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"The Golden Fleece"
by James Bannerman, an exciting story of life in a lumber camp.

CBC TRANS-CANADA NETWORK

Markham Passes Fireworks Bylaw

A bylaw was passed to regulate the sale of fireworks in the Village. It has two main provisions. Sale is prohibited from Jan. 1 to May 15 and from May 31 to Dec. 31 each year. Which is the "legal" way of saying that sale is permitted from May 16-30. The second provision is that sale is not permitted to anyone under 15 years of age. A penalty of up to \$50 is provided.

The \$6-a-month increase old age pensioners are to get isn't enough to buy another quart of milk each day.

TO CHARGE CARS A FEE IN PARKS

A small fee will be levied this year on cars entering some of Ontario's provincial parks, Lands and Forests Minister Mappleford told the legislature on Tuesday.

The amount of the fee still is under consideration, he said, but it will be \$1 or \$2. It would be charged on admission only to parks offering camping, accommodation and other facilities.

A nominal fee is charged for the use of camping facilities provided by the government. The general fee would eliminate this.

The fee-charging plan would operate along the lines of the federal government's system of charging for entrance into national parks.

But Mappleford said payment of a general fee would enable a car to enter any other provincial park without further payment and this privilege would be good for a year.

The plan was defended by Premier Frost who said Detroit residents have taken over the best sites in Rondeau Provincial Park, built cottages on them and

denied to others access to their beaches.

"Don't condemn this government for trying to make accessible to all the people some of the joys to be found in these parks and resort areas," he said in answer to J. Spence (L.—East Kent) who protested the admission charges.

It was proper for people to pay a service charge for what they receive, Mr. Frost said.

Mr. Mappleford said his department plans to spend more than \$1,000,000 this year on development of provincial parks. No admission charge would be levied at parks where no services were provided.

More than 100 park areas covering about 40,000 acres had been added to the provincial parks program last year and about \$500,000 had been spent on new facilities and services.

He said master plans have been prepared for future development of major parks. It was intended to prepare a complete plan for each park under the department's jurisdiction.

Outstanding New Annuals

In recent years hybridizers have introduced many outstanding annuals superior to older types in earliness and plant stature, as well as abundance and quality of bloom. By careful selection from a wide choice of varieties a long season of bloom may be obtained with relatively little effort, states D. R. Mackintosh, Beaverlodge Experimental Farm.

Improvements in single petunias have been most outstanding in the "Redskin" group of "F1" multicolors. The varieties Apache, Comanche, Mohawk, Paleface and Sioux cover a wide range of colours but have the same habit, vigour and flower characteristics. Comanche, the fore-runner of the group, is the most outstanding red variety. Paleface is conceded to be the most free-flowering white in existence. Other varieties of the multiflora type worthy of mention include Brillancy, Celestial Rose Improved, and Crown Jewels. Among the best of the grandifloras are Ballerina, Carnival, Crusader and Prima Donna. Fire Dance also appears promising.

In one year's test the new Cuthbertson Floribunda strain of sweet peas had the superior drought resistance, vigour, and heavy flower production that distinguished the original Cuthbertson sweet peas. In addition, the new strain produces more flowers per stem; some stems producing from 5 to 7 large fragrant flowers. The Zvolanek Floribunda strain of sweet peas is unequalled for its outstanding exhibition quality blooms, but is less resistant to dry weather conditions and is shorter in vine growth than the Cuthbertson Floribunda.

No annual flower garden is complete without a bed of pansies. For those who prefer to grow a mixture, Colour Carnival will be sure to please. This American strain of Swiss Giants produces extra large, long-stemmed flowers in an impressive mixture of colours. If separate colours are desired, Moon Moth, Pay Dirt and the older outstanding varieties, Fire Beacon, Ullswater and Raspberry Rose will be found very satisfactory.

The modern African marigold blooms more than two weeks earlier than older varieties previously grown.

Additional outstanding recent introductions are Blaze zinnia, Fiery Feather celosia, Fireball salvia, Fire King nemesia, Little Sweetheart bush sweet pea and Magic Carpet snapdragon.

The Sunday School Lesson

THE JUDGMENT OF THE NATIONS (Lesson for March 31)

Matthew 24 and 25

GOLDEN TEXT—And the King shall answer them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. —Matt. 25:40

THE LESSON AS A WHOLE

Approach to the Lesson

After the controversies of chapters 21, 22 and 23, the Lord Jesus Christ had no more to say to the people. His exit from the Temple (24:1) marked the end of His public ministry.

What He had said about the "house", however, had affected the disciples in a strange way. They began to show Him the buildings of the Temple, pointing out their strength and grandeur (Mark 13:1). It was incredible to them that such a place could be abandoned. Our Lord's answer was a more specific prediction of the approaching ruin of the Temple (v. 2).

During the walk to the Mount of Olives, the disciples must have walked in silent contemplation on this strange and dire prophecy. They linked it in their thinking with some universal cataclysm connected with the end of the age and the coming of Christ. No doubt their thoughts on these subjects were exceedingly foggy, even as they had failed to apprehend what He had told them of His death and resurrection.

While they sat on the Mount, overlooking the city, the confused thinking of the disciples expressed itself in their questions about time and signs — (24:3). This elicited the long address popularly known as the Olivet Discourse (24:4 to 25:46). To fit in with our analysis, and to indicate subject matter, we have called it The Prospects of the Kingdom. It is the fifth and last of the great bodies of teaching in Matthew's Gospel.

