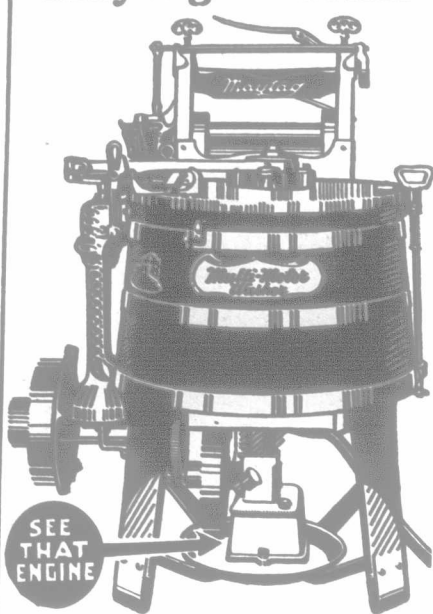


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Tells How to Loosen a Tender Corn or Callus so it Lifts Out Without Pain.

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You simply apply a few drops of Freezone upon a tender corn or painful callus, and instantly the soreness disappears, then shortly you will find the corn or callus so loose that you can just lift it off with the fingers.

No pain, not a bit of soreness, either when applying Freezone or afterward, and it doesn't even irritate the skin.

Hard corns, soft corns, or corns between the toes, also toughened calluses, just shrivel up and lift off so easy. It is wonderful! Seems magical! It works like a charm! Your druggist has Freezone. Ask him!



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If you try just one animal you will very soon want more.
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W. A. Clemons, Secretary - St. George, Ont.

KING SEGIS PONTIAC DUPLICATE
A ¾ brother to the \$50,000 bull is the sire of our young bulls offered at present. Two of these are ready for service. Write us also for females.
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The Community Church.

The Community Church is becoming a term of common parlance in these days. It behooves us therefore to give it consideration. There are two good words in the title—Community and Church. There is, to say the least, something very human about one of these and something very divine about the other. The one term comes to us laden with traditions of more or less glory and honor; the other name connotes hopes and possibilities for the future. These names stand well together. They have a vital though not an official connection with each other. The right kind of a church in a community is its salvation; the wrong kind would be its damnation.

Great changes are portended all over the world. From Greenland's icy mountains to Africa's sunny plains the leaven of freedom and autonomy is working. The old ideals are shattered. The old quilts are too narrow to cover the growing ambitions of men. The human family needs leadership in a greater degree than ever. It is not that men resent authority; it is the right kind of authority they want. A monarchy in a democracy seems to be the ideal for which the race is striving.

Truth is one. God is one. Revelation is one. There are many aspects, but harmony everywhere in fundamental things. What about the church? There is something fundamental about that too. But we have divided over the aspects. That is not surprising, however. Human beings are full of shortcomings. We are slow to learn; but we are learning. One of the big lessons we are now learning is our kinship in religion, and our common agreement on fundamental things. Hitherto we have leaned on our church creeds and confessions to carry us along. We believed what they believed, forgetting that after all these creeds were some one man's view of the truth that God has placed before each of us. The whole man and the whole truth are facing each other. The sectarian cannot speak for the community. The gospel message is for all people. If it is offered to a section of the world it cannot be offered right or understood right.

To come to some definite point let us say this—the time has come to face the proposition of a community church. Humanity never moves forward in an orderly, scheduled way. The few see the signs of a new day and press forward. The rest will come along. The time is now opportune for a forward move. The war has shaken us out of our ruts and nests. It was time to get out. We were perishing for lack of exercise. "Slothfulness casteth into a deep sleep."

Let us see then where we are at and what are the elements we must hold to as we go forward. If the community church idea means anything it means a great deal. It does not mean that we are going to get off easier. Democracy in politics and religion mean more responsibility, not less; more thought and sweat, not more ease and leisure.

The community church must have a deep reverence for the past. We cannot cut loose from our history. Past and present are organically connected. But reverence for the past does not mean that we are to carry it along and encumber ourselves with surplus baggage. The past is to instruct and inspire. History is a prophecy; we are here "that it might be fulfilled." The letter killeth. The spirit of the past, rightly appropriated, will give hope and life.

The community church must distinguish between essentials and non-essentials in religion. Christ appealed to men as men. We have been appealing to them as Americans, Europeans; as Protestant, as Roman Catholic. It is time we profited by the experiences of the generations and selected what is fundamental and cosmopolitan. If some are slow to get the right point of view, we must be patient. They have been long under the spell of the letter and the partyism.

The people and the truth must be trusted more. Some fear for the truth. Some fear God will be forgotten. Needless fears! If there had been any possibility of that, it would have happened long before we came on the stage of human action.

The church of the new day must recognize the diverse temperaments in men and make proper allowance for them. There are not so many types after all. Some communities as at present constituted have not more than two or three. There is a greater variety of opinion in

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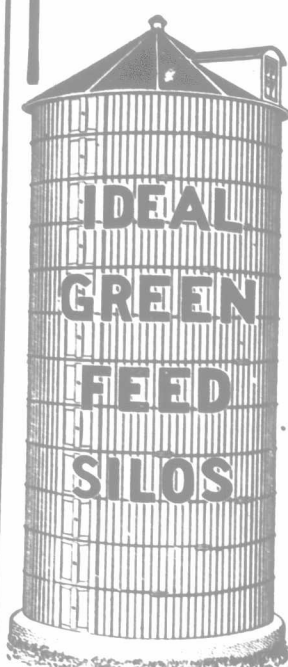
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(1) A splendid fellow, more white than black, born May 1917. He is a grandson of Dutchland Sir Mona, and his dam is a half sister of the famous Toitilla of Riverside.
(2) Born September and December, 1917, of A. I. R.O.P. dams.

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"GOING TO SELL 'EM"

We have 5 thirteen-months bulls and are going to let them go. Three are by Pontiac Korndyke of Het Loo and brothers to Het Loo Pietertje (the world's champion heifer) while the other two are by King Segis Alcartra Spofford and Dutchland Colantha Sir Mona. Act quick if you want them.
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offers for sale young bulls from high-testing dams, such as Lakeview Dutchland Wayne Rose, the highest producing cow of her age in the world. It will pay you to inspect these before buying.
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