



"What's doing?" asks this wide-eyed Jersey as she gets an old-fashioned hand milking from contestant Shirley Hill, of RR 1, Jarvis, during Guelph refresher course. Though some of the girls can milk by hand, they won't have to in competition. It will be strictly modern, with girls using machine.

All But One Dairy Queen Milk Cows With Machine

Only one of 50 young Dairy Queen beauty contestants at the C.N.E. wouldn't know how to milk a cow if they had to.

"My father and three brothers have always done the milking," explained Jean Oliver, 18, of RR 6, Brantford. "I just never had to."

Every other contestant has practical knowledge of milking, although many of them have never had to milk a cow by hand. Jean was sitting on the edge of her seat Saturday watching every move as experts demonstrated just how cows should be milked.

She and her fellow contestants were attending a special one-day refresher course in milking at the Ontario Agricultural College at Guelph.

O.A.C. Professor F. W. Hamilton and J. W. Palmer of the Dept. of Agriculture, instructed the girls on the use of detergents, disinfectants, assembling equipment, actual milking and finally cleaning up.

Milking cows by machine is part of their life for Bev Burr of Gormley, Jeannette Lockman of Troy, Gwen Kennedy of Markham, Joyce Roland of Ridgeville and Diane Burt of Brooklin.

But these girls know that the judges on every day of the exhibition will be marking on appearance and deportment, assembling machine and milking, the cleaning and sanitizing of utensils and general efficiency. And they all want to be a Queen of the Fair or the queen of queens, the 1956 Dairy Queen.

The girls, five each night of the exhibition, will be representing the five breed associations (Jersey, Guernsey, Ayrshire, Shorthorn and Holstein-Friesian). And every night a Queen of the Fair will be named and given cash awards. On the final night the Dairy Queen will be announced.

The final choice for the Dairy Queen will be made by Dr. M. S. McCready, principal of MacDonald Institute, Professor Geo. Raithby of the Ont. Agricultural College, Roy Lick, secretary-manager of the Ontario Whole Milk Producers' League, and Jack Lawrence, National Dairy Council of Canada.

The Sunday School Lesson

THE ROYAL LAW OF LOVE
(Lesson for September 2)
Luke 6:27-31; 10:30-37; James 2:1-4

Golden Text—My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.
—James 2:1.

THE LESSON AS A WHOLE
Approach to the Lesson

James is quite the most Jewish of all the New Testament writers, yet his Greek is more nearly classical than any save Luke. This has led some to the conclusion that what we have is a Greek translation of an original Aramaic, executed by an expert Greek scholar. But when he wrote in Aramaic or Greek, James has a vivid style which makes things stick. Who, having once read it, could ever forget the scene, in a Hebrew Christian "Synagogue" depicted in today's lesson? His pictures are really compelling.

With all this excellence of style, James is very much down to earth in his applications. He is the practical Christian. Now if any man in the church might have been excused for surrounding himself with an aura of mystery, it was James, the man who had lived under the same roof as Jesus for perhaps twenty or twenty-five years. Instead, he got down to brass tacks on such matters as not fawning on the rich, holding your tongue, giving your piety hands and feet and so on.

In "The New International Commentary" on the epistles of James and John, our attention is called to the many echoes of our Lord's own teaching (especially the Sermon on the Mount) in this Epistle. This may seem strange, in view of the fact that, during His ministry, our Lord's brothers did not believe on Him, (John 7:5). At the same time, those years of living together in the same family could not have gone without their effect. The practical teaching given in the Sermon on the Mount was no doubt often the subject of family conversation, and despite prejudice and unbelief, much of it must have sunk down into the mind of James to spring up with new significance when he came to faith. In today's lesson we have an echo of Matthew 5:3 in James 2:5, and an echo of Matthew 22:37-40 in 2:8. The whole atmosphere of the Epistle of James is reminiscent of our Lord's own teaching.

Verse 1—"... have not the faith of our Lord Jesus Christ... with respect of persons." The faith of the Lord of Glory, who humbled Himself as a man without rank or possession, and favoring men on the basis of rank and wealth are utterly incompatible. "Respect of persons" means, literally, "accepting one's face," that is, treating one according to appearance.

Verse 2—"For if there come unto your assembly a man... in goodly apparel, and... a poor man in vile raiment..." "Assembly" here is "synagogue." James uses the term used by the Hebrews. See also Revelation 2:9. Here is a very practical test for any church. "Goodly" could be rendered "gorgeous."

Verse 3—"And ye... say... Sit thou here... and say to the poor, Stand thou there." Note the different treatment of the two. In each case the "thou" is emphatic, as if to make the difference stand out. The phrase "in a good place" is an adverb in the Greek, and should read, "You be well seated here."

