royal Commissioner on a provincial enquiry, Mr. Fisher, in his judgment, stated:

"Any appellant appealing to this board appears solely as a taxpayer appealing against an assessment, and it makes no difference what his position in civil life may be, whether he be the most learned or the most illiterate, the richest or the poorest, or any of the many other extremes which we find existing among taxpayers, each and every appellant is entitled to the same consideration when he appears before this board."

The Kitchener News-Record says that this is the basic principle on which British courts, and Canadian, have built up their reputation. It is a principle which each and every member of any judicial body should keep in front of him at all times. And it is well to have it stated in public at times to emphasize its importance.

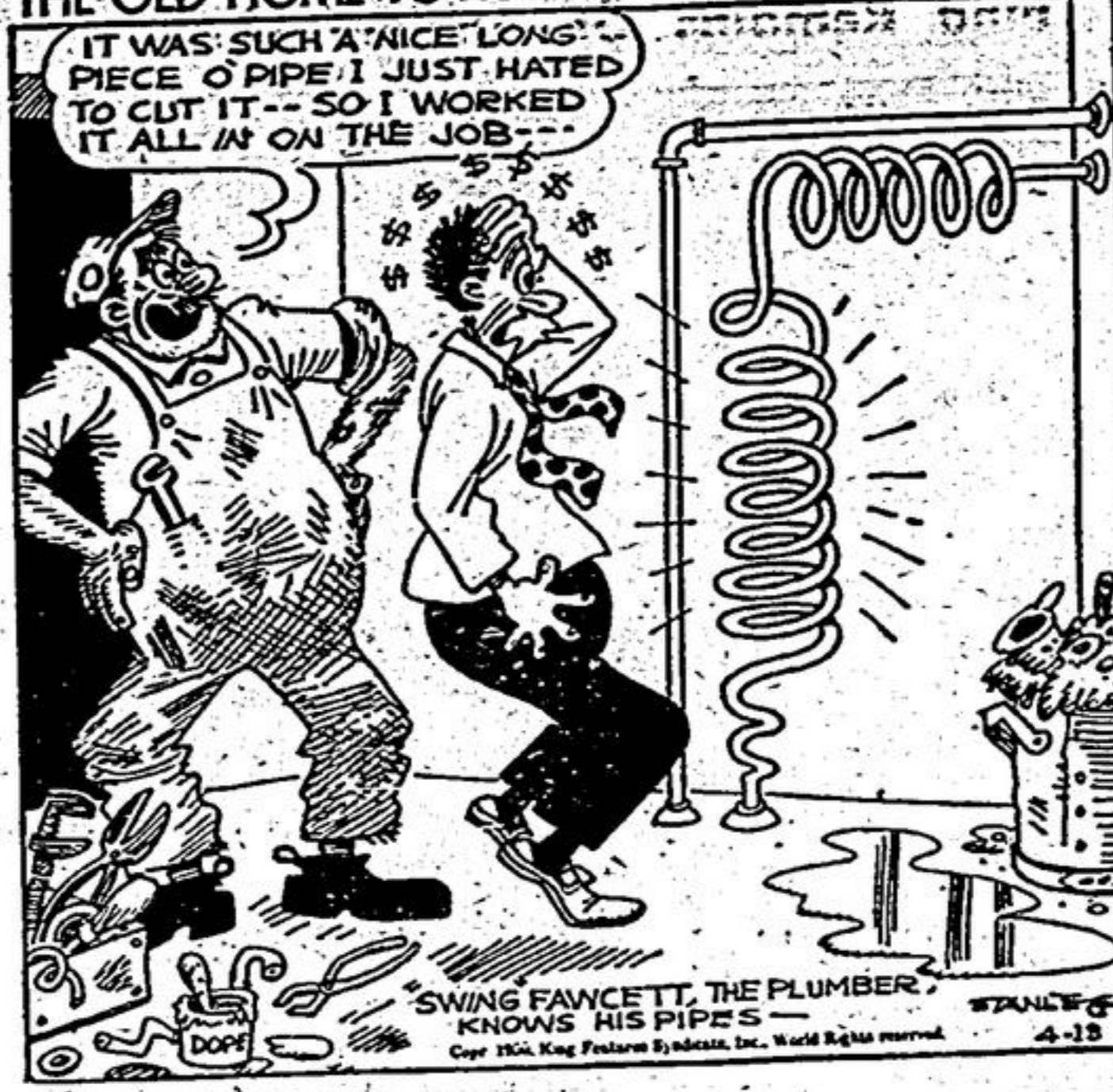
History of Hot Cross Buns

The story of "Hot Cross Buns" dates back to pagan days in England where they were first made. Missionaries found that the Saxons were accustomed to offer up a special kind of cake to the goddess Astarte, from whose name we get the word Easter. Finding that it was easier to alter the pagan beliefs than to eliminate them, the missionaries introduced the cross on the buns, to commemorate the crucifixion of Christ.

However, today we live in a keener world of finance, and buns were sold in city stores weeks ago. Now, perhaps in many towns, and last week in Stouffville where the best buns we ever tasted are produced, if Ambrose Stover will permit us to say so.

With the Easter morning delivery the buns were sold hot, thus they were known as hot cross. Most people like the idea of being able to buy hot cross buns throughout the Lenten season, and see nothing wrong with it.

THE OLD HOME TOWN By STANLEY



Butter Support May Be Necessary, But Grave

(By Financial Editor Daily Star) Government price supports for farm products may be necessary but they certainly are not without certain disadvantages to the consumers.

Take the strange case of butter. To protect the dairy industry against a sharp drop in income, the government has been supporting the price at about 58 cents wholesale—which is more than many people can afford to pay.

Now that Ottawa has acquired some 20,000,000 pounds as a result of this price support policy, it looks like the government is going to have to market it abroad—prices below those which the Canadian people are required to pay.

Provided Breathing Space This is a strange set of circumstances, indeed. Consumers are being taxed to help maintain the price of butter at a level which is beyond the means of many. Rising sales of cheaper margarine are evidence of this. At the same time, Canadian butter is being offered for sale outside Canada at prices below the support level here.

