

Assure the Farmer of His Share Says Toole

"As far as it is humanly possible we mean to see that every Canadian citizen able to work has the opportunity to work at fair pay," declared Earl Toole, Progressive Conservative Candidate for the federal seat for North York, at his opening campaign meeting.

"We mean to do this by full use of all our national resources and productive capacity; by fostering international trade; by developing our banking and credit system, and by the use of the power and finances of the state in necessary pub-

lic works," continued Mr. Toole.

"Few people realize that more than 50% of the world's population live on farms. Likewise many people fail to realize the importance of agriculture as Canada's basic industry. If Canada is to prosper, ladies and gentlemen, let me assure you that we farmers must be enabled to have our proportionate share of the national income," continued Mr. Toole.

"We can assure the farmer of his proportionate share of our national income through a system of prices determined and announced in advance of production. These prices should be based on a study of the most recent figures of national income. The study will show whether total farm income constitutes a fair proportion of the national income and, to the extent that it does not, prices will be adjusted.



This is how daily roll call was kept in a German prison camp. Those Russians too ill to move themselves were carried out on their gunny-sack "mattresses," while the others lined up behind. If they were even 30 seconds late, the huge black dog of the Commandant was set upon them. These men were liberated by the First Canadian Army. (CANADIAN ARMY OVERSEAS PHOTO)

SUNDAY SCHOOL LESSON

Lesson for May 13
Golden Text.—O magnify the Lord with me, and let us exalt his name together.—Psa. 34:3

The Lesson as a Whole
The story of the northern kingdom, after the division into Israel and Judah in the days of Rehoboam, is one of constant failure and disobedience to the word of the Lord, as given both in His written Word and through His prophets. Of only one king of Israel (the ten tribes) is it said that he sought the Lord (2 Kings 13:4). Of all the rest there is no intimation that any of them cried to God for help even when in great peril. Jehu professed great zeal for the Lord (2 Kings 10:16), but his behavior soon proved that he had learned nothing from the experiences of those who had gone before him (2 Kings 10:31). Jeroboam, the first king of the northern federation, set the example of departure from Jehovah by instituting idolatrous worship in the cities of Bethel and Dan, in order that the people might be kept from going to Jerusalem to worship and so be in danger of reuniting with Judah and the house of David (1 Kings 12:26-30). Of one successor after another we read "he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin" (1 Kings 15:26, 30, 34; 16:26, 22; 22:52; 2 Kings 13:11).

It is not that these Kings were left in ignorance of the will of the Lord; for He sent many prophets to them to warn them of the folly of their evil courses and to call them to repentance, notably, Micaiah, Elijah, and Elisha, but all their pleadings and denunciations fell upon deaf ears. As a result, judgment at last had to take its course, and the ten tribes were given over to the power of their enemies, the Assyrians, who carried them into captivity and left their land desolate (2 Kings 17:18). A very small number remained in Palestine and later intermarried with those of other nations who were brought in by the Assyrians. These, in time, became the Samaritans, so detested by the Jews (2 Kings 17:24).

Verse by Verse.
1 Kings 12:26.—"Jeroboam said in his heart, Now shall the kingdom return to the house of David." God had commanded all Israel that three times in the year all their males were to go up to the place where He set His name, which at this time was Jerusalem (Deut. 16:16). Jeroboam, who had led the revolt against Rehoboam, the son of Solomon, and persuaded ten tribes to break away from the authority of the house of David, had good reason to fear that the people might revert to their former allegiance if they continued to obey this command.

Verse 27.—"If this people go up to do sacrifice at Jerusalem, then shall the heart of this people turn again unto their land, and they shall kill me." The leader of the insurrection dreaded his own de-thronement and assassination if the people of Israel were allowed to get again in such intimate contact with their brethren in the kingdom of Judah; so he felt he must take drastic measures to prevent this.

Verse 28.—"Whereupon the king made two calves of gold, and said, Behold thy gods, O Israel." The worship of the golden calf (Exod. 32:1-6) was the first apostasy in Israel after they left Egypt. This system of idolatry Jeroboam renewed on the plea that the journey to Jerusalem was too great for the people to take. In this way he hoped to retain their allegiance to himself and his seed after him.

Verse 29.—"He set the one in Beth-el and the other put he in Dan." These cities were so situated that it would be easy to reach one or the other from any part of his kingdom, for Bethel was in the south, in the land of Ephraim, and Dan (Laish) was in the north in the country of the tribe of that name.

Verse 30.—"This thing became a sin." Through all the years that followed, this sin continued. It was the outward sign of the declension, of the ten tribes, who thus turned

away from the God of their fathers and gave to dumb idols the worship that belonged to Him alone, who had said, "Thou shalt have no other gods before me" (Exod. 20:3). He had forbidden the making of images or pictures to be used as objects of worship.

