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Feb. 20 - 25 for Rural Safe Driving Week

The Ontario Federation of Agriculture along with its member organizations, and the Ontario government, in a joint program of safe driving in rural areas have declared Feb. 20 to 25, "Rural Safe Driving Week."

With the Ontario Federation of Agriculture pledged to the task of helping to improve the safety of rural driving, some 600,000 Ontario farm people, for whom the O.F.A. speaks, are throwing their weight behind the provincial government's currently intensified efforts to reduce highway accidents.

During the month of January some 500 Ontario farms forums are being asked to elect what they regard as the greatest safety hazard in their community. In making their selection, they have been cautioned to bear in mind that the human factor is the greatest single factor contributing to unsafe driving on the roads.

Once the Farm forums have made their selection of the greatest safe driving hazard in their community, they have been invited to submit a 100-word report on what measures they recommend for eliminating this hazard.

Over \$600 in prizes are being offered to the Forums judged to have submitted the best reports. A top prize of \$100 will be awarded to the forum submitting the best report for the entire province.

Organizational meetings have been held by OFA fieldmen in 42 Ontario counties during the month of January to prepare

for a "Big Rally Night" to be held February 20th in each county.

At the "Big Rally Night" throughout the province, prizes to the winning forums will be presented. York county "Big Rally" will be held in the Lions' Hall, Aurora, February 20th at 8:30 p.m.

York County Federation of Agriculture and its member organizations with the assistance of the weekly newspapers are supporting the campaign in York County.

Crack Down on Car Draws

Crown Attorney Alex Hall of Ontario county warned last week that he would "not tolerate the raffling of cars by service clubs in the county any longer."

He said the practice has always been against the law but police had been tolerant toward service clubs which raffled off cars to raise money. "In future I will order the cars seized and the owners will be haled into court and charged with gambling," Mr. Hall said. "I expect service clubs will consider this sufficient warning and act accordingly."

In one respect at least 1956 is bound to be tougher than was 1955, in that it has 53 Mondays—one more than last year had.

Sunday School Lesson

GOD'S CONCERN FOR SINNERS

(Lesson for January 29)
Golden Text—For the Son of man is come to seek and to save that which was lost— Luke 19:10

THE LESSON AS A WHOLE

Approach to the Lesson
Last week we saw how our Lord accepted invitations to meals in the homes of Pharisees as well as others. The motive of the Pharisees in inviting Him was not always of the highest. For the most part they were seeking occasion against Him. If He had shown them favor by accepting only their invitations and championing their position in Israel, they would have been very well satisfied, but they found fault with Him because He just as readily accepted invitations to the homes of social outcasts such as taxgatherers and sinners. He seemed to them to be very indiscriminating, and they doubtless took it as a personal affront that He made no difference between them and those whom they so thoroughly despised.

This week's lesson brings us to a point where their exasperation found expression in what they intended to be a biting criticism: "This man receiveth sinners, and eateth with them" (Luke 15:2). The rest of the chapter, including our lesson portion, is our Lord's answer to that criticism.

Notice the form of the answer: "He spake this parable unto them, saying, 'That really is the title of the rest of the chapter. We speak of the three parables, the parable of the Lost Sheep, the parable of the Lost Coin, and the parable of the Lost Son. Actually it is all one parable in three different frames. In Matthew 13, that great chapter of parables, we notice how our Lord set apart the parables from each other: "And he spake many things unto them in parables" (v. 3); "Another parable put he forth unto them" (v. 24); "Another parable put he forth unto them" (v. 31); "Another parable spake he unto them" (v. 33); "Again, the kingdom of heaven is like . . ." (vs. 44, 45, 47). In Luke 15 it is different. All three stories are presented under the one phrase, "This parable." We must therefore look for three aspects of the one truth, and that one truth may be summed up in such a phrase as, lost men and a seeking God.

Verse 1— "Then drew near . . . publicans and sinners. . ." The publicans were social outcasts because of their occupation—collecting Roman taxes; the sinners were social outcasts because of their conduct. These were habitually attracted to the teaching of Jesus.

Verse 2— "This man receiveth sinners and eateth with them." This habitual flocking of the outcasts to Jesus, and His kindly attitude to them, brought the suspicion and displeasure of the Pharisees to a head in open criticism.