On the surface, the government would seem to be open to criticism on its handling of butter. An examination of the facts, however, suggests otherwise. For if we are to have farm price supports, and some are needed, the problem of disposing surplus stocks is bound to be vexatious no matter what political party is in power.

Consider the circumstances relating to butter. When the sale of margarine was legalized, butter sales began to slip. People could purchase margarine much cheaper and many families substituted it entirely for more expensive butter.

Declining butter sales and prices presented a real problem to the dairy industry. Without some measure of price support, it was obvious prices would fall sharply. This meant a sharp drop in the income of Canadian farmers.

Because of the special circumstances, the government decided to step in and support the price. It was too much to expect the industry to cut its production costs overnight and adjust itself to its new competitor. That would require time. By agreeing to support the price at 58 cents, the government saw a way to provide the industry with the breathing space it needed.

Some people will argue that the government should have let the price find its own level. Despite the saying this would have meant to consumers, it could have been a

penny wise and pound foolish policy. The farm people are a large and important segment of our population. If their incomes drop sharply, their spending power is reduced and this quickly reflects itself in business generally.

Had To Sell Abroad In any event, in the process of supporting the price, the government was forced to buy some 20,000,000 pounds. And once it acquired this large stock, it was immediately faced with a new problem. How can we dispose of this butter and still maintain the floor price?

Since Canada has a surplus of butter, there is no market for it here at the floor price. If the butter was offered at less than the floor price, it would only aggravate the problem. The market would be flooded and the government would have to buy still more butter to maintain the floor price.

The only way out, the government decided, to sell some of the butter abroad even if it means accepting less than the floor price here. This way, at least, it would recover some of the \$11,000,000 it had tied up in surplus stocks. What is more, it would not aggravate the surplus problem in Canada.

As these developments show, the government has little alternative but to seek a market outside Canada even if the price is below our support level. As experience in the U.S. shows, it is a problem associated with price supports that is not easy to get away from.

Nonetheless, it emphasizes a danger inherent in price supports. This is surplus production which must be paid for by the taxpayers. Because of this, it should emphasize to both the government and consumers that price supports have obvious disadvantages.

