

## WAGG'S Jewellery ewellerv

Stouffville, Ontario

## VICTORIA SQUARE

(Thursday, Jan. 29) It was a great shock to hear on Monday morning of the sudden passing of one of our life-long residents in our community, Mr. Rolph E. Perkins. He will be greatly missed by everyone, as he was the choir leader of the United Church here. Sympathy is extended | Approach to the Lesson to Mrs. Perkins and family at this

time. . Dunnerrill and Mr. Ivan Sheardown of Nobleton had dinner Mrs. Stanley Boynton and Grace. than anything to confuse

in the community. Friends will be pleased to see setting in order to be understood. that Mr. R. E. Sanderson is able to The story goes back to the rich illness.

to be one of the best conventions.

was harvested from 42,630 acres. therefore?" The emphasis is, of legionary, and of a laborer.

## THIS WEEK'S SUNDAY SCHOOL LESSON

Golden Text.-For by grace are ye; oughly understood! saved through faith; and that out of yourseives: it is the gift of God. Eph. 2:8.

THE LESSON AS A WHOLE By J. C. Macaulay, D.D.

Rosie Sheardown, Mr. hew's Gospel. It separates the parable of our lesson from They later called on other friends meaning. More than any of our

leave all and follow Jesus. After The parable now before us is His Verse 7.—"Go ye also . . . and Mr. and Mrs. Merrill Johnson watching the sad figure of the had Sunday evening dinner with departing youth, our Lord-doubt-Mr. and Mrs. Percy Bennett and less with a deep sigh-turned to His disciples and spoke solemnly The Sunday School Convention of the perils of wealth. But all the last Thursday was very successful time that Jesus was showing how with outstanding speakers taking riches so ensnared men as to ren-The Community Hall was der their salvation impossible in the afternoon for the apart from special divine activity, children's service. It was reported Peter's mind was revolving around the difference between the rich Sympathy is extended to Mr. young ruler and himself; and the and Mrs. P. W. Willows in the more he thought about it, the passing of Mr. Willow's brother, more entitled to recognition he be-Maurice, in Los Angeles, Cali-came in his own eyes, till he could ourers for a penny a day." The contain himself no longer: "Be- coin referred to (called a shilling hold, we have forsaken all, and in the R.V.), represented the

JESUS TEACHES GOD'S GRACE course, on the "we," with "I" thor

Strangely enough, Jesus did not selves on our consecration and they did, without question. begin figuring out our reward. Verse 5 .- "About the sixth and Instead, our Lord told His dis- ninth hour, and did likewise." It is a pity that there is a chap- ciples of the special reward which Now it begins to look as if the ter division at this place in Matt- awaited them (chap. 19:28), and motive in hiring were more phithen enunciated the general prin- lanthropic than commercial. Where the ciple of a hundredfold return for were all these men in the early circumstances that called it forth, every sacrifice made for Him (v. hour? Perhaps asleep! Tues of last week with Mr. and and the separation has done more 29). But having done so, He issued Verse 6.—"The eleventh hour the His solemn warning about first- ... Why stand ye here all the day rankers who will find themselves idle?" Now it is fully evident that Lord's parables, this one needs its very much in the rear, while this householder was more conothers who seemed to bring up cerned about men than grapes. the rear will be advanced to first The sight of men wasting the day be out once again following his young ruler, and his refusal to place in the everlasting Kingdom. grieved him. illustration to enforce that truth, whatsoever is right, that shall ye and it cuts clean across Peter's receive." It's never too late to wretched speech, and our equally start. Once again the men go on wretched thoughts.

Verse by Verse Matt. 20: 1. - "An householder, which went out . . . to hire labourers into his vineyard." At vintage time, more workers are needed than ordinarily. The market place was the meeting place for employers of labor and day laborers.

Verse 2 .- "Agreed with the lab-The Canadian 1952 tomato crop followed thee; what shall we have usual daily wage of a Roman

Verse 3.—"And he went out about the third hour." Whether because he was still shorthanded. or out of the benevolent purpose to give more men work, we are not told.

Verse 4.--Whatsoever is right turn on him with stern rebuke, as I will give you." No set bargain he deserved, and as we deserve was struck. They had to trust the every time we congratulate our householder's sense of justice, and

the basis of pure trust in the goodness of the householder.

Verse 8.—"Call the labourers beginning from the last unto the first." The Hebrew demanded that each day's work be paid for the same day (Lev. 19:13). The order of payment was the reverse of the order of hiring.

Verse 9 .- "They . . . that were hired about the eleventh hour . . . received every man a penny," the amount for which those hired in the morning had bargained. This was an act of generosity, not a matter of bargain.

Verse 10.—"The first ... supposed that they should have received more." Having begun on a bargain basis, they thought to come out on the side of bounty. .

Verse 11. - "They murmured against the goodman." He had been just with them, and bountiful to others, so there was no good reason for complaint.

Verse 12. - "Us, which have borne the burden and heat of the day." This begins to sound like Peter in chapter 19:27! It was not his wrong to them, but his goodness to others, that stirred their complaint.

Verse 13 .- "I do thee no wrong: didst not thou agree with me for a penny?" They had taken legal ground, and they were being paid in legal coin. Verse 14 .- "Take . . . and go . . .

I will give." It was none of their business what the goodman gave to others, so long as he kept his contract with them.

Verse 15 .- "Is it not lawful for me ...? Is thine eye evil, because I am good?" The sovereign right and the goodness of the master are here contrasted with the envy of these laborers. God's goodness is sovereign, and His sovereignty is good.

Verse 16.—"So the last shall be first, and the first last." The emphasis is on the "so." The parable shows the "how" of this strange proposition.

The Heart of the Lesson

The parable of our lesson is part of our Lord's answer to Peter's question, "What shall we have?" To get the heart of its meaning we should have Christ's whole answer in view. That answer is in three parts, dealing with ye (the disciples), every one, and many.

In chapter 19:28 the Lord gives a specific reply to Peter's question: "Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." The apostles, then, will have central places in the millennial Kingdom. In the following -verse Jesus

enlarges the scope of His answer to include all who suffer loss for His sake. They shall have a hundredfold return, with life everlasting. So others besides the apostles will be in line for reward. Then the Lord issues a warning. Peter's question betrayed a spirit which has no place in the Kingdom of God, and which, if allowed, will certainly prove damaging in the day of reckoning. That is the bargaining spirit, the spirit that serves for so much. Such a person might serve diligently and zealously from his earliest years to a ripe old age, but the value of all his service would be grievously diminished, so that some obscure person, who was late in entering the service, might be found away ahead of him. It is not length of service that finally counts, but the selflessness of it and the trustfulness of it.

The parable of the laborers in the vineyard is the illustration and explanation of this warning. The first men hired bargained with the householder and he was true to his bargain. Those who came later cast themselves on his

bounty and they received bounty. The selflessness of Peter's after life showed that the warning had not been in vain. When he accepted the Cross, and was filled with the Holy Spirit, his bargaining gave place to abandonment. The rewards, indicated for faithfulness are a legitimate incentive, especially in days of discouragement, but they are not offered as the motive of service. Let it rather be this: "The love of Christ constraineth

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