

Ex-Ald. Robinson Replies to Chas. M. Bice

Editor Ontario.—
The "reply" of Charles M. Bice, lawyer, of Denver, Colorado, to my letter of March 16, criticising a previous article of his on spiritualism is before me. Mr. Bice says: "Mr. Robinson's whole endeavor is to dodge the issue of spiritualism and push to the front his pet adventitious theme of the final annihilation of the wicked." This statement, Mr. Editor, certainly surprises me, yet the word surprise is really not a strong enough word to apply in this case, for I am simply astounded, seeing that there is not even an allusion made in my letter referred to, having reference to the final destiny of the wicked. He says my whole endeavor is to dodge the issue. To this I must say that I feel that Mr. Bice must have read the letter in a very superficial manner and I am satisfied that any intelligent person who read my article in a studious manner would agree that every argument I advanced and all the passages quoted were pertinent to the question under discussion. But one of the parties to this controversy, in my humble opinion, has been dodging. Which one? I will leave the answer to this to those of our readers who are qualified to answer the question in an intelligent manner for themselves.

Mr. Bice brings forward the argument that because Plato and the world at large believed in the immortality of the soul therefore it must be true. Yes, I believe that Plato and all civilized nations as well as all heathen peoples believed in this doctrine. But in matters of religion the writer very much prefers to imitate his religious beliefs, both as to doctrine and practice from the Bible worthies headed by Jesus the Christ. We all know that naturally the inhabitants of this world, individually and collectively, are prone to go astray. But if Mr. Bice, lawyer, of Denver, Colorado, pretends to adhere to the teachings of Plato and other heathen philosophers and nations, in preference to God's holy prophets, Jesus the Christ and His apostles he is, of course, at liberty to do so. But I might mention in passing for Mr. Bice's serious consideration the fact that there are a great many thousands of intelligent people, many of them profound thinkers and clergymen, who have discarded the belief of the soul's immortality. There are also many papers and periodicals being published today devoted to the advocacy of mankind being wholly mortal, "body, soul and spirit," and other kindred subjects. But it is not because of this that the present writer endorses these views or believes, but rather that he believes that the Bible when fairly or consistently interpreted teaches these things. My humble opinion is that majorities are not always safe to follow either in religion or politics.

Mr. Bice refers me to a few passages of scripture in proof of the immortal soul doctrine as follows: "If thy hand or thy foot offend thee cut them off and cast them from thee, it is better for thee to enter into life halt or maimed rather than have two hands or two feet to be cast into everlasting fire." Mat. 18:8; Mark 9:43.
If this language teaches anything in reference to the soul it is that it is neither immaterial or immortal. Would the loss of hands and feet in this life affect an immaterial, immortal soul in the future life? The language in the above quotation can apply only to material beings and an immaterial soul finds no place in it. The future life is brought to view, but it is by way of a material body (the person). The life has not been continuous as is claimed for the soul for it is a life that has its beginning in the future, for those who will attain to it shall "enter into" it; that is, it has its commencement in the future. It has not existed in the individual previously. It is also plain that the hands and feet that are in danger of being cast into everlasting fire are material hands and feet. The fire is everlasting in effect only.

My opponent next presents Matt. 25:41-46. In verse 41 we have the words "everlasting fire," which in this case is said to be "prepared for the devil and his angels." But in verse 46 we have what is put forward as unanswerable language in favor of the eternity of future punishment as well as proof of the immortality of the soul. Well, let us examine this briefly and see if these views are warranted therein. It reads: "And these, (the goats of the wicked) shall go away into everlasting punishment; but the righteous into life eternal." By this

it will be seen that the righteous "enter into" the future life or life eternal, at the time of the judgment, not at death as is popularly taught by many who believe in and teach the doctrine of the immortality of the soul. It will be observed that there is nothing whatever said in this verse about either immortal souls or disembodied spirits.