Under certain circumstances, such as the current butter situation, they are justified. But certainly they should only be used in emergencies. Otherwise the problems associated with them will multiply.

TENANT 12 YEARS CHEQUE UNSTAMPED SHE GETS EVICTED

Because Mrs. Charles Catto, Dawlish Ave., Toronto, failed to fix a stamp on her January rent cheque, Dr. Martha Law, Health St. E., obtained an order of possession from Judge Frank McDonagh.

Dr. Law, who bought the house January 1, said the bank refused to cash the unstamped cheque, "and I thought, why should I pay for the stamp?"

Mrs. Catto claimed Dr. Law had delayed telling her the cheque was invalid so an eviction notice could be filed.

Mrs. Catto's counsel, Ken. Haywood, said she has been a tenant of the same house for 12 years, but

SUNDAY SCHOOL LESSON

Sunday, April 16 AMOS THE PROPHET AND HIS PROGRAM Golden Text.—Seek the Lord, and ye shall live.—Amos 5:6 The Lesson as a Whole

Approach to the Lesson Amos, though a herdsman of Tekoa in Judah (Amos 1:1), was sent by God to testify to the northern kingdom when Jeroboam II was reigning in Samaria. At that time Uzziah was king of Judah, so Amos ministered somewhat earlier than Isaiah, who dates his prophetic call in the year that King Uzziah died (Isa. 6:1). So far as the record goes, Amos was without any formal education. He was a country boy, who earned his living tending cattle and sheep and gathering wild figs (chap. 7:14). The "sycamore" mentioned was a wild fig tree. To this young man came the call of God, separating him from his ordinary vocation, and commissioning him to go forth as a prophet to proclaim the Word of the Lord.

As he saw the corruption and injustice prevailing in the land of Israel, he began to inveigh against it, calling the nation to repentance and declaring that the judgment of God would soon fall upon Israel unless they turned back to follow the Law of the Lord. This was resented by Amaziah, a priest of the calf set up at Bethel (1 Kings 12:28, 29) and who forbade Amos to prophesy there and commanded him to go back to Judah where he belonged. But fearlessly Amos withstood him and insisted on his right to speak the Word of God as it had been given to him (chap. 7: 10-16). He is an outstanding example of one who, fearing God, feared no man, but delivered his message as the Lord had given it to him, assured that God would take care of the consequences.

The Historical Setting Jeroboam II reigned over the northern kingdom from about 798 to 605 B.C. He was the fourth in the dynasty established by Jehu, who destroyed the line of Ahab. Israel prospered under him in material things, but its moral and spiritual degeneration continued. It was during this time that Amos exercised his prophetic office.

Verse by Verse Verse 7.—"The Lord... with a plumbline in his hand." This is a figure easily understood. No words are needed when a wall is tested with a plumb line. If out of the perpendicular, it is at once manifest, to the confusion of the workman. God's unerring Word is such a plumb line. Unmistakably it tests every soul, manifesting any departure therefrom and calling down judgment on the violator of it.

Verse 8.—"I will set a plumbline in the midst of my people Israel." God was about to judge them by His holy Law. Throughout the whole land of Israel that Word was despised, while the people took their own ways and asked not the counsel of the Lord. Therefore none could rightfully complain when they were visited according to their ways.

Verse 9.—"I will rise against the house of Jeroboam with the sword." Every high place in the land was a silent testimony to the gainsaying and disobedience of the nation. Upon them all desolation would fall in the day that the sword was to be drawn against the house of Jeroboam. It is, of course, the same king of that name who is referred to—the monarch in whose reign Amos uttered his prophecies.

Verse 10.—"Amaziah the priest... sent to Jeroboam... saying, Amos hath conspired against thee." Amaziah, the apostate priest of the high place at Bethel, rises in anger to denounce Amos as a traitor to the king. As head of the apostate ritual the judge allowed her to be ordered out on the stamp issue.

Verse 11.—"Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land." It was unpalatable truth, indeed, that Amos declared; but Amaziah seems to have reported Amos's words incorrectly, either intentionally so, or his own guilty conscience having caused him to misunderstand them. We have no record of Amos declaring that Jeroboam himself should die by the sword (which is manifestly not the case; see 2 Kings 14:23-29), but that the sword should be drawn against his house (which was fulfilled in the violent death of his son Zachariah (2 Kings 15:10)).