Chap. 19:1.—"Ahab told Jezebel all that Elijah had done." Elijah was the most outstanding of all prophets and was sent in the days of godless King Ahab to call Israel back to the Lord. In a marvelous test, as recorded in Chapter 18, the power of Jehovah had been demonstrated, but, instead of producing repentance, this only stirred the ire of the king's wicked consort, Queen Jezebel, daughter of a Phoenician king, who had brought the vile worship of her father's kingdom into Israel and thus further perverted the people.

Verse 2.—"Jezebel sent a messenger unto Elijah." The prophet had put four hundred of Jezebel's idolatrous priests to death. The enraged queen sent a courier to him to declare that before another day should pass he would have to die as they had done.

Verse 3.—"He arose, and went for his life, and came to Beer-sheba." In a moment of discouragement, Elijah fled to a city in the land of Judah, where Jezebel's vengeance would be unable to reach him.

Verse 4.—"He said, It is enough; now, O Lord, take away my life; for I am not better than my fathers." The best of men and the most devoted of God's servants have their moments of weakness when they become occupied with circumstances and forget that God is above all these things. Elijah felt as though his efforts to recall the guilty nation to the Lord had ended in failure and he preferred death rather than to carry on as a discredited prophet. But he was to learn that God still had work for him to do.

Verse 13.—"What doest thou here, Elijah?" From Beer-sheba Elijah took a forty days' journey to Horeb, the mount of God. There the Lord spoke in a still, small voice, inquiring why His servant had come to that place.

Verse 14.—"I, even I only, am left." Protesting his faithfulness in a day of apostasy, Elijah made intercession against Israel (Rom. 11:2, 3) declaring their declension and disobedience, and protesting that although he had stood alone for God, now they sought to take away his life. It was a sad instance of occupation with one's own service and testimony instead of with God Himself.

Verse 15.—"The Lord said, Go, return." God still had work for the prophet to do. He was commanded to return to the land of Israel. When there he would contact Hazael, servant of Benhadad, whom he was to anoint to be king of Syria in his master's stead, and through whom Israel was to be chastened for their iniquities.

Verse 16.—"Jehu shalt thou anoint to be king over Israel; and Elisha to be prophet in thy room." Two other men were to be sought out and anointed with oil for special service; Jehu the son of Nimshi, a captain-general in Ahab's army, who was destined to overthrow his lord and reign in his place, and Elisha, a godly farmer, who was to succeed Elijah in the prophetic office.

Verse 17.—"Him that escapeth the sword of Hazael shall Jehu slay; and him that escapeth from the sword of Jehu shall Elisha slay." All of these men were to become the Lord's instruments for punishing the nation because of its rebellion against Him.

Verse 18.—"Yet, I have left me seven thousand which have not bowed unto Baal." Elijah had protested that all had gone into apostasy but himself. He had to learn that God's eye had discerned seven thousand just as faithful as he.

2 Kings 17:7.—"The children of Israel had sinned against the Lord their God, and had feared other gods." In these words the great failure of Israel is summed up. The God who had freed them from Egypt, they had turned away from. They were no longer entitled to count upon His mercy or protection.

Verse 8.—"Walked in the statutes of the heathen." Thus there was no

difference between them and the idolatrous nations around them. They had broken the covenant entered into at Sinai, so God cast them off, declaring them to be Lo-ammi — "not My people" (Hos. 1:9). This has been their sad condition ever since.

The Heart of the Lesson
While God is of long-suffering and of tender mercy, He will not allow repeated sin to go unjudged. If people turn from Him into paths

POWER BEHIND TRIBUNE ADVERTISING

Mr. R. G. Roy of Claremont advertised ten brooder houses for sale on his farm south of Claremont in last week's Tribune, and before noon on Thursday every house was sold. To say the least Mr. Roy was amazed at the prompt and widespread response. In fact one prospective buyer who arrived after the last brooder was gone, was actually annoyed, since he just read the adv. in his own paper then rushed to the Roy farm. Apparently he didn't get his paper soon enough to be among the lucky buyers, for brooder houses of the type offered are evidently in good demand.

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It is not so many years since mention of the Great White Scourge struck a chill through the hearts of men, for more people used to die of tuberculosis than has been scientifically fighting this disease for years, and today the from any other cause. But Canada death rate from T.B. is less than 52 per 100,000 people, while in 1926 it stood at 86.

of their own choosing and spurn every call to repentance, they must know the judgment of the Lord. He cannot allow sin to go unpunished.

Send The Tribune to absent friends.



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