Verse 3— "And he spake this parable . . ." This parable covers verses 4-32. It is a triple parable, showing different aspects of the same truth.

Verse 4— "What man of you . . . doth not leave the ninety and nine in the wilderness, and go after that which is lost?" Jesus is defending His receiving sinners by an appeal to the attitude of men to sheep. The superiority of a man (even if a sinner) over a sheep is implicit in the argument. For "wilderness" read "pasture land as different from tilled land. The idea of waste land is not present.

Verse 5— " . . . layeth it on his shoulders rejoicing." The found sheep is doubtless frightened and weary and weak. The shepherd tenderly lifts it upon his shoulder. What a picture of tender strength!

Verse 6— " . . . calleth together his friends and neighbours. . . Rejoice with me . . ." Doubtless the "friends and neighbours" refer to the angels (v. 10). The Good Shepherd trod the path of sorrow alone, but He calls for company in His rejoicing.

Verse 7— " . . . joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons. . ." A strange statement, yet one which we see confirmed in human experience.

Verse 8— "Either what woman . . . doth not light a candle and sweep the house . . ." It has been suggested that the pieces of silver were the woman's wedding token (equivalent to a ring with us), but I can find no good authority for this. The woman had only ten pieces and the loss of one called for diligent search.

Verse 9— " . . . Rejoice with me; for I have found the piece which I had lost." Like the shepherd, she wanted to give expression to her joy by sharing it. Compare "I had lost" with "was lost" of verse 6. There the sheep was experientially in a lost condition, here the inanimate object cannot be so described. Here the only thing that can be said is that the owner had lost it.

Verse 10— " . . . there is joy in the presence of the angels of God over one sinner that repenteth." Whether the joy here mentioned is that of the angels or the joy of God expressed in their presence, is a matter of

interpretation. As a matter of fact, both are doubtless true. The Heart of the Lesson

What the Pharisees intended as a crushing condemnation of Jesus we take up as a boast— "This man receiveth sinners." It is His glory that He does so, and it is certainly our salvation that He does so, for we were sinners, and He received us. It is now our privilege to herald this as the great truth of the Gospel to sinning men everywhere— "This man receiveth sinners."

In His reply to this criticism our Lord used both the defensive and the offensive method. Notice the form of His argument: He appeals to the practice of the very ones who have criticized Him—"What man of you . . . ? Either what woman? . . . ?" What would we call in legal parlance, argumentum ad hominem, an argument addressed to man. He indicates what a man who had lost one out of one hundred sheep would do. He would temporarily forget the ninety and nine who were safely browsing in the pasture land and give all his attention to the one lost sheep. In like manner He describes a woman who having lost one of ten pieces of silver temporarily paid no attention to the nine pieces which she had in a safe place and devoted herself to the finding of the one lost piece. The whole point of the argument is I am doing what that shepherd would do, and just what that woman would do when I am giving my attention to sinners.

Although it is not expressed, there is another argument implicit in these two stories. It is what we would call a "fortiori" argument, which means arguing from the lesser to the greater. Christ intends His hearers to apply this reasoning—How much greater is a man than a sheep? Or again, How much more valuable is a man than a piece of silver? Even a slave would bring thirty pieces of silver on the market. The fact that the man in question was a sinner would make no difference.

All this is defensive, but in each case our Lord presented His case positively, or as we might say, offensively. He affirmed the joy of Heaven "over one sinner that repenteth." He even insists that the joy of Heaven over a repentant sinner is greater than the joy over those who need no repentance. This may be difficult to understand, and we can only grasp it as an extension of human experience. We know how the joy of parents is more deeply felt over the restored health of a sick child than over the un-

Swinghammer Heads Local Police Assoc.

A meeting of the York County Police Association was held last week at the Aurora fire hall. Ontario Provincial Police officer Louis Swinghammer was named president.

Other officers elected were George Clayton, Markham twp., first vice-president; Alvin Pollock, Keswick, 2nd vice-pres., and Ed Forrester, O.P.U., secretary.

Wm. Hill, P.C., Newmarket, and Ken McGhee, Markham township police, were appointed the association representatives on the parent Police association of Ontario board.

Byron Burbidge, Newmarket, William Hill Sr., Keswick, and Fisher Dunham, Aurora, were named executive members. T. A. M. Hulse of Aurora was present to conduct the installation of officers for the year.

