

THE STOUFFVILLE TRIBUNE
ESTABLISHED 1828
Member of the Canadian Weekly Newspapers Association and the Ontario-Quebec Newspapers Association.

Notes and Comments
Store Hours
Closing the local stores on Wednesday and again Friday night last week didn't go over very well with the general public...

The Age Barrier
A team of medical researchers in the United States has come to the conclusion that men and women are confronted by a mysterious invisible barrier at some time between the ages of 60 and 75.

Cars That Derail Trains
At Beeton CPR crossing, described as affording an unrestricted view, a motorist drove into a speeding freight and derailed 11 cars.

Who we do love died on the cross
So when we have an earthly loss
When dear loved friends from us depart...

MAN'S PEDIGREE (Copied)
Three monkeys sat on a coconut tree
Discussing things as they're said to be.

THE CHRISTMAS LILY
Emblem of Hope
The children all from home have gone
Like birds from the nest have flown.

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BYGONE DAYS

1904
From The Tribune of Thurs. Jan. 7, 1904 - 50 Years Ago

Mr. A. D. Bruce of Gormley attended as delegate the Meeting of Toronto Presbytery in connection with the call extended to Rev. R. Barbour of Toronto, to the pastorate of St. James and Melville Presbyterian Churches.

Not in 35 years have we had such persistent and continued cold weather at this time of the year. It has penetrated many cellars where water heating is employed and frozen up the pipes and done much damage to plumbing.

A meeting was held in the Bethesda school House on the 2nd inst., by a number who are interested in a telephone line reaching from Bethesda to Stouffville.

At the election here on Monday the rev. R. Underhill polled 150 votes. For Council W. A. Sangster 201 votes, J. C. Bundy 184, C. Armstrong 173 and R. P. Coulson 169 votes.

1925
January 15th, 1925

The Stouffville Curling Club which got away to a good start this year by holding a big bonspiel on New Year's Day, shows a keen interest in the ancient and wholesome pastime and when the roars of the descendants of the "Old Scotia" drift into the sanctum of the Tribune office of a clear and frosty night, we know that the cares of the day have fled and our businessmen have united in one of the best and most wholesome games of our northern clime.

Notwithstanding the deep snow, automobiles are still whirling about on Main Street and the truck drivers are making almost daily trips to Toronto.

The inaugural meeting of the 1925 Stouffville Council was held in the clerk's office on Monday morning, when the new members took the declaration of office as follows: Reeve, F. W. Silvester; Councilors, F. W. Silvesters, Jos. Borinsky, H. W. Sanders and John Cleaver.

W. H. Brillinger presented the Tribune with a fine 15-pound cabbage last Saturday, a fair sample from five carloads that he and his sons shipped out from the local station between Wednesday and Friday. The cabbage market is somewhat improved of late, local growers realizing around \$9 per ton.

1931
January 22nd, 1931

Some petty thief a few nights ago removed a black snake whip from the sleigh of Mr. Dent Law as the horses were led in the United Church shed.

Fenelon Falls has elected a blacksmith as reeve in the hope that he can put the tax rate on the anvil and flatten it out.

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So when we have an earthly loss
When dear loved friends from us depart...

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FOR PARENTS ONLY

"Tips on Public Speaking"

By Nancy Cleaver

"I've got to give an oral next week on helicopters. Could you give me some help?" How many parents of school age children receive a request like this?

Sometimes a scholar will say frankly, "I would love to be able to make a good speech! But I just don't know how to go about it. I'll be scared to death when I get up on my feet to talk. What if I can't say a word?"

No pupil should take such a pessimistic view of his own ability. There is no magic to making a good speech. Anyone who is eager to learn can master the fundamentals rules.

A very successful public speaker once gave this advice to would-be orators: "There are five directions to follow in the making of any good speech—have something to say, forget yourself, look at your audience, make your speech, and then sit down. Test any effective speech by these five rules, and it is altogether likely that the speaker is following them."

