



## Three Services . . . that are efficient, convenient and profitable to farmers

### SERVICE No. 1

Is that of picking up your cream at your door the year round for which we pay the highest market prices. Our cream routes are not long and distant; thus you will have the satisfaction of knowing that your cream will arrive at the creamery within a few hours where it will be immediately graded and tested efficiently and with the utmost care. Therefore you are taking no chances of your cream deteriorating due to long transportation hauls and a subsequent delay in the grading.

### SERVICE No. 2

Is that of making your own deliveries to the Creamery where your cream will receive prompt and careful attention. An extra 2 cents per pound of butter-fat is paid for delivered cream. The extra money you will receive depends of course on the amount of cream you deliver. Our estimate would be approximately 50c to \$1.50 a week more per patron.

### SERVICE No. 3

Is our COLD STORAGE MEAT LOCKER SERVICE which has proven to be very convenient and extremely beneficial and makes possible a very substantial saving in your meat cost. Our cream shippers may very easily avail themselves of this service, especially those who make their own cream deliveries as they can attend to their locker at the same time.

WE WANT MORE CREAM AND IN ORDER TO MAKE THE MOST OUT OF IT YOU CANNOT AFFORD TO MISS THE OPPORTUNITY TO PARTICIPATE IN THE ABOVE PROFITABLE AND CONVENIENT SERVICES.

PHONE 18601 TO HAVE OUR TRUCK CALL AT YOUR DOOR OR MAKE YOUR OWN DELIVERY

## THE STOUFFVILLE CREAMERY Co.

STOUFFVILLE, ONT., Ph. 18601

### Fast, SAYS MASCOT



Step on it, says Buster, mascot of a Canadian signals corps unit on the western front, as he rides along into Germany with Sergt. C.H. Broadwell of Sault St. Marie.

### RATS AND LIVE STOCK

The principal diseases transmitted from rats to men are bubonic plague, typhus fever, spirochetal jaundice (Weil's disease), rat-bite fever, food poisoning, tularemia, rabies, trichinosis, and various parasites, including intestinal protozoa and tape worm.

As regards farm animals, veterinarians are finding that diseases among live stock are more prevalent where rats are plentiful. Close attention is being given the rat in connection with these diseases, including white scour in calves, mastitis, ringworm, contagious abortion, tuberculosis, abortion in mares, joint ill in foals, and other illnesses.

thee, thou mighty man of valour." Such was the greeting of the heavenly messenger, startling Gideon, who had not yet realized what God could do through one who was a ready instrument in His hand.

Verse 13.—"If the Lord be with us, why then is all this (evil) befallen us?" It was a very natural question, but faith looks above the merely natural and counts on the living God. Gideon knew what the fathers had told of the great things He had wrought in the past. He longed to see Him put forth His power again. He could not understand why He, who had chosen Israel, should now leave them to the evil machinations of their Midianite oppressors.

Verse 14.—"Go in this thy might, and thou shalt save Israel. . . . have not I sent thee?" This was Gideon's commission. He was to go forth in "the irresistible might of weakness," counting on the God who had sent him, in order that he might become the deliverer of the people, overthrowing their cruel and vindictive foes and freeing them completely from the Midianite yoke.

Verse 15.—"Oh my Lord, where-with shall I save Israel? . . . my family is poor . . . and I am the least in my father's house." This was not what psychologists today call "an inferiority complex." It was rather a true humility—a realization that in himself there was no power to deliver Israel. He came of a poor and insignificant family. He himself recognized his own helplessness. He did not feel there was anything of which he could boast. But he was to learn that, as Augustine has said, "God's commandings are God's enableings."

Verse 16.—"The Lord said . . . Surely I will be with thee, and thou shalt smite the Midianites as one man." This was all that was needed. "If God be for us, who can be against us?" (Rom. 8:31.) Gideon had the promise of the divine presence to rely upon. His future history tells us how remarkably God fulfilled His word in using this country lad to destroy the power of haughty Midian and to deliver and guide Israel.