Initiation night will be held sometime in March. The association plans also to hold a dance later during the winter or early spring.

The itinerant chimney "expert" who turns out to be a swindler should not be confused with the chimney swift which is quite a respectable bird.

broken health of the others in the family, and also how a yearning mother would have a depth of joy over a returning prodigal more than over those who had caused her no pain—at least it is joy of a different sort. There can be no doubt that Jesus, ostensibly taking the Pharisees at their own estimate, was here telling them that God had more joy over a repentant sinner than over them.

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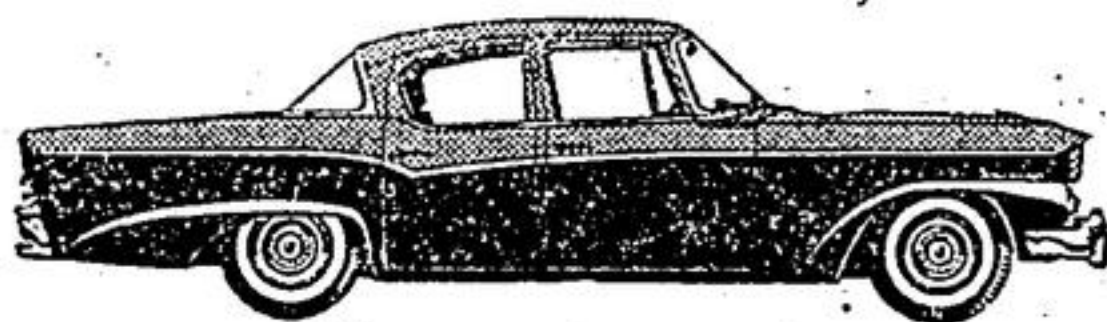
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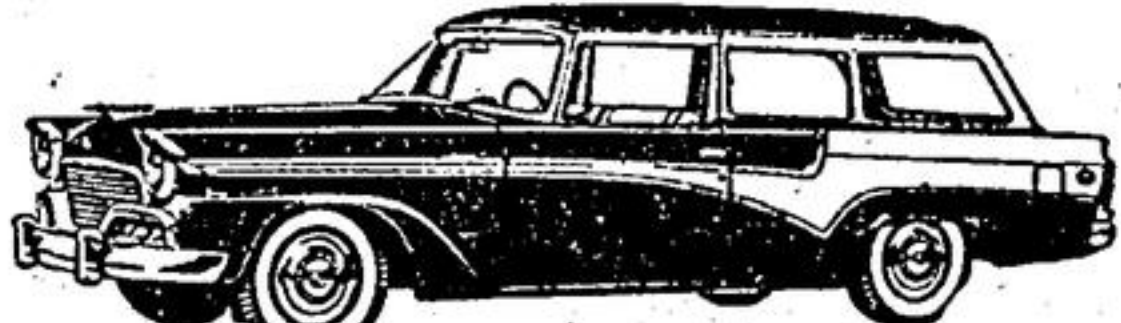
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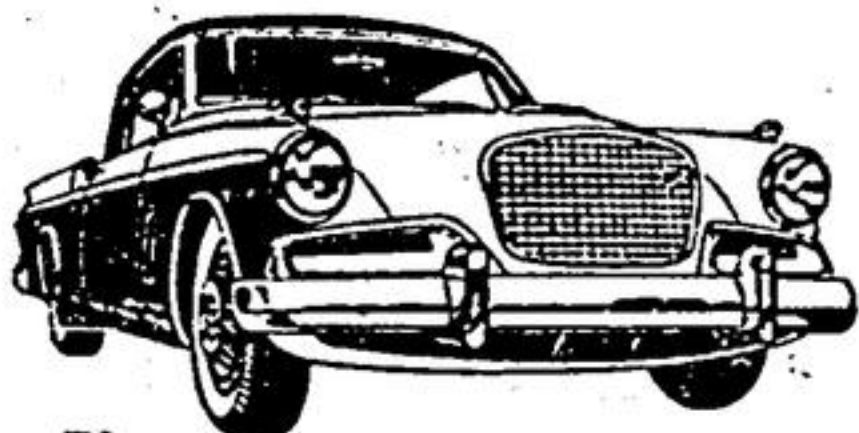
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