

Petition Asks Dissolution Of Markham School Area

Acting quickly on receipt of a signed petition from ratepayers residing in the Markham portion of School Area No. 1 Markham & Vaughan, Markham Township Council unanimously agreed Monday to set up a three-member committee to investigate the possibility of dissolving the present School Area and of establishing in its place a new area to serve Markham Township children only. The petition containing over 100 names was presented to Council by a two-member delegation composed of Messrs. E. R. Axelson, a resident of Highland Park Blvd., and N. S. Hall, a resident of Steele's Ave. East. The three-member investigating committee set up by Council will be composed of former Reeve Alfred LeMasurier, former Planning Board Chairman C. J. Laurin, and Mrs. K. James, Councilor for Ward 1.

"A great deal of thought and consideration has certainly gone into this report," stated Councilor Mrs. James in supporting the petition. Any plan to dissolve the School Area will to a large extent depend on Vaughan Township's feeling in the matter. The present School Area was established in 1951 to serve an area adjacent to Yonge St. and located in both the Townships of Markham and Vaughan. Mr. Atkinson stated he had good reason to believe that a

similar petition is being circulated in Vaughan. When queried last December by Markham regarding a possible dissolution of the School Area, Vaughan stated they wanted more information on the final effects of any such move before rendering a decision.

In supporting the petition, Reeve W. L. Clark felt the present increased township population made it advisable for Markham to take whatever steps are necessary to control its own education. "A similar problem exists with our High School District, where we have the Richmond Hill District High School Board attempting to administer secondary school education in a large area embracing four municipalities," stated Reeve Clark. The Richmond Hill District High School Board is a large unwieldy body composed of some 13 representatives from the municipalities of Vaughan, Markham, Woodbridge and Richmond Hill.

Mr. Atkinson thought it might prove acceptable if the School Area were composed of an equal number of representatives from each of the two townships, and with a neutral chairman. "You will always have trouble as long as you attempt to cross municipal lines," stated Deputy Reeve D. Deacon.

The Clerk was instructed to inform Vaughan Township of the petition.

GREENWOOD

The Y.P.U. held their meeting at the church last Sunday night with Miss Audrey Hopkins in charge of the program. Last Saturday night they enjoyed a to-bogganing party at the home of the president, Len Waltham.

Farm Forum met at Rev. and Mrs. Moore's on Monday night.

They will return to report to the Forums on the results of their discussions, for the last three broadcasts. Mr. and Mrs. Clarence Burroughs of Brooklin were visitors with Fred and Mrs. Byers last Sunday afternoon. The Euchre at the school last Friday night was well attended. Mr. L. McLean is the president for the season and Mrs. Wm.

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Sunday School Lesson

MISSION OF THE TWELVE (Lesson for February 3)

Matthew 9:35 to 10:42
GOLDEN TEXT—The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.—Matt. 9:37, 38

THE LESSON AS A WHOLE
Approach to the Lesson

We are still in that section of Matthew's Gospel in which the King is Presented in His Procedure. After the great declaration of the principles of the Kingdom in the Sermon on the Mount (chaps. 5, 6, 7), we have 2 chapters full of activity. The authority of the King is vindicated again and again through miraculous works in many realms. There is an increasing tempo until we come to a statement descriptive of all those days, "And Jesus went about all the cities and villages, teaching and preaching . . . and healing." But for all the strenuous pace, there were still great sections of the country unreached. It was time for expansion. Our lesson brings us to the appointment of the apostolic band for this purpose, and to the chapter containing the instructions which the Lord gave them before they went forth on their first mission. This is the second great body of teaching in the Gospel, which we call, The Promotion of the Kingdom (chap. 10).

Verse 1—And Jesus went about . . . teaching . . . preaching and healing. The triple ministry of Christ during His itinerations was teaching, preaching, and healing. The word for preaching here means "heralding," making an authoritative pronouncement which calls for submissive response, like a royal proclamation. Compare Acts 28:30, 31.