Three groups of people are in view in the predictions of this discourse—the Jews, the Church and the nations. Other sections are of a more general nature. I realize that there are divers opinions regarding the divisions and applications of this discourse, and I fully honor the views of others while expressing my own.

Our lesson takes up that portion which treats of the nations, and we shall try to draw from it the most practical lessons possible.

Verse by Verse

Matt. 25:31—"When the Son of man shall come . . . the holy angels . . . sit upon the throne of his glory." The Lord went beyond the question of His disciples. They asked for the "sign" of His coming, and now He tells them what His coming will introduce. His coming again will be in glory, but still as "the Son of man."

Verse 32—" . . . all nations: and he shall separate them . . . as a shepherd . . . his sheep from the goats." He comes as King (v. 34), which office carries the judicial function. The word "as" introduces the element of parable, which should be observed. Compare the shepherd activity here with John 10:11.

Verse 33—" . . . the sheep on his right hand, but the goats on the left." The separation is clear and final. There are only two classes, and none doubtful.

Verse 34—" . . . Come, ye blessed of my Father, inherit the kingdom prepared for you . . ." The inheritance cannot be confined to the millennial kingdom, although that may enter into the picture. Compare Luke 12:32; Hebrews 12:28; and the like.

Verses 35, 36—"For I was an hungred, and ye gave me meat . . . thirsty . . . drink . . . a stranger, and ye took me in." Here the King recalls times of hunger, thirst, nakedness, sickness, imprisonment, and affirms that these righteous ones ministered to Him in those straits. It seems incredible! If He were referring to "the days of his flesh" it might be understandable, but the time referred to includes right up to His coming in glory.

Verses 37-39—"Lord, when saw we thee an hungred . . . or thirsty . . ." No wonder the righteous are amazed, having always thought of Him as the exalted one who had need of nothing, but upon whom they depended for all things.

Verse 40—"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Unbelieving Jews cannot be the "brethren" here referred to. See the Lord's own statement in 12:46-50 and compare Hebrews 2:11-17. Notice how the afflictions of His "brethren" are accounted His afflictions, and any ministry wrought for them He accepts as done unto Him.

Verse 41—"Depart . . . ye cursed, into everlasting fire, prepared for the devil and his angels." Note the contrast between the "blessed" and the "cursed," with the corresponding "come" and "depart." This is no temporary state which is here described but eternal destiny. What has been prepared for "the devil and his angels" must be shared by those who choose to share their rebellion against God.

Verses 42, 43—"For . . . ye gave me no meat . . . no drink." The companion statement to

verses 35 and 36, but now in the negative. From this company the King received no ministry.

Verse 44—" . . . Lord, when saw we thee . . . and did not minister unto thee?" The astonishment of the wicked is almost as great as that of the righteous. Most people do not stop to think that all their evil deeds are wrought against God. They need to learn Psalm 51:4.

Verse 45—" . . . ye did it not to me . . . these, ye did it not to me." Again the King affirms the identification of His people with Himself. The condemnation here is so much what men did as what they failed to do.

Verse 46—" . . . everlasting punishment. . . life eternal." The separation of verse 32 is permanently fixed. The words "eternal" and "everlasting" are the same in the Greek. The punishment and to confine either or both to the millennial kingdom is completely unwarranted. The Heart of the Lesson

There are various interpretations of the scene of judgment depicted in our lesson. Let us look at some great principles and truths which appear in our Lord's statement.

1. The Lord Jesus is coming again. His second coming will be in glory, with the host of angels as His retinue (v. 31). Contrary to the teaching of Jehovah's Witnesses, He has not lost His humanity, in death. He is still man, and will come again as man. Moreover, He will come as King (v. 34). He is King now, but has not been so revealed. Then His kingship will be manifested, and He will fulfill the functions of kingship.
2. The Lord Jesus is coming to judge. That is the judicial He has been appointed to this task, and the day has been set (Acts 17:31). That is part of the purpose of His coming.
3. There will be but two groups recognized, described here under the figure of sheep and goats. There is no doubtful class, put on probation. No mistakes in the division are made, and the sentence of the Judge is final. There is no room in this description for a "second chance."
4. On first reading this passage may seem to teach salvation by works (vs. 34-40), but this would be a hasty conclusion. Other Scriptures clearly teach that men's works appear in judgment (Rev. 20:12; Rom. 2:4-11). Works are the evidence of the heart's attitude to God. If judgment is a public matter, the evidence must be brought forward: James teaches us clearly that it is no true faith which produces no good works (Jas. 2:14-26).
5. No passage of Scripture teaches more forcibly than this the intimacy of the relation between Christ and His people. Their hunger is His hunger, their thirst is His thirst, their nakedness is His nakedness, their imprisonment is His imprisonment, their sickness is His sickness, their loneliness is His loneliness. "There is no place where earth's sorrows are more felt than up in Heaven"—Faber. Because of this, every ministry rendered to the saints is rendered to Christ, and any ministry withheld from them is regarded as withheld from Him. Whatever touches us touches Him.
6. Two prepared places are mentioned. One is the inheritance of the saints—"the kingdom prepared for you from the foundation of the world" (v. 34). The other is not prepared for men, but "for the devil and his angels" (v. 41). However, men who choose the company and the service of the Devil and his angels will share the place prepared for them—"everlasting fire," as it is described here, or "the lake of fire," as it is referred to in Revelation 20:14. The one place means "life everlasting" and the other means "eternal punishment." There is no need to enlarge upon these with Dantean details, but neither dare we seek to soften these statements of our Lord or rob them of their essential meaning. In either case, eternal destiny is in view. These phrases cannot be modified to suit any particular interpretation of the passage.

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