It is conceded by the writer that the words "everlasting" and "eternal" in the passage have the same force and the same meaning, namely, unending. The punishment of the wicked is just as enduring as the life of the righteous, the writer admits. But, now, what is the nature of this "everlasting punishment" that is to be meted out to the wicked? We learn from other portions of the New Testament that the "wages of sin is death and the gift of God is eternal life." The anti-thesis of death is life, and the anti-thesis of life is death. I claim that we shall find that Matt. 25:46 strictly. A flood of light is shed on this by Paul in his second letter to the Thessalonians (1:9). Speaking of those who obey not the gospel he says they "shall be punished with everlasting destruction, from the presence of the Lord and from the glory of His power." From this we learn that although the punishment is to be everlasting it consists of destruction instead of everlasting preservation in misery or torment. Now when the wicked are destroyed by being burnt up they shall be left "neither root nor branch" (Mal. 4:1); but "shall be devoured as stubble fully dry" (Nahum 1:10). He will burn up the chaff (wicked) with unquenchable fire—a fire that cannot be extinguished until it does its work, namely, "burn up the wicked root and branch." Mal. 3:12. Please note that the passage under consideration does not read, "everlasting punishment," but instead "punishment." The "everlasting punishment" which the wicked go into is antithetic to the "eternal life" that the righteous are to go into, not that this "punishment" cannot be connected with eternal life as this, every where in the Bible, is promised only to the righteous; and Matt. 25:46 is in strict harmony with this teaching. But if it were understood that the wicked were to "go into" a state of undying misery or torment they would necessarily have to be in a living condition as well as the righteous and in that case the antithesis in the passage would be out of place. To confirm the foregoing treatment of Matt. 25:46, I will now quote a statement from the Psalmist which is also in agreement with the teaching of the Bible generally. "The Lord preserveth all them that love Him but all the wicked will be destroyed." 145:20. Here we have preservation of the righteous (or life) on the one hand and destruction (or death) for the wicked on the other. In harmony with this we also read (Rom. 6:23) that the wages of sin is death; but the gift of God is eternal life, and that unbelievers "shall not see life." John 3:36. So taking these passages into consideration and many others of similar import that could be quoted, we are forced to conclude that there can be no life connected with the "everlasting punishment" that the wicked shall "go into." On the contrary to be cut off from life is the destiny of the wicked—see Psalm 37. It will evidently be a "destruction" from which there will be no redemption—"everlasting."

Mr. Bice also refers me to Jude 7. Nothing for your case here, Mr. Bice. Sodom and Gomorrah were destroyed by eternal fire, and are set forth as an example of what is to be meted out to the wicked—everlasting destruction by fire, which will burn them up, root and branch, as it did to the Sodomites and adjacent cities, and the effect will be eternal destruction. The next in order is "the parable of Dives and Lazarus." Now, Mr. Bice, I really cannot discover in this parable anything about disembodied spirits. Where do you find them in this story? I see you call it a "parable" and I agree with you, and that being the case, it must be considered that it cannot be understood in a literal sense no more than can the parable of the sower, which we bear in mind that the rich man was in hades (the grave) not gehenna, the place of punishment. Also notice that in order for Lazarus to comply with the request of Dives, he would have to "rise from the dead." Verses 30, 31. We have at least one other instance in another parable (Isaiah 14) of dead men in their graves exercising the power of

speech, directed to the king of Babylon. The trees also are represented as talking and addressing the king, in the same chapter.

Mr. Bice seems to think that the answer of Christ to the thief on the cross, "today shalt thou be with Me in paradise," is good evidence for the disembodied spirit doctrine. If Mr. Bice will read it as the passage is rendered in the English Bible he will find that in this passage he will not find even a peg on which to hang his hat, if the comma is placed after "this day" instead of preceding these words. It would then read thus: "Indeed I say to thee this day, thou shalt be with Me in paradise;" that is when He comes in His kingdom, in accordance with the request of the thief. Jesus did not go to heaven for forty days after this occurrence and then he went bodily. Paradise was not then in existence nor will it be until He comes again to restore it, if I read my Bible right.

Mr. Bice presents two or three other references which are as fallacious for his purpose as those I have already treated; and as this article is already too lengthy attention cannot be given to them at this time.