Verse 12.—"Go, flee the way into Judah, and there eat bread, and prophesy there." Being an hireling himself, Amaziah intimates that Amos is the same, when he urges him to go to Judah, and "there eat bread." He cannot conceive of one going forth to proclaim God's Word who has not his eye on a good living. His own covetous heart led him to consider the office of high priest as a desirable means of livelihood, and he takes it for granted that Amos, in his way, is as much a professional man as himself.

Verse 13.—"Prophecy not again... at Bethel; for it is the king's chapel... the king's court." It is an oft-repeated complaint on the part of man-made priests and preachers that Spirit-sent men of God must not fish in the waters which they claim, nor touch any of their flock. Looking on God's heritage as their particular allotted portion, they cannot brook the untrammelled servant who comes with the plain word of the Lord, seeking not financial or other gain, but simply declaring the whole counsel of God. Amaziah arrogates to himself the right to be the supreme minister and spiritual adviser to the king and to the people of Bethel. It was what we today would call a cathedral city, and Amaziah was its ecclesiastical head. Away with this unlicensed interloper from the south.

Verse 14.—"I was no prophet, neither was I a prophet's son." Amos modestly and faithfully answers the haughty and indignant priest. He was neither a professional seer, nor did he obtain his appointment through human hands, nor by descent. He was "an herdsman" and a gatherer of sycamore fruit" (the wild fig of Palestine) until divinely called, probably to his own surprise and bewilderment, to the prophetic office.

Verse 15.—"The Lord took me as I followed the flock.... and said unto me, 'Go, prophesy.'" Here were credentials that were as inexplicable to Amaziah as they have been to thousands of others since. Amos entered upon his ministry by the direct call to God.

Chap. 8:1.—"Behold a basket of summer fruit." The Lord showed him a basket of summer fruit; that is, overripe fruit, which could no longer be preserved. The symbol was one which a young man, reared in a rural district, would have no difficulty in understanding.

Verse 2.—"The end is come upon my people of Israel." Israel had become like decaying fruit. The end was near—the time of being cast away. No longer would grace be extended to those who had rejected it so repeatedly. The patience of God was at last exhausted and judgment must take its course.

