

# Motorists

OF THE PROVINCE OF ONTARIO

safer driving  
reduces  
insurance  
costs

Ontario Drivers collectively set their own automobile insurance rates. It is the number and cost of automobile accidents which determine insurance rates. If accidents and their costs increase, then automobile insurance rates must inevitably increase. But, when greater care and caution on the part of motorists results in fewer, and less costly, accidents, automobile insurance rates can be reduced.

...that is why

In 1956 most automobile insurance rates will be reduced — on the average six per cent for private passenger cars and 10 per cent for commercial vehicles, with decreases up to 20 per cent in some cases. The actual change will vary from area to area and between one class of insurance and another.

...1956 rates  
will be  
lower

Effective January 1, 1956, motorists generally will benefit from the following changes:

- There will be many reductions in basic rates.
- Drivers qualifying for the three-year claims-free class will get 25 per cent discounts from basic rates as opposed to 20 per cent in 1955.
- A new two-year claims-free class will be established and drivers in this group will benefit by 15 per cent discounts from basic rates.
- Under-25 married car owners will be placed in a lower rating classification than formerly.

## CANADIAN UNDERWRITERS' ASSOCIATION

### GREEN RIVER

Sorry to hear that so many are ill in our village with flu, also some cases of quinsy. Pleased to hear that Mr. Elias Percy is able to be home again from the hospital. Miss Marilyn Hornshaw of Whitevale spent Sunday with Mr. and Mrs. R. Carter. Mr. and Mrs. R. Shoubridge

have returned to the city for the winter months. Mr. and Mrs. A. Pearse and family were guests at a birthday dinner on Sunday in honor of Mr. Pearse's mother, Mrs. R. Pearse who celebrated on Saturday last. Those attending the Billy Graham film, "Souls in Conflict" say it is a picture long to be remembered and well worth seeing. In spite of adverse weather

conditions the attendance at the S.S. was about average. The White Gift service will be held on Sunday, Dec. 18th in the Baptist S.S. Friday, Dec. 16th, is a big night in our community when the Union S.S., also the Baptist S.S. will hold their annual Christmas entertainment. It is unfortunate that this falls on the same night but it is apparent that each tried to avoid the

other's night by having the entertainment early. Well, we can't all go to both. But go to the one of your choice. Next year we will promise it won't happen again. TEETOTALER: A person who keeps score at a golf match. The way some grownups act at a party, maybe toys should be saved for second childhood.

## The Sunday School Lesson

WHO IS MY NEIGHBOR?  
(Lesson for December 11)  
Luke 10:25-37

Golden Text—Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy strength and with all thy mind; and thy neighbour as thyself. — Luke 10:27

THE LESSON AS A WHOLE  
Approach to the Lesson

Four classes of Jews appear in our lesson. The first is a representative of the lawyer class, known also as scribes. Their task was to study, copy, and interpret the Law of Moses. In the Old Testament Ezra stands as a splendid example of this group (Ezra 7:6). In our Lord's day the scribes, or lawyers, were a numerous company, and as a whole stood with the other leaders in opposing Jesus.

The priests were the sons of Aaron, the brother of Moses and first high priest of Israel. The priests were divided off into "courses," taking their turns at the various tasks cared for by the priests. For instance, Zacharias (Luke 1:8, 9) did not regularly wave the censers before the golden altar, but his turn had come to do so at the time of the angel's visit. At the time of Christ Caiaphas shared the dignity of high priest with his father-in-law Annas.

The Levites were the sons of Levi. The priests were Levites in the sense that they belonged to the tribe of Levi, but the Levites were not all priests — only those of them who were of the house of Aaron. Originally there were three families of Levites — Kohath, Merari, and Gershon — (Moses and Aaron came of the Kohath branch). These were given distinct duties with regard to the Tabernacle in the wilderness. The sacred vessels were to be carried by the Kohathites, the boards with their equipment were in charge of the sons of Merari, while the Gershonites were responsible for the curtains. Naturally this did not hold after the building of the Temple. Other sanctuary duties were given them, including the services of music.

Pharisees were another group. These were the teachers. The office of rabbi doubtless developed to fill the vacancy during the long period that Israel was without prophets. Two notable rabbis were Hillel and Gamaliel, the latter appearing in the New Testament as advising moderation (Acts 5:34) and as teacher of Saul of Tarsus. Our Lord was not a product of any of the rabbinical schools, but He was a rabbi, and was so addressed.