Verse 36—" . . . moved with compassion . . . because they fainted . . . as sheep having no shepherd." The multitudes did not spell success to Jesus, but need, so His reaction was not a swelling pride but a stinging pain. He had the eyes and the heart of a shepherd (John 10:11).

Verse 37—"The harvest . . . plenteous, but the labourers are few." Strange that He should think in terms of sheep and speak in terms of harvest! Was it because the disciples were not yet able to enter into His feelings as a Shepherd?

Verse 38—"Pray ye therefore the Lord of the harvest . . . labourers into his harvest." Who is the Lord of the harvest? We instinctively think of the Lord Jesus Himself, but He doubtless was inviting the disciples to pray to the Father rather than to Himself. Praying was part of their preparation for going.

Chap. 10:1—" . . . called his twelve disciples, he gave them power . . ." If they were to be labourers together with Him they must be empowered to do His work. These were the signs which would lend authority to their words and mark them as sent by Him, who wrought similar signs.

Verse 2—" . . . Simon . . . Andrew . . . James . . . John." The list is also given in Mark 3:16-19; Luke 6:14-16; Acts 1:13. In the latter case, Judas Iscariot is, of course, missing. In all four lists Peter stands first, but Andrew is named along with him only in Matthew and Luke. In the three Gospels, James precedes John, but in Acts John is named right after Peter with James following.

Verse 3, 4—"Philip . . . Bartholomew . . . Thomas . . . Matthew the publican; James . . . Thaddeus." Only in this list

is Matthew designated "the publican." Simon the Canaanite is indicated by Luke as the Zealot (Zealotes). He came from a group of fanatical nationalists. Thaddeus is called "Judas the brother of James" by Luke ("son of James" in A.S.V., the Greek simply having "Judas of James. . ."). Judas is marked as the traitor in all three Gospel lists.

Verse 5—" . . . Go not into the way of the Gentiles . . ." These were instructions for a single mission, although they contain many abiding principles which must be applied today. We need discernment to see what is temporary and what is permanent.

Verse 6—"But go rather to the lost sheep of the house of Israel." This was in keeping with our Lord's own primary appointment as "minister of the circumcision" (Rom. 15:8), and with the general principle, "to the Jew first" (Rom. 1:16).

Verse 7—" . . . preach . . . The kingdom of heaven is at hand." "Preach" is the same word used of Christ in 9:35, and the theme is the same. See 3:2; 4:17.

Verse 8—"Heal . . . cleanse . . . raise the dead, cast out devils . . . freely give." These men were "extensions" of Himself. The signs marked them as His ministers, and validated the message which they preached in His name.

Verse 24—"The disciple is not above his master . . . servant . . . lord." This reverts back to the treatment our Lord declared they would receive at the hands of men (vs. 17, 18, 22). "Master" here is "teacher," and "servant" is "bondservant."

Verse 25—" . . . the disciple . . . as his master . . . the master . . . Beelzebub, how much more . . . them of his household?" We should not expect better treatment than our Lord received. Beelzebub (more correctly Beelzebul) was regarded among the Jews of Christ's day as the prince of the demons, or Satan.

The Heart of the Lesson
The Lord Jesus lived a strenuous life. One has only to read Matthew 9:35 with understanding and imagination to realize the tremendous pressure of such a ministry. The strength expended in the threefold work of teaching, preaching, and healing in city after city and village after village must have been almost without restriction to the work for which He had come into the world.

But it is when the Spirit of inspiration draws aside the veil and gives us a glimpse into the heart of Jesus Christ that we see the meaning of it all. Some men are borne along on a tidal wave of excitement which enables them to accomplish great feats of endurance. The sight of the multitudes is the token of success, and the wine of success exhilarates them. With Jesus, however, it was not the success or the publicity that carried Him along. The multitudes for Him spelt need, and the deep compassion of His soul was as a mighty compulsion driving Him on. His great shepherd heart looked out upon them as sheep, so badly needing the care of a shepherd. Restricted in His bodily presence, He longed to reach more and more; so He appealed to His disciples to pray that the Lord of the harvest who had sent Him would send others also.