Verse 4—"Are ye not then partial... judges of evil thoughts?" Such behavior is culpable discrimination. In so acting we are setting ourselves up as judges, which we have no right to do. Not only so, but we are passing judgment, not on a basis of equity, but of partiality—judges with evil thoughts.

Verse 5—"Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom...?" God's choice of the poor (see 1 Cor. 1:27-29) should give us pause in such judgments. Their very poverty casts them upon God, and is frequently the means of developing faith far beyond that of the rich. So the poor are often the aristocrats of the Kingdom of Heaven.

Verse 6—"But ye have despised the poor. Do not rich men oppress you?" See Proverbs 17:5. The poor are not usually the persecutors, unless they are used as the tools of the powerful. Moreover, the rich had it in their power to influence judges.

Verse 7—"Do not they blaspheme that worthy name by the which ye are called?" Even in the days of His flesh they were the common people who heard Him gladly (Mark 12:37), while the influential blasphemed Him (Matt. 9:34, and the like). The phrase, "name by the which ye are called," is, literally, "name which was called upon you." This may refer to their baptism. At any rate, from the time of that "invocation" they bore the name of the Lord Jesus.

Verse 8—"... the royal law... Thou shalt love thy neighbor as thyself..." It is all right to show deference to the rich in obedience to the command of love, but in that case the same deference must be shown to the poor.

Verse 9—"But if ye have respect to persons... are... transgressors." The discrepancy in behavior to the rich and the poor proves one's guilt in breaking the royal law.

Verse 10—"... the whole law... one point... guilty of all." The Law is one, not a group of independent items. Breaking one link of a chain gives you a broken chain. So breaking the law of love breaks the whole Law.

Verse 11—"... commit no adultery... a transgressor of the law." One does not have to commit all the sins in the catalogue to be a transgressor. The breach of one command brings a man within that category.

Verse 12—"Ye shall be judged by the law of liberty." The law of love is the law of liberty, for it secures the whole Law without slavish bondage to any part. It is as men made free by love that we shall be judged.

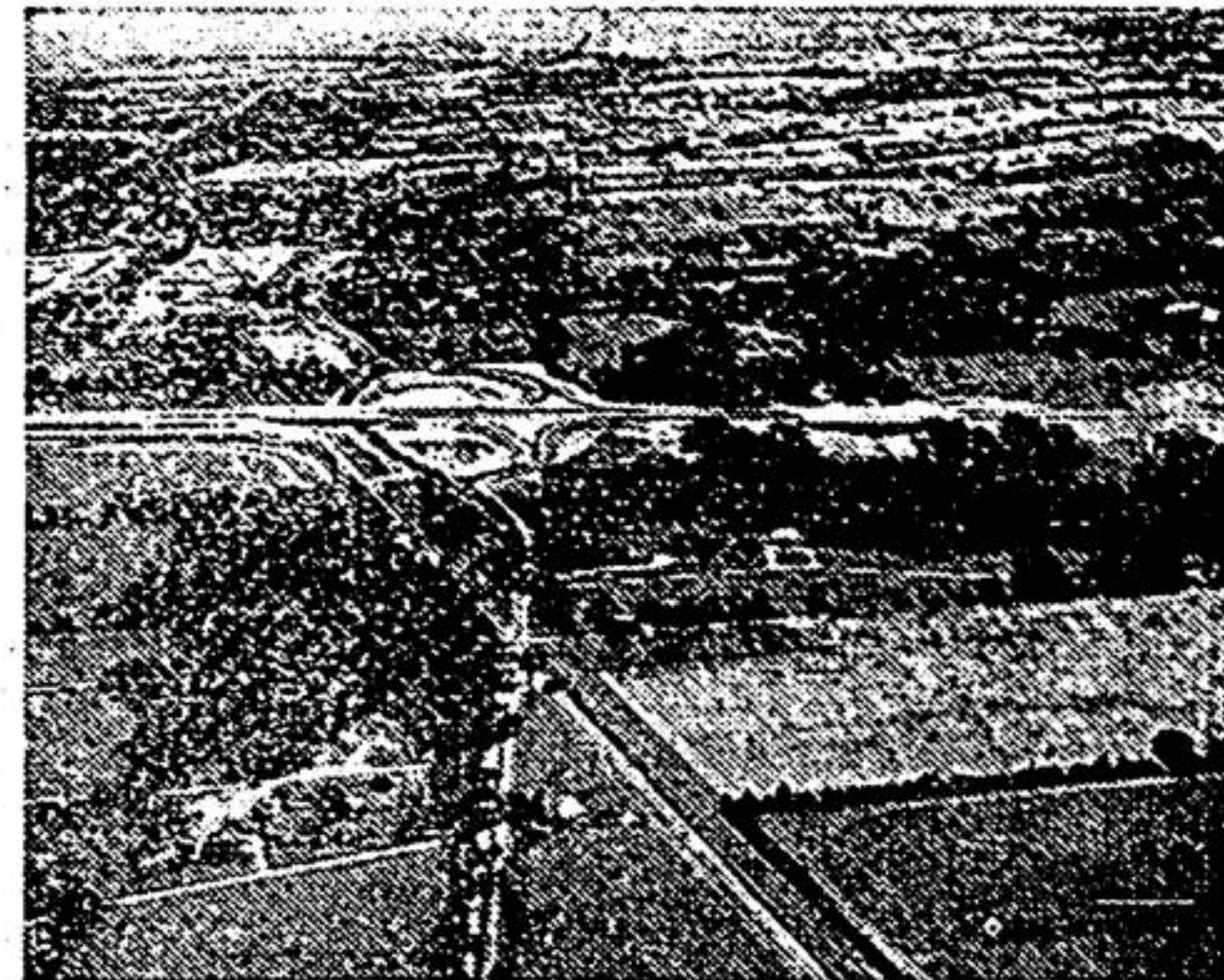
Verse 13—"... judgment without mercy... no mercy... mercy rejoiceth against judgment." See Matthew 7:2. Mercy is God's delight (Mic. 7:18), but judgment is His strange work (Isa. 28:21).