A. Robinson.

Easter Cantata at Holloway St. Meth. Church

Fine Musical Production at Close of Service Last Evening

At the Holloway street Methodist Church last evening after a fine Easter sermon by the Rev. B. Grestix, a farmer pastor, an Easter cantata "Cross and Crown" by E. J. Ashford, under the leadership of Miss Strethel Walton, choir director, with unquenchable fire—a fire that cannot be extinguished until it does its work, namely, "burn up the wicked root and branch." Mal. 3:12. Please note that the passage under consideration does not read, "everlasting punishment," but instead "punishment." The "everlasting punishment" which the wicked go into is antithetic to the "eternal life" that the righteous are to go into, not that this "punishment" cannot be connected with eternal life as this, every where in the Bible, is promised only to the righteous; and Matt. 25:46 is in strict harmony with this teaching. But if it were understood that the wicked were to "go into" a state of undying misery or torment they would necessarily have to be in a living condition as well as the righteous and in that case the antithesis in the passage would be out of place. To confirm the foregoing treatment of Matt. 25:46, I will now quote a statement from the Psalmist which is also in agreement with the teaching of the Bible generally. "The Lord preserveth all them that love Him but all the wicked will be destroyed." 145:20. Here we have preservation of the righteous (or life) on the one hand and destruction (or death) for the wicked on the other. In harmony with this we also read (Rom. 6:23) that the wages of sin is death; but the gift of God is eternal life, and that unbelievers "shall not see life." John 3:36. So taking these passages into consideration and many others of similar import that could be quoted, we are forced to conclude that there can be no life connected with the "everlasting punishment" that the wicked shall "go into." On the contrary to be cut off from life is the destiny of the wicked—see Psalm 37. It will evidently be a "destruction" from which there will be no redemption—"everlasting."

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Sacrament Was Administered

In Presbyterian Churches on Easter Sunday

In the Presbyterian churches yesterday, the sacrament of the Lord's Supper was administered. At St. Andrew's the service was attended by the children of the Ontario School for the Deaf. Prof. Coleman interpreted the hymns and sermon of the Rev. A. S. Kerr to the scholars. Special music was rendered by both choirs. At John St. Church the music was as follows: Anthem, "Christ is Risen" solo Mr. Clark, by Turner; anthem "We Declare unto You Glad Tidings" solo Miss Fleming, by Maunders; solo and choral Sanctus "The New Heaven and New Earth" from Gaul's Holy City by Mr. Booth. Rev. Mr. Ramsay spoke on the Easter theme. During the service at St. Andrew's last evening the choir sang an anthem and Miss Lobb sang "The Palms."

Easter Tide at Bridge St. Church

Appropriate Music at Both Services at Bridge Street

Appropriate Easter music was rendered at Bridge street Methodist church yesterday. Mr. V. P. Hunt, director, was in charge of the musical service. Last evening Mr. Hunt rendered in a masterly manner the "Prelude in C Sharp Minor" by the Russian composer Rachmaninoff. At the morning service Miss Anna Ponton sang "There is No Death" Mrs. McKinnon "He Shall Feed His Flock" and Mr. R. J. F. Staples "Open the Gates." The artists sang with very fine effect. In the evening the program was as follows. Anthem "They have taken away my Lord," solo, Miss Anna Ponton and choir. Quartette, "The Magdalene," Miss Yeomans, Mrs. McKinnon, Messrs. Staples and Sprague. Solos, "Angels Roll the Rock Away," Mr. R. J. F. Staples, "The Palms," Mr. Fred Sprague.

Rev. Dr. Scott last night preached a most inspiring address on "The Rite in the Clouds" taking as the basis, the story of Job.

Baptism at Baptist Church

Special Features of Easter At Victoria Ave. Church

Last evening, at Victoria Avenue Baptist Church two adults were baptised by the Rev. W. H. Wallace into full communion with the church. The services of the day were very beautiful. Flowers, music and able addresses by the pastor were features of the day. The music was very fine. The numbers follow: "Christ is Risen," King, Mr. W. S. Rathman and choir. The Resurrection Morn, Rodney, Miss Ivy Dickens. Hosanna, Grainer, Mr. James Booth. Conquering Kings, Maunders, Miss Elsie Forman and choir. Nazareth, Gounod, Mr. Herchimer Aylsworth. Hosanna, Miss Elsie Forman and choir. Mrs. W. S. Rathman presided at the organ very capably.

Easter Services at St. Thomas' Church

St. Thomas' Church was thronged with worshippers on Good Friday for the "Three Hours" service. It was conducted by the Rector, Ven. Archdeacon Beamish, who led in the devotions and preached seven sermons from the "Seven Sayings" with an introductory address on the passion of our Lord. The choir vested in black led in the singing of the new hymns which were joined in by the whole congregation. It was a most impressive and moving service. On Easter Day three celebrations of the Holy Communion were held at 7, 8 and 11 a.m. with a total attendance of 427. The Easter celebrations surpassed those of any previous years in the history of the church. The Easter-tide offerings amounted to \$811. The annual vestry meeting will be held this evening in the parish house at 8 o'clock.