The other character in our lesson is a Samaritan, a member of that mixed race which sprang from the displaced persons settled in Israel in the days of the Captivity. They held a perverted form of Judaism, and were both hated and despised by the Jews, usually in the same kind. The Samaritans mentioned in the

erally appear in a favorable light.

Verse by Verse  
Luke 10:25—"... a certain lawyer tempted him... Master, what shall I do to inherit eternal life?" A lawyer in the New Testament sense was a student and scribe of the Law of Moses. This one put a test question to Jesus, the "unauthorized" rabbi. To this lawyer eternal life was an attainment. Verse 26—"What is written in the law?" Jesus met him on his own ground, challenging him to answer his own question from the Law. Verse 27—"Thou shalt love the Lord thy God with all thy heart, soul, strength, and thy neighbour as thyself." The command to love God is quoted from Deuteronomy 6:5, with the addition of a phrase. The command to love one's neighbor is from Leviticus 19:18. See Matthew 22:37-40, where Jesus recites these as the two greatest commandments.

Verse 28—"... this do, and thou shalt live." This may sound strange, and contrary to the Gospel, but see Romans 7:10, 11 and 8:3, 4. Verse 29—"... willing to justify himself... who is my neighbour?" The Law discovered the lawyer's shortcoming, so he quibbled. He little expected such a high concept of "neighbour."

Verse 30—"A certain man... Jerusalem to Jericho... fell among thieves who stripped him and wounded him, leaving him half dead." Jerusalem was on the plateau and Jericho in the Jordan basin, so it was literally down. The rugged terrain between was the haunt of robbers, and known as "the bloody way" (Jerome).

Verse 31—"... a certain priest passed by on the other side." Doubtless the priest was returning home after fulfilling his term of duty in the Temple. His home was not necessarily in Jericho, but he had to travel the same road.

Verse 32—"... a Levite... passed by on the other side." The sons of Aaron were the priests. All the other members of the tribe of Levi were assistants to the priests with specific functions in connection with the Temple — music, care of the gates, and the like. They were called Levites.

Verse 33—"But a certain Samaritan... had compassion." To introduce a Samaritan as the hero of the story was an act of courage. See John 4:9. Compassion was exactly the element missing in the priest and the Levite.

Verse 34—"... bound up his wounds... set him on his own beast... to an inn, and took care of him." It was just as perilous for the Samaritan to delay on the Jericho road as for the others. Notice how carefully and completely he ministered to the needy man, despite the risks.

Verse 35—"... took out two pence... Take care of him... I will repay thee." This suggests that the Samaritan was no stranger in the inn. He trusted the innkeeper to finish the good work, and the innkeeper trusted him for payment of excess costs. The prices were not on a Waldorf-Astoria scale.

Verse 36—"Which... was neighbour unto him: that fell among the thieves? Notice how Jesus is turning the question from "Who is my neighbour?" to the idea of being a neighbor. Verse 37—"He that shewed mercy... Go, and do thou likewise." The lawyer would not answer, "The Samaritan," but softened it to "He that shewed mercy." But Jesus completed the application by inviting a Jewish lawyer to take a Samaritan commercial man as a pattern of neighborliness.

Too often the parable of the Good Samaritan is made to stand by itself and is regarded simply as a lesson on good neighborly conduct. It should not thus be regarded apart from its context. Not only the question "Who is my neighbour?" precedes this remarkable story but also the first question of the lawyer, "What shall I do to inherit eternal life?" On first sight it might appear that Jesus was proposing the Law as an instrument of life is not to be found in itself; but in man's inability to fulfill it. It was weak, not in itself, but through the flesh (Rom. 8:3). Salvation by grace is provided for those whom the Law has searched out, who have discovered their inability to attain to salvation by the way of the Law.

It was, therefore, perfectly in order for the Lord to present the Law as the way of life to one who was bent upon the Law. He did this not only in the case of this lawyer in our lesson but also in the case of the rich young ruler (Luke 18:23). But notice that in both cases he so presented the Law

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## Department Takes Trout Spawn at Lake Simcoe

Lake trout spawn are being collected by officials of the Ontario Department of Lands and Forests from fish in one of the Province's most amazing lakes, Lake Simcoe. Within 100 miles of most of the province's largest cities and fished winter and summer by thousands of residents and visitors, the lake produces a variety of game and coarse fish, year after year.