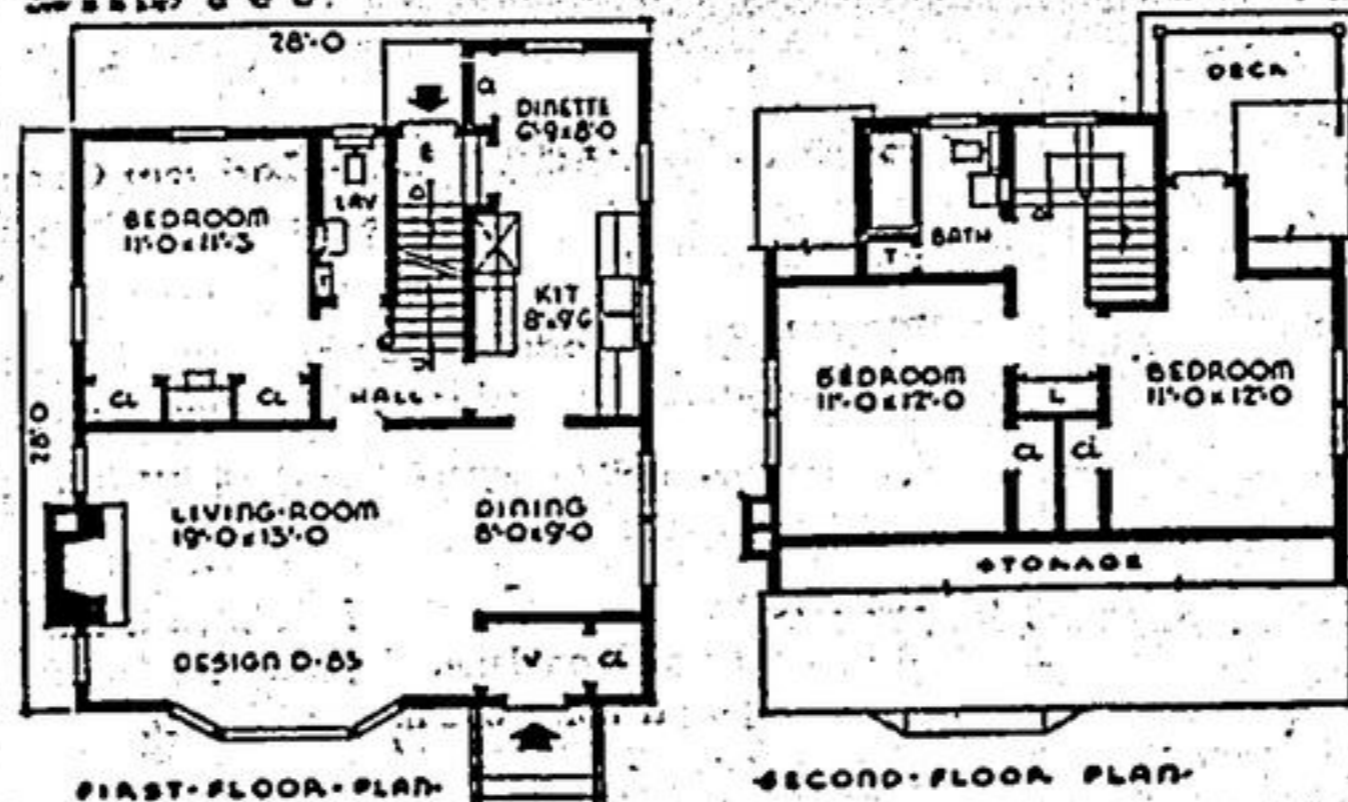
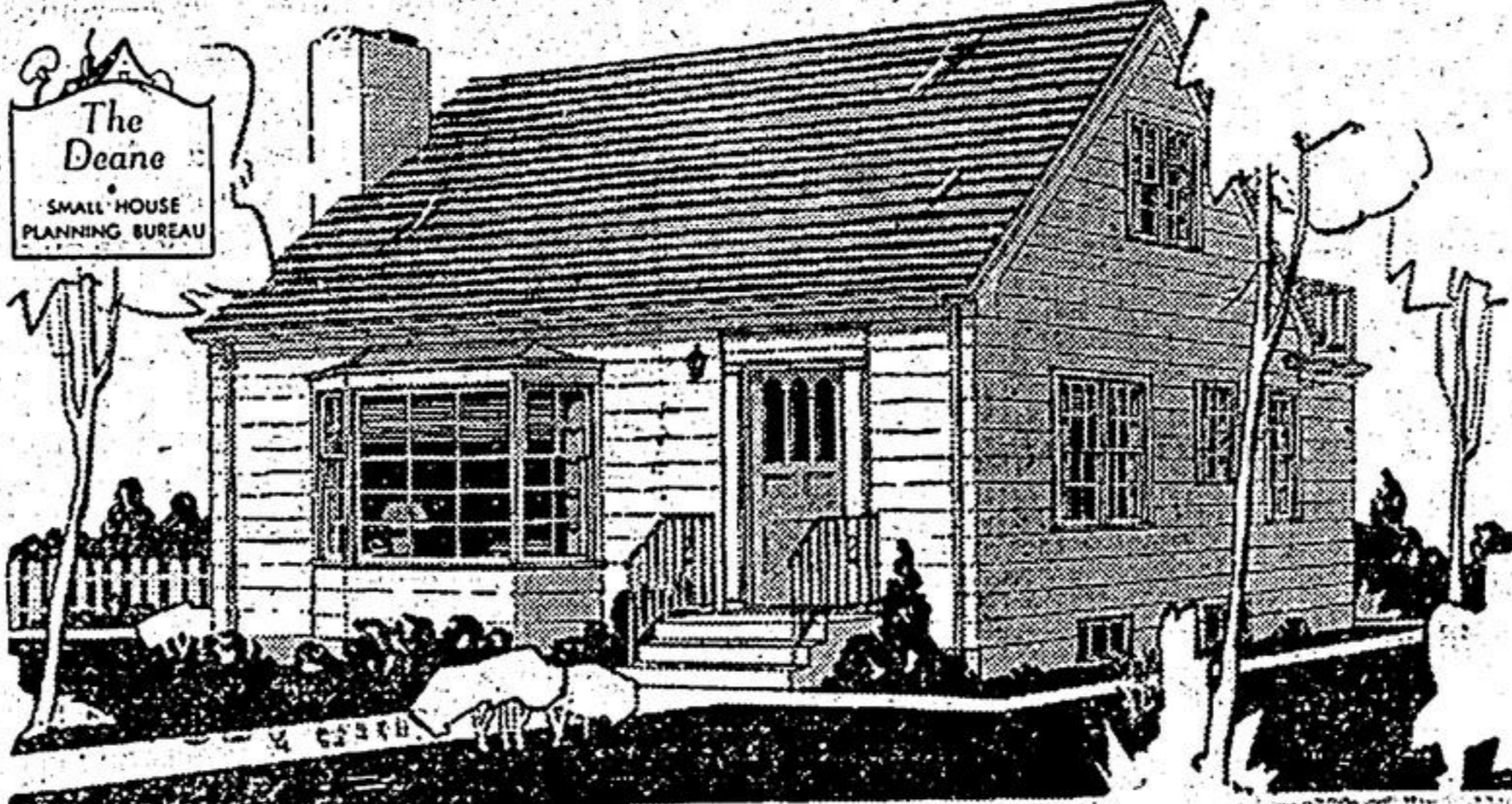
Verse 3.—"The songs of the temple shall be howlings in that day." The Temple songs would be changed to woe-filled cries of anguish and despair, while the dead bodies of the despisers of God's message would fill the cities, and be cast out in silence. This judgment was carried out a few years later by the Assyrian conquest, when the northern kingdom ceased to exist.

