

# Public Meeting

to be held in  
**Masonic Hall, Stouffville**  
**WED., JAN. 11th**

1956 at 8 p.m.

To discuss the benefits of having a Credit Union in this district.

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## The Sunday School Lesson

**JESUS TEACHES CONFIDENCE IN GOD**  
(Lesson for January 8)

Golden Text — And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God, and all these things shall be added unto you. — Luke 12:29-31

**THE LESSON AS A WHOLE**  
Approach to the Lesson  
Disease has killed its thousands. Worry is bad for the physical health. Probably more functional disorders are attributable to this cause than to all others put together.

Worry is bad for the mental health. Besides the fact that it has filled our mental institutions, it has reduced the mental capacity of the populace to an alarming extent. Clear thinking is impossible in the presence of anxiety. For one thing, anxiety gives a false perspective and thinking based on false perspective is found to be faulty. Concentration, too, is made exceedingly more difficult where care rules the mind. Just think how much loss is sustained in the economic world, the scientific world, and every other sphere of human activity, because of the presence of worry!

Worry is bad for the spiritual health. To put it quite bluntly, worry is sin, and sin is itself spiritual disease. Worry is disobedience, worry is unbelief, worry is self-centeredness, worry is a form of worldliness. How can spiritual health be built with such a cancer eating at the very vitals of one's life?

In the face of all this, there can be nothing more foolish than worry. Yet, while it is easy enough to say, "Don't worry," it is not so simple a matter to leave off worrying. We need some strong counteraction to break its hold, some tremendous facts that will offset all that started the worry-machine going. Our well-meaning friends who bid us not to worry have no real panacea to offer. But our Lord Jesus, in the passage of this week's lesson, strips us of our last reason for worrying, and offers us a life of carefreeness completely beyond the understanding of this world.

Verse 22—"Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on." From addressing the crowd, Jesus turns now to

His disciples, and begins teaching, which is an echo of the Sermon on the Mount (Matt. 6:25-34). The anxiety here in view is what tears the mind to pieces—usually over things to eat and things to wear.

Verse 23—"The life is more than meat, and the body is more than raiment." In worrying over these things, we are putting the lesser things before the greater. There are bigger meanings to life than making ourselves simply receptacles for food and "mannquins" for clothes.

Verse 24—"Consider the ravens . . . how much more are ye better than the fowls?" The ravens are unclean birds, scavengers, incapable of human foresight and industry, yet they are remembered by God, and fed.

Verse 25—"And which of you with taking thought can add to his stature one cubit?" Anxiety can be a cause of our wasting away, but it can never build our frame nor prolong our days. Thus it defeats its own end.

Verse 26—"If ye then be not able . . . why take ye thought?" To support the life from day to day is here regarded as a bigger thing than the size of the body. Our inability to do the lesser thing is an argument for the senselessness of worrying over the greater.

Verse 27—"Consider the lilies . . . Solomon in all his glory . . . was not arrayed like one of these." From meat we turn to clothes, and from ravens to lilies. Lilies are still more helpless than ravens, incapable of any toil on their own behalf, yet their crimson grandeur exceeds that of Israel's most magnificent monarch.

Verse 28—"If then God so clothe the grass, how much more . . . you?" As man is more than grass, so the God who cares for the grass will care for man's needs. To think otherwise is to bring ourselves into the category of "little faith."

Verse 29—"And seek not ye what ye shall eat . . . drink . . . of doubtful mind." Here we pass from the anxiety of those who have not, to the lust and indulgence of those who have. A mind full of covetousness can never be a mind of faith.

Verse 30—" . . . the nations of the world . . . your Father knoweth that ye have need of these things." Lusting after things to eat and things to drink and things to wear is a mark of the worldling. These are all legitimate, even needful, in themselves, but when

## Mistaken for Rabbit Wounded During Holiday

A Christmas visitor was wounded in the knee on Christmas Eve, by a rabbit hunter, on Rosebank Road North, in Pickering Twp.

Michael Madsen, 50, of Oakville, was visiting his brother-in-law and was out looking over the property. As he stood beside a tree, two shots from a shot gun penetrated his knee. The hunter, John Robert Lee

of Old Danforth Road, Highland Creek, told police that he had shot at a rabbit earlier, and missed. He followed the tracks and spotted it again. This time, as his gun went off he heard a voice. Behind a tree was Madsen nursing his knee.

Dr. W. W. Tomlinson rendered first aid. The injury was not serious, but the pellets were embedded quite deep.

our desires go beyond the Father's provision; based on His knowledge of our needs, we have become worldly.

Verse 31—"But rather seek ye the kingdom of God; and all these things shall be added unto you." The higher search is the Kingdom of God. To enter into it, inherit it, and promote it, must be our aim, and we may then rest assured of the Heavenly Father's provision in the material realm.

Verse 32—"It is your Father's good pleasure to give you the kingdom." Surely He who has appointed us to royal dignity will not withhold the common provision!

Verse 33—"Sell . . . and give . . . a treasure in the heavens that falleth not." Whether we literally dispense with this world's goods, or sell them in the sense of making them over to God for His ordering, is a matter of personal shading. But either way, there must be a renunciation of this world and its treasures if we would secure the treasures above.

Verse 34—"For where your treasure is, there will your heart be also." What the Lord finally wants is our heart, and that is why He wants us to have our treasure in Him, for the heart follows our possessions.