The choral celebration at St. Thomas' Church is always impressive whatever the season of the Church year, but yesterday the glad Easter tone of rejoicing was the dominant note. Prof. Wheatley had provided music worthy of the day and the choir under his able direction sang with real musical tone and true religious fervor. Stainer's anthem "They have taken away my

Lord" was given as an offertory and Mr. D'Asaki, a violinist from Toronto, played the "Goniaton" from Tschalkowsky's string quartet with a pure tone, splendid phrasing and true musical insight. The procession led by the banner bearer Mr. Arthur Bowlands with full choir and the Ven. Archdeacon Beamish was one of the most impressive parts of the service. Mrs. Wheatley sang during this, a 17th century tradition melody "Alleluia" in her usual inspiring and helpful manner. The organ numbers given by Prof. Wheatley were as follows: "O Fill et Fillae" alleluia Chorus and March Triumphant.

Easter Tide at the Tabernacle

Bright Cheerful Services Held Yesterday

The services of the Tabernacle Methodist Church on Easter Sunday were well attended both morning and evening. The floral decorations were beautiful and added much to the cheerfulness of the day. In the morning the pastor spoke on the change from "Doubt to Faith" which took place in the disciple Thomas, and in the evening on the change from "Sadness to Gladness" which occurred in the experience of the two on the way to Emmaus. The choir and quartette rendered Easter selections in a most able manner, both morning and evening. At the Sunday school a large orchestra took an important part in the program of the session.

TRENTON

Mr. Allen Lovett was in Belleville on Tuesday.

Mrs. E. Caverly and Miss E. Nicholson, of Belleville, were visitors at the home of Mr. Parrish for the week end.

Mr. Cyril Snowden, of the Advocate staff, is spending the Easter holiday at Seaford with his parents.

Mr. and Mrs. Bert Stoneburg, of Greenwood, Wis., left on Monday for their home after spending the past three months with relatives in Trenton and Wallington.

Mrs. Acer has returned from Montreal, where she has been with her husband. They are pleased to hear that Mr. Acer is improving.

It is reported that Major Sils has bought the residence of Mrs. (Dr.) Jacques on Henry street.

We regret that Rev. J. J. Connelly has been confined to his room through illness for the ten past days. Rev. Father Whalen of St. Michael's Church, Belleville, officiated in the pastor's place last Sunday.

Mrs. W. T. Burden spent a few days in Belleville with friends.

Miss Ethel Wayne, of Oshawa, is in town for a few days.

Miss Lena Acker is spending a few days in Toronto with her sister.

Miss Blanch and Miss Marjorie Acer are home for the Easter holidays.

Miss Lenora Lloyd, of Belleville, spent a day in town with Mrs. W. T. Burden.

Mrs. J. N. McKim, who has been staying with her mother, Mrs. C. E. Devine, during her illness, the past seven weeks, returned to Toronto on Friday of last week. Mrs. Devine has recovered sufficiently to accompany her and will remain in the city over Easter.

Mr. W. R. Ostrom, of Toronto, was in town for a few days this week, the guest of Mrs. Pattee. Mrs. Ostrom has been several weeks in town with her mother and will remain until she moves into her new home outside of Toronto.

On Wednesday evening of last week the staff of East Ward school entertained Principal and Mrs. Vandenberg at dinner at Killam Inn prior to their departure for Niagara-on-the-Lake, where Mr. Vandenberg has accepted the position of principal of the public school. Mr. and Mrs. Vandenberg during their short sojourn in Trenton have made many friends by whom they will be greatly missed.—Courier and Advocate.

Mr. and Mrs. P. G. Parr left last week for a trip to the western provinces.

Mrs. Ernest Doozee and little daughter Ruth, of Peterboro, are in town this week.

Mr. David Waters, a former merchant of Campbellford, died in Belleville yesterday.

Mr. Ralph Free, of Toronto, son of Mr. and Mrs. A. S. Free, was home one day last week.

Mr. P. B. Nelson took four of his fine Holsteins to the annual sale at Belleville, which took place yesterday.

Mr. Wm. Keir, who has been suffering from a fracture of the hip bone, the result of a fall, we are pleased to state is improving.

Mr. Harry Carr, of Trenton, spent a few days last week visiting his sister, Mrs. John Armstrong, Hill View Farm, Trent River.

Miss Black, of Ancaster, spent last week end in Campbellford at the residence of her brother-in-law, Mr. D. Nicholson, Bridge street, and returned home on Tuesday.

Mr. J. L. Gurry, of Pocatello, Idaho, has returned to Campbellford to visit his relatives after twenty years absence. He sees big changes in Campbellford. Mr. Gurry left here thirty years ago. He has done exceedingly well and is now a diamond merchant. He is a brother of Mr. Mark Gurry and Mrs. W. J. Dunstan of this town.