The lake trout netting operations carried out this fall have a dual purpose: collection of trout spawn and the furthering of biological knowledge to improve management of this important game fish. The fish are captured in large trap nets which permit them to be released unharmed after being stripped and tagged.

About 400 were tagged with small plastic markers this year before the spawning period. Through release of these tagged fish and their subsequent capture, valuable information on distribution, movement and population may be obtained. Lake Simcoe also produces bass, some pike and maskinonge and plenty of whitefish and their subsequent capture, the valuable information on distribution, movement and population may be obtained.

Lake Simcoe also produces bass, some pike and maskinonge and plenty of whitefish and herring. These latter two species attract thousands of winter fishermen who swarm



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to the lake on winter weekends for the ice fishing. Simcoelites depend largely on bass and lake trout for summer fishing, whitefish and herring for winter. Because of management, and despite heavy fishing, the fish populations have shown no sign of depletion through the year. Fish hatched from spawn in provincial hatcheries will be distributed to suitable waters in other parts of Ontario.

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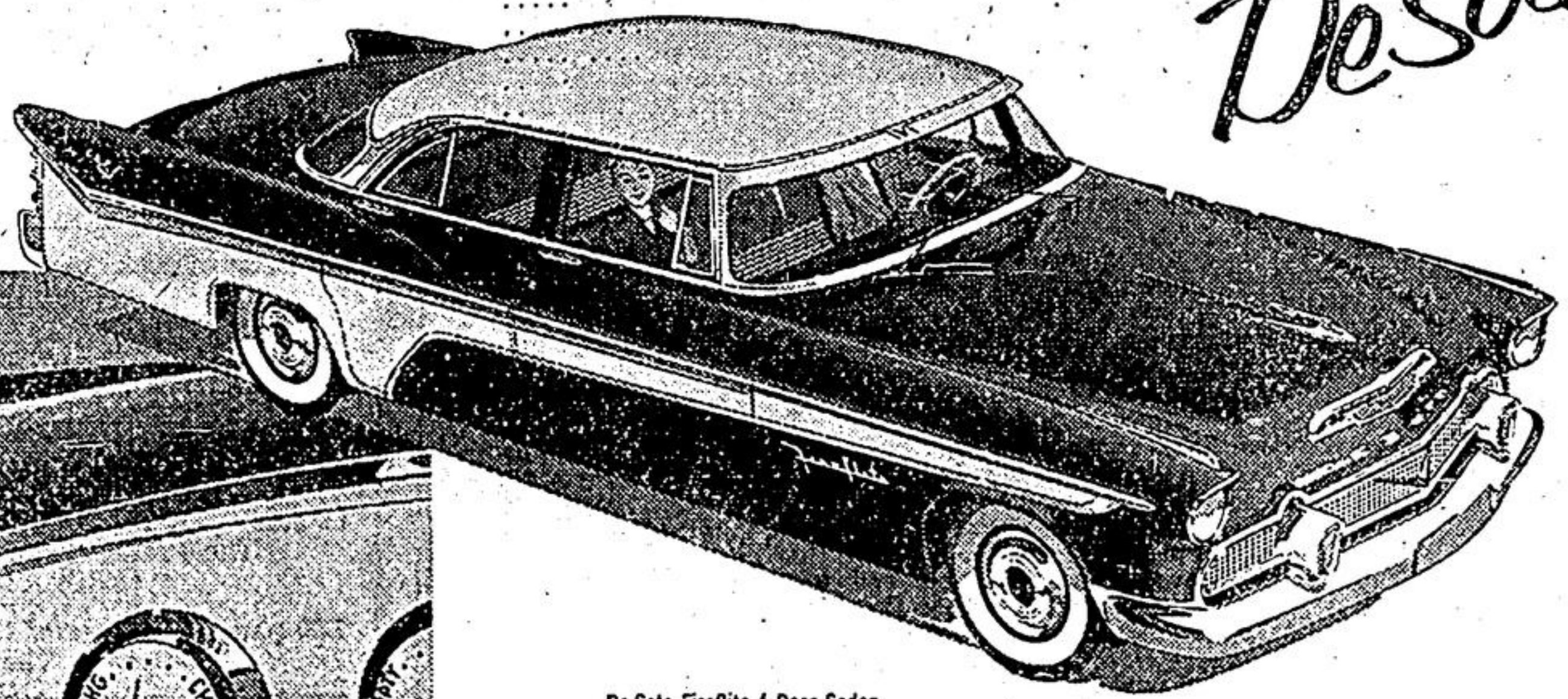
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