Perhaps the advice "have something to say" seems a little strange. But a speaker must have something to say which is of vital interest if he is to interest others. He must speak on a subject on which he has made sufficient preparation and done enough thinking that his material will hold the interest of his listeners.

Poise and self-confidence are two characteristics of a good speaker who is able to forget himself. Good grooming and suitable clothes are a great asset. An audience, even a school classroom, takes a moment or two to thoroughly examine a speaker's appearance and decide whether or not the total effect is pleasing.

Psychologists state that the desire to be important is one of the fundamental human needs. Perhaps that accounts for the fact that the most winning public speakers are those who are keenly aware of those who are listening to them. The advice to "look at your audience" is sound, not at one person or at one section of the audience but at the audience as a whole.

THIS WEEK'S SUNDAY SCHOOL LESSON

THE LIVING GOD (Lesson for January 9)
Golden Text—God is a Spirit; and they that worship him must worship him in spirit and in truth.—John 4:24

THE LESSON AS A WHOLE
Approach to the Lesson
In one of his dramatic sermons, Alexander Whyte reminds us of the advice of Paternus to his son: "Think magnificently of God."

One of the greatest weaknesses of our Western Christianity is the inadequacy of our conception of God. The heathen have expressed their thoughts of their gods in images of stone and wood, many of them depicting monsters of cruelty and lust. We have expressed our thoughts of God by our reverence, our disobedience, our neglect of his things, and our easy attitude to sin. Hence we do not impress others with the grandeur, the majesty, the holiness, the greatness of God.

I heard once of an American tourist in Egypt to whom an Egyptian Moslem remarked, "You Christians must have a very small God." Asked for an explanation, he continued: "When we Moslems pray to our God, we prostrate ourselves before Him, for He is greater than all. But I have seen some of you Christians pray to your God, leaning against a post, with your hands in your pockets. You Christians must have a very small God." The rebuke is surely deserved by many of us. Not that physical posture in prayer is of primary importance, but it is frequently indicative of a general attitude.

Our conduct, in big matters and small, will quickly reveal whether or not we "think magnificently of God."

Our lesson portions ought to help us to correct our faulty concepts, for they present God in a variety of His excellencies, and call us to worship Him "who is over all, God blessed forever" (Romans 9:5).

Verse 1—The Lord is merciful and gracious, slow to anger and plenteous in mercy. We have here a reminder of God's attitude to the people of His choice. He is Jehovah, the covenant God.

Verse 2—"He will not keep his anger for ever." The words, "his anger," are supplied by the translator, and fit the context. Notice that the verse does not say that God never chides, or that He is never angry. But He has found a way of turning away His anger. He has effected a great reconciliation in the blood of Christ.

Verse 3—"He hath not dealt with us after our sins; nor...

Verse 4—"The Lord is merciful and gracious, slow to anger and plenteous in mercy. We have here a reminder of God's attitude to the people of His choice. He is Jehovah, the covenant God.

Verse 24—"God is a Spirit... worship him in spirit and in truth." Omit the "a" before "Spirit." This is stating the very nature of God's being. If God is Spirit, then worship of Him must be of our spirit, enlightened by the truth—"as the truth is in Jesus" (Eph. 4:21).

Chap. 10:30—"I and my Father are one." Put this alongside 14:9b and you have a great climax to the lesson on God. Not apart from Jesus Christ can we really know God.

The Heart of the Lesson
Creation, providence, and conciliation all testify of God. They are in the sphere of what theologians call "general revelation." But these are not a sufficient revelation of God to meet the need of men whose minds have been darkened by sin, and who are under condemnation of eternal death.

Unless God speaks by some other means, in a special revelation, we shall be left without hope. But God has spoken, "in time past unto the fathers by the prophets," and now at last "unto us by his Son" (Heb. 1:1, 2). The record of this speaking, this revelation; is the content of our Bible, and our lesson gives glimpses of God that must make the heart of every believer glad, and ought to stir unbelievers to haste to the refuge provided.