The Heart of the Lesson It is ever God's way to prepare His servants in secret for the work they are afterwards to accomplish in public. Only he who has learned of God in the school of obscurity is likely to shine in the blaze of publicity. Amos had no thought of becoming or being recognized as a prophet, as men sometimes select "the ministry" as a profession. He would doubtless have been quite content to pursue his humble vocation as a small farmer to the end of his life, if such had been the mind of God for him. As he followed the flock his soul was communing with Jehovah. As he gathered the wild figs of the wilderness, his heart was meditating on the great issues of the soul's relationship to God and the importance of walking in His ways. As he tended the herds he was learning wondrous lessons of a faithful Creator's love and care. So when for him "the fulness of the time was come," the Lord, so to speak, kindled the already prepared fuel into a flame, and the humble herdsman became a mighty, Spirit-energized prophet of God, not only to his own people, but to all Israel and the nations around. We read of no unbelieving hesitation, no parleying with God, no bargaining or questioning as to temporal support; even as before, there was no fleshly impatience or desire to be at the front, attracting notice as a prophet or a speaker. Throughout, it is the record of a simple, humble man of God, who can wait or run as his Lord sets fit. In all this, how much there is for our souls today!

STOUFFVILLE SAND & GRAVEL LIMITED

are prepared to supply you requirements of Crushec Gravel, Sand, Concrete Gravel Pit Run, delivered or at the bin.

Plant Phone — 1254 Office Phone — 379



THE DEANE is dominated by a combination living-dining room on the first floor featuring an attractive bay window and fireplace. The dining alcove is formed by the entrance vestibule and with the bay window, adds to the size of the living room.

Cabinets line opposite walls of the kitchen, which is located between dining room in front and dinette in rear.

A bedroom and adjoining lavatory complete the first floor plan. On second floor, the bath and two bedrooms in the gable ends. A door leads to a deck over the breakfast nook, for dusting and airing.

Frame construction is used, with wide siding, asphalt shingles, face brick chimney and full basement. Dimensions are 28 feet square. Area is 320 square feet and cubage 19,446 cubic feet.

SMALL HOUSE PLANNING BUREAU St. Cloud, Minnesota Please send me more information, without obligation, about the plan features and the type of construction used in THE DEANE house as pictured in the Stouffville Tribune. Name _____ Address _____ City _____ Prov. _____