The prayer was answered. Indeed praying prepared these disciples to be themselves the answer to their prayer. So they found themselves being commissioned to go forth to a like ministry as they had seen Him perform, endowed with the power to do it, and instructed in the principles which should direct their endeavors.



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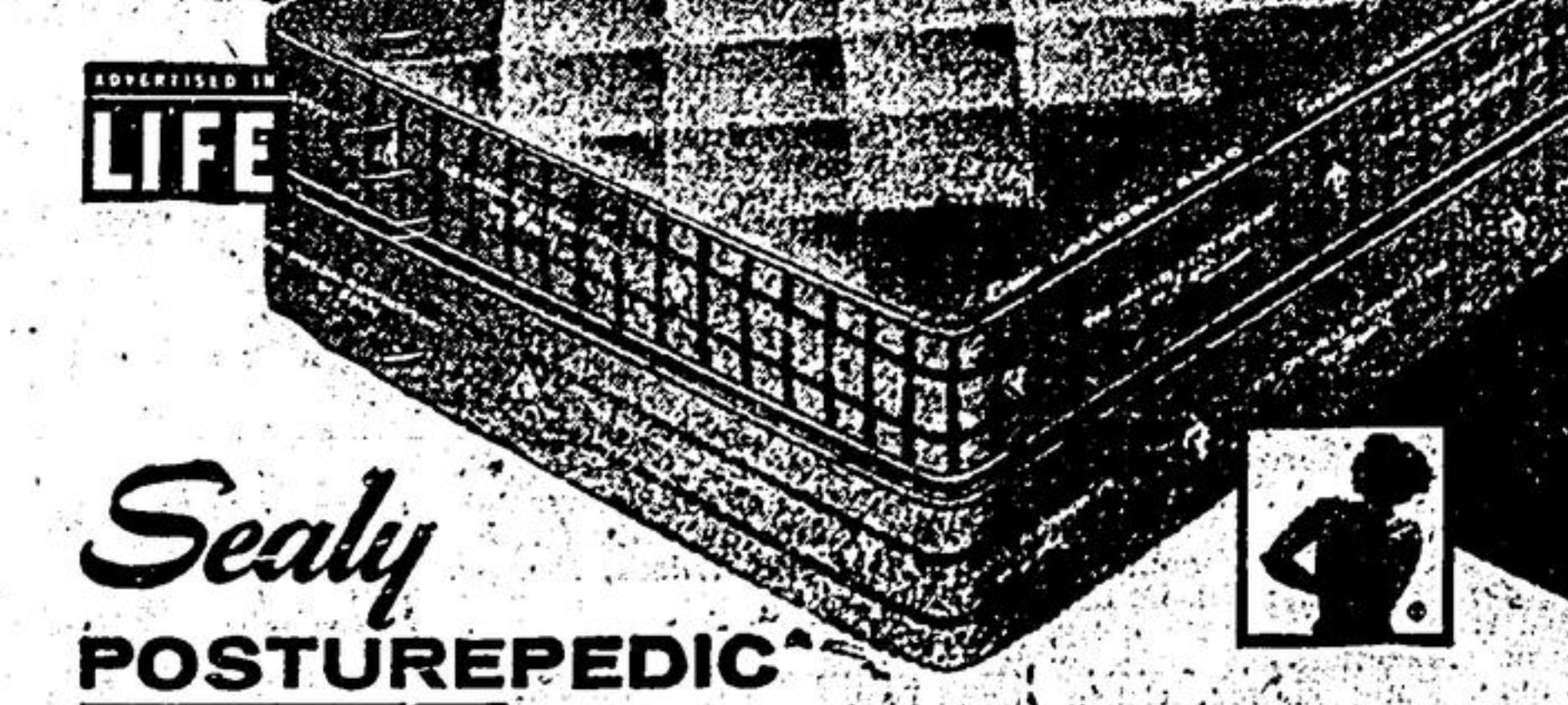
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