The psalmist depicts for us the loving-kindness of God, in the great 103rd Psalm. Here, in verses 8-13, we have New Testament truth declared afresh, namely, the putting away of sin, save that the ultimate means of it, the sacrifice of Christ, is not mentioned. See how God's wrath is quieted (vs. 8, 9), so that the stroke due to our sins does not fall on us (v. 10), but He rather deals with us in mercy (v. 11) because of the complete removal of our sins (v. 12). Now He receives us as His dear children, assuming fatherly care over us (v. 13). What a picture of "God our Saviour!"

Our portion in Isaiah (40:25-29) presents a very different picture of God. Here He is issuing a challenge to the heathen world to produce a god who might stand beside Him for comparison, but there is none. He alone has the attributes of deity, as witnessed by the heavens. He created the starry hosts, He orders their courses, He knows them all by name (the unnumbered billions of them!), and He preserves them. He who can do this can care for His people, and out of His own inexhaustible power He supplies strength to the weak and the faint.

Such a God, who fills all things, calls for worship that is more than so much formality. He cannot be confined to sacred places, nor will formal genuflections and prostrations and processions and chantings and oblations suffice for worship. He is not a man, flattered by these external things. He is eternal Spirit, and His worship must consist of the outpourings of the spirit to Him in true adoration and submission.

The wonderful thing is that this great God, glorious in power and might, and worthy of all praise and adoration, seeks to be worshipped as "Father." He has made a way whereby He may receive sinners into the adoption of sons, having the right to call Him Father. Indeed, no one can truly worship God who has not been brought into the filial relation. Until we come to Christ we are enemies, and cannot worship Him. When we come to Christ we are made sons, and then we can worship "in spirit and in truth." Here, then, is where we must learn the rare combination of intimacy and reverence, of communion and worship.

How can I come to know God, that I may so worship Him? Only in Christ Jesus. He who is one with the Father has revealed the Father and has brought us to the Father. Our search for God ends at the feet of Jesus.

The world may be full of a number of things, but a woman's handbag makes it look silly.

Verse 25—"The Lord is fainteth not, neither is weary... no searching of his understanding." But the prophet rings out the truth that it would be contrary to the very nature of God to lack knowledge of a situation, or to grow weary in upholding the cause of His people.

Verse 26—"The Lord is fainteth not, neither is weary... no searching of his understanding." But the prophet rings out the truth that it would be contrary to the very nature of God to lack knowledge of a situation, or to grow weary in upholding the cause of His people.

Verse 27—"Why sayest thou... My way is hid from the Lord?" These are the complaints of discouragement and unbelief—God doesn't see me, He has given up caring for my cause, if He ever did have a care.

Verse 28—"The Lord is fainteth not, neither is weary... no searching of his understanding." But the prophet rings out the truth that it would be contrary to the very nature of God to lack knowledge of a situation, or to grow weary in upholding the cause of His people.

Verse 29—"He giveth power to the faint... he increaseth strength." Not only does His strength not fail, but He provides strength for those who have none. His resources are inexhaustible.

Matt. 6:9—"Our Father which art in heaven, Hallowed be thy name." The faint glimmerings of God as Father in the Old Testament come to full display in the New Testament, especially in Christ. But the intimate term, Father, is joined to a reminder that He is still the transcendent God—in Heaven.

John 4:23—"... the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such... Formalities of place, time, and ritual are not the essence of worship. Notice that God seeks worshippers, but the worship that He desires is that of inward reality, not of outward form.

Verse 24—"God is a Spirit... worship him in spirit and in truth." Omit the "a" before "Spirit." This is stating the very nature of God's being. If God is Spirit, then worship of Him must be of our spirit, enlightened by the truth—"as the truth is in Jesus" (Eph. 4:21).

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