The Heart of the Lesson
James deals with some very practical matters, not only concerning the Christian life of the individual, but also concerning church practices. In our lesson today he deals with a vice which should have no place in the church of Jesus Christ, but which, alas, is very often practiced. He gives an example of this in

the form of a picture. Two men go to church; one a rich man with all the marks of wealth, the other a poor man, likewise with all the marks of his poverty. The one is welcomed with extravagant cordiality and ushered to a seat of honor, while the other is assigned to standing room, or a seat on the floor. The sin of this is not simply in the injustice done, but in the fact that those who so act are taking it upon themselves to be judges, which they have no right to do, and moreover they exercise their judgment on the basis of inequalities. They judge according to the outward appearance.

This is not only sin, but it is folly. In the first place it is a contradiction of the order of the Kingdom of God. God chooses the weak before the strong, the foolish before the wise.

401 Bypass Now Open



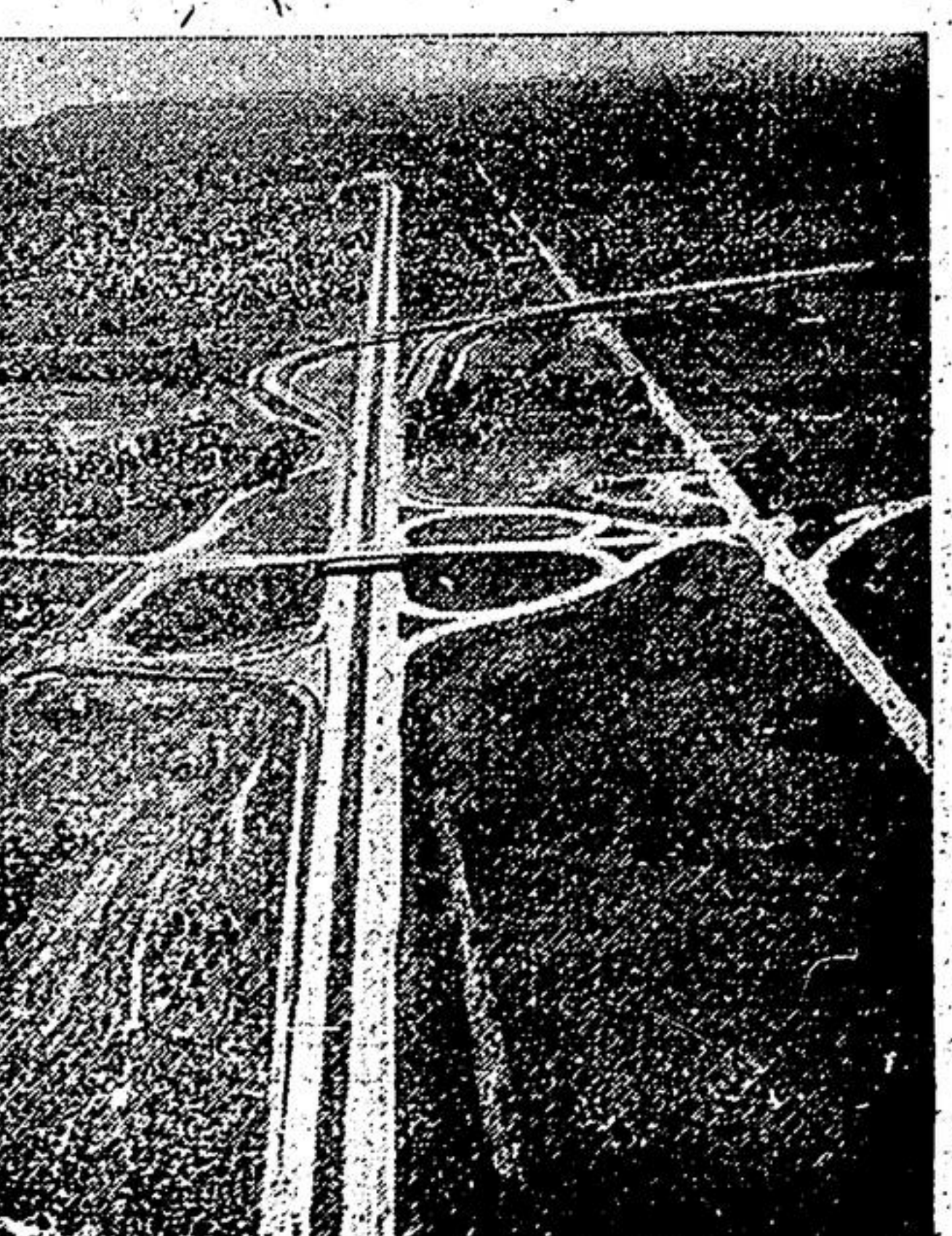
Leslie Street Traffic Interchange on newly completed eastern section of the Toronto Bypass portion of Highway 401. Air photo shows highway's C.N.R. (left) and Don River overpasses (right). Ancestral farm home of Hon. George S. Henry, for years Ontario Minister of Highways before and after he became Prime Minister, is located in heavily wooded area south of the Don River bridge.