**The Heart of the Lesson**  
There are two kinds of anxiety—the anxiety of poverty and the anxiety of wealth, the anxiety of those who have not, and the anxiety of those who have. Both are in view in this lesson.

Our Lord has just given the parable of the Rich Fool in answer to the covetous spirit of the one who had asked Him to mediate in a financial dispute (vs. 13-21). He now turns to His disciples and gives them this twofold warning against anxiety in the day of want and covetousness in the day of plenty.

Our Lord puts His finger upon the items which command by far the greatest measure of

care in men—things to eat, things to drink, and things to wear. He begins by pointing out that there is more to life than the mere meeting of these needs of the body. He proceeds then to show how God takes care of these very items for creatures who have no capacity to secure them for themselves. As examples He points to the raven and the lily. The raven, unlike the rich fool of the parable, has no ability to lay up in store. His instinct requires that he depend on the occasion for his food, and it is provided. The lily is even more helpless. It cannot weave or spin, yet it is clothed more gorgeously than the most luxurious of kings. All of this does not mean that God's children are to be improvident and shiftless, but in the day of adversity we are to remember our high place in the economy of God, and trust the Father who cares even for ravens and lilies.

But for some of God's children the test comes not so much in the day of want as in the day of plenty. Then the danger is to love too much the things to eat, the things to drink, and the things to wear. This, says the Lord, is to bring oneself down to the level of the heathen, those who know not God and who have no higher aim than the physical. Our Father who created the body knows its needs and will be bountiful in His provision, but life has a higher meaning for us than the satisfactions of the body. We are called to be inheritors of the Kingdom of God, and the things of the Kingdom must be our big concern. If we make God's business ours, we may be sure that He will make our business His, and we shall be provided for without casting covetous eyes on the things of the world. God's concern for us is that our hearts be in the right place, and since our hearts follow our treasures, He would have us lay up our treasures in Heaven rather than on earth.

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## Buttonville News

**Mrs. Jean Leaf**  
Buttonville residents enjoyed the school and church concerts. Buttonville school children held their performance at Buttonville Hall, and a gala event it was, with aunts and uncles and grandparents arriving with mama and papa and little Willy. Miss Howard's junior grades were first on the programme, presenting songs, recitations and skits in the mood of the season, and the little pink Christmas angel convinced us all.

Mr. S. R. Patterson made a jovial chairman, and of course the arrival of Santa Claus topped off the event. The Sunday School programme was begun with impromptu numbers supplied by the small types, Billie Black, Rodney Venus, Debbie Hood, Gordon Brown and several others obliged with recitations and songs. During the second part of the programme, Mary Hooper and Jimmy Hood each sang solos; there was a quartette of girls, who sang—Joy Fuller, Sandra Russell, Margaret Follett and Eileen Taylor. A skit by Mrs. Wm. Rodick's class, "The Boy who Found Christmas" was very much enjoyed, and Mr. Turner's boys' class did a good shadowgraph of the Christmas Story. Rev. A. C. Huston was chairman throughout the evening, and helped Santa Claus when he arrived.

Over the Christmas weekend there were many family parties but most people were at the 11.30 a.m. church service at Brown's Corners church Sunday morning. Mr. and Mrs. Jas. McQuay held open house on Christmas Eve and entertained members of their family on Christmas day. Mr. and Mrs. Walter Craig held a family party at their home; their guests were Mr. and Mrs. Lauder Hamilton, Mr. and Mrs. Tom Frazer, and Miss Lena Frazer. Mr. and Mrs. Norman Reid and Anne Davies visited the Rutherford

family at Agincourt, and Mr. and Mrs. Douglas Hood and family were guests of Mr. and Mrs. Dimma of Cedar Grove.

Mr. and Mrs. Russell Burr and Mr. and Mrs. John Brown, with their families were guests of Mr. and Mrs. Mason at Agincourt. Mr. Leslie Hood's family spent the day with him, and Mr. and Mrs. John Black, Bobbie and Billie motored to Fergus to be with Mrs. Black's family.

On Sunday, Mr. and Mrs. Dick Jones entertained Mr. and Mrs. Ken Stots and Mr. and Mrs. Gordon Vaughan Monday. They motored to Wallaceburg to be with Mr. and Mrs. Bruce Jones.

The Vaughan family celebration was on Monday, and Mr. and Mrs. Ken Stots had Mr. Milford Stots and Gordon, and Mr. and Mrs. Clarkson as their guests on Monday. Mrs. S. J. English was with the Jim Russell family on Christmas Day, and on Monday went to Owen Sound to be with her brother, John MacGregor, who underwent a serious operation last Thursday.

The Rodick family Christmas was on Monday, and included Rev. and Mrs. Morrison Sellers of Owen Sound, Mr. and Mrs. James Rodick, and Mrs. Wm. Rodick, Grace and John. Mr. Wm. Rodick was ill, and unable to attend.

Mr. and Mrs. George Oakes entertained relatives, and Mr. and Mrs. Fred Leaf and Lynda were guests of Mr. and Mrs. L. Hird, Preston. The Brooke family gathered at the home of Mrs. O. Brooke and Mrs. Clara Mägee. The A. W. Millers were at home for family dinner on Sunday, and on Monday were part of the family party with the Millers of Scarborough.

Mr. and Mrs. S. R. Patterson and their children were with Mrs. Patterson's sister's family at Strathroy over the holiday.

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