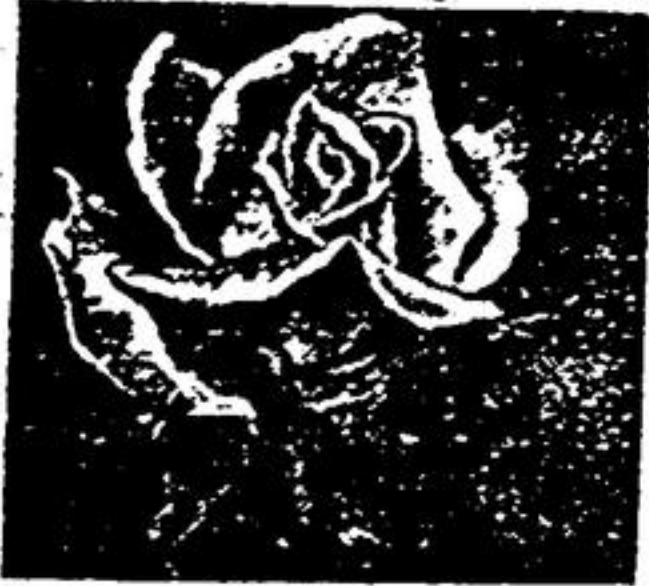


122 Foxes Taken in Pickering Twp. Last Year

Last year the County of Ontario paid out \$3,489 in fox bounties to hunters who turned in 1,163 pelts. This might be termed an average figure over the past few years. Strangely enough the Township of East Whitby, which surrounds the City of Oshawa, leads all other municipalities in the number of bounties claimed. Reach Township comes next and Brock third.



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Hunters who apply for the \$3.00 bounty, have to turn in their catch to the municipal clerk who marks it and makes out an affidavit. This is forwarded to the County Clerk who, after checking makes the payment.

Two years ago the County Council boosted the bounty to \$5 a head in order to eradicate foxes. Payment of bounties that year soared to over \$8,000. While more foxes were killed, it was not considered good business to continue the larger bounty.

The following figures on bounties paid in 1952 are supplied through the courtesy of the Ontario County Clerk's office:

Municipality	No. of Amt. Bounties	
Brock Township	142	\$ 426
East Whitby Twp.	155	465
Mara Township	69	207
Pickering Township	122	366
Rama Township	70	210
Reach Township	150	450
Scott Township	115	345
Scugog Township	46	138
Thorah Township	90	270
Uxbridge Township	117	351
Whitby Township	79	237
	1,163	\$3,489

With reference to the H-bomb, man had better read the handwriting on the wall—while there's still a wall.

THIS WEEK'S SUNDAY SCHOOL LESSON

WHOSE IS THE KINGDOM?
Golden Text.—Fear not, little flock: for it is your Father's good pleasure to give you the kingdom.—Luke 12:32
THE LESSON AS A WHOLE
By J. C. Macaulay, D.D.

Approach to the Lesson
The "Triumphal Entry," as we call it, brings us to the section which we entitled, "Approaching His Passion." The whole atmosphere becomes tense, and the current of action is swift and powerful. Our Lord's presentation of Himself to Jerusalem meets the determined resistance of the leaders, and He answers with parables of Israel's rejection and of the launching of the Gentile age. These are included in this week's lesson portion. Following this we have the unsuccessful attempts of various groups to "corner" Jesus, who in turn completely silences them and launches on His fearful indictment of the Pharisees (chap. 23). The next two chapters are devoted to prophetic utterances addressed to His disciples on the Mount of Olives, and called therefore the Olivet Discourse, which is the last of the five bodies of teaching which we noted in the analysis. Thus in the Approach to His Passion, we have:

1. The King's presentation (Matt. 21:1-16)
2. The King's controversies (chaps. 21:17 to 23:39)
3. The King's predictions (chaps. 24:1 to 25:46)

Verse by Verse

Matt. 21:33.—"There was a certain householder, which planted a vineyard . . . and let it out to husbandmen." The figure of the vineyard was not new to the Jews (Psa. 80:8-16; Isa. 5:1-7). It would therefore have an appeal for them. Notice the care which the householder expended on this vineyard, and compare Isaiah 5:4.