Little's Road Overpass of newly opened eastern section of the Toronto Bypass and 2-level traffic interchange. This air photo shows how the Ont. Dept. of Highways is planning to take care of traffic increases in this area when before long, community development will follow the growth pattern in Metropolitan Toronto which has been greatly encouraged by the now completed Toronto Bypass or Interceptor portion of Highway 401, 21 miles long, and some five miles of rebuilt Highway 27 which link it with the Queen Elizabeth Way just west of the Humber River.



Eastern Terminal portion of the Toronto Bypass with extended view of its curving approach over Highway No. 2, and its continuation as Highway 401 easterly (bottom of picture) to Oshawa, Bowmanville and Newcastle. This air photo shows how Ont. Dept. of Highways planning experts provided for Toronto Bypass direct entrance to and egress from Toronto-Oshawa four-lane Highway. That is, traffic does not use cloverleaf except for connection with Lansing Cutoff Road.



Completion of the Toronto Bypass section of Highway 401 marks a noteworthy stage in the construction of the four-lane controlled-access highway across the province from the Quebec border to Windsor. Air photo shows the eastern entrance to the Toronto Bypass at the interchange with Highway No. 2, the older Toronto-Oshawa-Newcastle portion of 401 and the Lansing Cutoff. Location is just west of the Rouge River.

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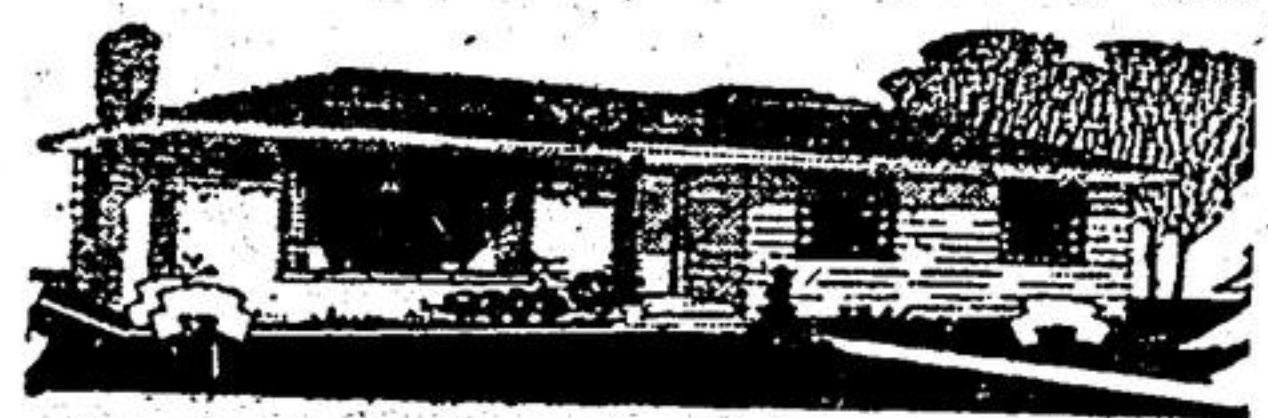
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