The Heart of the Lesson  
Departure from God always results in spiritual bondage and disaster. But wherever there is a return to the Lord in humiliation of spirit and true repentance of heart, God can always be depended upon to forgive and to deliver. Such was Israel's experience over and over again, and in all these things they become types for us, warning us of the folly of drifting into sin and encouraging us by the assurance of pardon and blessing when we confess our failures and seek God's face again. He delights in mercy (Micah 7:18). While He cannot pass over the faults of His people, but chastens as a father his children, yet He is ever willing to restore and deliver those who judge their sins and return to Him in truth and righteousness.

Send The Tribune to absent friends

### Sunday School Lesson

Lesson for April 29

Golden Text—Be strong, and of a good courage, be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.—John 1:9

The Lesson as a Whole  
Approach to the Lesson

The three books suggested for careful reading in connection with the present lesson are each distinctive in character. Joshua in the Book of the Inheritance. It tells the story of Israel's entrance into the Land of Promise and the conflicts that followed as they sought to take possession of it. This answers to the truth of the Epistle to the Ephesians in the New Testament, where our present inheritance in Christ is put before us, and we have the conflict with wicked spirits in the heavenlies, who would seek to keep us from enjoying that which is rightfully ours.

Judges and Ruth are intimately connected. Together they tell of

Israel's failure and God's faithfulness. Anarchy, strife, and division prevailed during the days of the judges, but God ever had a devoted remnant, who, whatever their backslidings may have been, cherished the things of the Lord, and were the objects of His constant care, which of necessity involved disciplinary dealing when they wandered from Himself. The story of Ruth is one of the sweetest in the Bible, and brings vividly before us the work of the Kinsman-Redeemer, who, for us, is our blessed Lord Jesus Christ.

The selected passage from the Book of Judges emphasize the frequent turning aside from Jehovah to false gods that characterized Israel after the passing away of the first generation of those who entered the land under Joshua. Not having had firsthand evidence of the power of the Lord in overthrowing their enemies, they turned away to the false deities of the very people whom they should have subdued or destroyed, and brought judgment upon

their own heads. But when they turned to God in repentance, He raised up deliverers for them, who became their judges or rulers. But almost invariably, upon the death of the judge, the people relapsed into their old ways.

Verse 2.—"The children of Israel went every man unto his inheritance to possess the land." This was after Joshua's death, following his last charge to his people beseeching them to be faithful in serving the Lord their God.

Verse 7.—"The people served the Lord . . . who had seen all the great works of the Lord." The generation that Joshua addressed remained true to the covenant into which they had entered (Josh. 24:15-17, 22-25). These had witnessed the many manifestations of God's mighty power and to them He was, in reality, the living God. But dejection soon set in after their death.

Verse 11.—"The children of Israel served Baalim." This is the plural form of Baal, who was

the Phoenician sun god, and whose worship, under different names became general through all the lands of western Asia. Turning away from Jehovah, Israel set up images of Baal and gave them the worship that belonged to God. The evil of idolatry was their ruin.

Verse 12.—"They forsook the Lord God of their fathers . . . and followed other gods." These unworthy sons of pious fathers had no real knowledge of the wondrous acts of Jehovah, and so, in their folly, they compromised with the heathens who dwelt among them and accepted their idolatrous religions, worshipping false gods who had no power to deliver them. And, as a result, God became angry, and in His indignation sold them into the hand of their enemies.

Verse 18.—"When the Lord raised them up judges, then the Lord was with the judge." In response to their cries of distress because of "them that oppressed them and vexed them," God repented—that is, changed His attitude toward them—and gave them deliverers

to rid them of their foes and to guide them aright afterward.

Verse 19.—"When the judge was dead . . . they returned, and corrupted themselves more than their fathers." The periods of apparent revival and blessing were dependent upon the personal faith of the judge. Upon his decease, the people soon turned again like a dog to its vomit, once more giving themselves over to vile idolatries, corrupting themselves, so that again the hand of God was upon them in judgment.

Chap. 6:11.—"Gideon threshed wheat by the winepress, to hide it from the Midianites." Of the twelve judges whom the Lord raised up, we are only able to glance at the story of one. Gideon was a young farmer of the tribe of Manasseh, and the family of Abi-ezer. At a time when Israel had fallen into bondage to the Midianites, he evidently became deeply exercised about conditions. While secretly threshing wheat, so as to hide it from these cruel foes, an angel of God appeared to him.

Verse 12.—"The Lord is with