Verse 34.—"He sent his servants . . . that they might receive the fruits of it." What fruit does God expect from His vineyard? In Isaiah 5:7 we read that He looked for judgment and righteousness. The servants here are the prophets.

Verse 35.—"Beat one, and killed another, and stoned another." See 1 Kings 22:24; Jeremiah 26:20-23; 2 Chronicles 24:20, 21.

Verse 36.—"He sent other servants . . . and they did unto them likewise." God's servants never had it easy, even in Israel. See Acts 7:52. Here also is God's patience toward a rebellious people (Jer. 44:4).

Verse 37.—"But last of all . . . his son, saying, They will reverence my son." God knew, of course, what men would do to His Son. This soliloquy of the householder is part of the earthy story which we must not press for spiritual content, except the fact that the highest ranking messenger was sent last, as a final test. See Hebrews 1:1, 2.

Verse 38.—"This is the heir; come let us kill him, and let us seize on his inheritance." The husbandmen recognized the son and heir, but the Jews did not recognize Jesus as the Son of God. That was their guilt, as He bore every mark of divine sonship. The incidents are different, but the parable sets forth the truth of John 1:11.

Verse 39.—"And they caught him, and cast him out of the vineyard, and slew him." The analogy here is closer. Jesus was "caught" (chap. 26:50), led outside the city (Heb. 13:12), and slain.

Verse 40.—"What will he do unto those husbandmen." Notice how Jesus appeals to their own sense of justice. In so doing, He makes them pronounce their own doom.

Verse 41.—"He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits." They were sufficiently taught in righteousness

to see the need of judgment, and to see that the wicked husbandmen forfeited all right to the vineyard. But, like David (2 Sam. 12:1-7), they did not see the implications of the parable till the "Thou art the man" was uttered.

Verse 42.—"The stone which the builders rejected, the same is become the head of the corner." Our Lord quoted from Psalm 118:22, 23, which is prophetic of His own rejection by the religious "builders" of Israel, and His exaltation to God's right hand as the one central in all the divine purposes. See 1 Peter 2:4-8.

Verse 43.—"The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." So our Lord pronounced the rejection of unfaithful Israel. The new nation is Heaven-born, gathered from among the nations of the earth. See 1 Peter 2:9, 10.

There can be no doubt that our Lord's entry into Jerusalem (Matt. 21:1-11), which we call the Triumphal Entry, was an official act. It was so deliberate, and so deliberately different from any former arrival. He had always come quietly and unobtrusively. This time everything was calculated to draw attention. More than that, on this occasion Jesus deliberately and studiously acted so as to fulfill the prophecy of Zechariah 9:9, which promises the coming of Israel's King. The disciples of Jesus caught the spirit of the action, and it was their response (vs. 7-11) that attached to His entry the description "triumphal."

It was soon evident that the jubilation of His disciples was not shared by the Jewish hierarchy. Complaint and opposition turned the "triumph" into conflict, and the chief priests and elders of the people came in a body to challenge His authority (v. 23). The Lord knew that the die was cast, and that His rejection at the hands of official Jewry was fixed beyond recall. With great solemnity, therefore, He proceeded to announce the rejection of Israel in favor of the Gentiles. This He did in three parables — The Two Sons (vs. 28-32), The Wicked Husbandmen (vs. 33-44), and The Marriage Supper (chap. 22:1-14).

The central of these parables depicts Israel as put in trust with the Kingdom of God, seen under the figure of a vineyard. Israel proved unfaithful in this trust. They did not bring forth the fruits of the Kingdom of God. The wild grapes of their willfulness and disobedience were their offering to God (Isa. 5:2). God's messengers, the prophets, were treated with scorn and abuse, sometimes slain. Now they were about to fulfill the measure of their iniquity in their treatment of the Lord Jesus, the blessed Son. Notice how Jesus made these leaders of Israel spell out their own doom in verse 41. We may learn from this that in the day of judgment men will acknowledge the justice and the righteousness of their doom.

The Church is the new nation to whom the Kingdom of God is committed in trust today, and God will receive His returns at her hands. But each one of us individually must answer for the deposit He has invested in us. Will He receive His own with interest? (Matt. 25:27.)

It's the same old story—20 years ago, too, we were all wondering how long before spring.

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