Mr. Woodward, who had been with his daughter, Mrs. I. A. Humphries, was taken ill, and on the advice of his physician was removed to St. Joseph's Hospital, Peterboro, where one of his limbs was amputated on Friday last. His condition, while serious, is as satisfactory as can be expected and his friends are pleased with the progress he is making.—Herald.

MARMORA

Mrs. H. E. Shannon and two sons left today to visit the former's parents at Brimston, Ont.

Mr. John Hay, who has been assisting at Marmora station for several weeks, left for his home yesterday.

Miss Marion Shannon, who has been studying music in Kingston, returned home, yesterday for the Easter vacation.

Mrs. F. Osborne left Saturday to visit relatives in Stirling and Belleville. She expects to be away several weeks.

Mr. J. E. Minns, Public School Inspector for Centre Hastings, paid an official visit to Marmora public school this week.

Rev. Father O'Farrell and Rev. Father O'Riordan, of Madoc, spent a couple of days as guests of Rev. Father Quinn, of Tweed, last week.

Messrs. David and John Simmons received word this week of the death of their brother, Richard, which occurred in Sudbury unexpectedly. They left on Tuesday to attend the funeral.

Mr. Ray W. Oliver, of Campbellford, who resided in Marmora for some time, has been appointed manager of the branch of Long's store in Stirling.

Mr. Thomas Montgomery, a former warden of Hastings county, who recently held a very successful auction sale, has moved to Stirling, where he will reside.

Mr. J. C. R. Cope land, of the Dominion Bank staff, received word yesterday of the death of his father and left on the morning train for his home at Lansdowne, Ont.

Rev. W. P. Woodger was in Belleville a couple of days this week making arrangements for the Bay of Quinte Summer School, which will be held at Albert College in July.

Mr. and Mrs. George Aspen, of Bradford, are planning to take a trip to England next summer. They will accompany Mr. and Mrs. Moore, who are now on their way to Canada and will return to England during the summer. Mrs. Aspen was formerly Mrs. Wm. Hunt, of Marmora township, and is well known to many in this district.—Marmora Herald.

Children's Headaches

Much frontal headache in children, particularly those in school, is due to eye strain. The remedy is with the optometrist, not the physician.

Glasses worn for a year or two in childhood will end the strain, allowing the eyes to develop normally, strengthening them so that in most cases glasses will not be required in youth and early adult life.

Blackburn's makes a specialty of examining children's eyes. Bring your child to us for consultation.

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T. Blackburn

Jeweler and Optician

sister, Mrs. D. A. Weaver. Mr. and Mrs. E. O. Abbott spent Sunday evening at Mr. L. S. Weaver's.

Mrs. B. Winsor and mother, Mrs. W. B. Searls spent Tuesday and Wednesday of last week with friends in Trenton.

Mr. and Mrs. J. Irwin, of Madoc, spent Sunday with friends here.

Mr. and Mrs. A. Carlisle, of Belleville spent over Sunday in this vicinity.

Miss Edna Dingwell, of Stirling, is visiting her aunt, Mrs. C. Howard. Mr. and Mrs. C. Sharp and children of Mt. Pleasant, were guests on Sunday of Mr. and Mrs. H. Farrell. They also attended the Easter service at Carmel.

Mr. S. Holden spent Wednesday in Belleville.

We were sorry to hear of the death of the infant son of Mr. and Mrs. E. Lott.

Mrs. H. Hubel, Mr. R. Hubel and Miss Thora Hubel were Easter guests of Mr. and Mrs. Arthur Pyear.

Mrs. Vardy is spending the holidays with friends in Bancroft.

Hubert Howard, after a visit to Toronto friends, has returned home. Mrs. Epps is visiting with friends in Belleville.

Mrs. Patterson and children, of Quebec City, have been the guests of her parents, Mr. and Mrs. W. Perry.

Mrs. J. E. Ellement, of Toronto, is home for Easter. Her brother, Mr. J. E. Freeman, of Port Arthur, came down from the city with her but will return west this week.—Post.

Lord, for tomorrow and its needs I do not pray; Keep me from stain of sin, just for today; Let me do no wrong, or idle word, unthinking say. Set thou a seal upon my lips just for today. —Canon Willberforce.

McFEE'S EYE TALKS

THERE ARE FEW NORMAL EYES IN THE WORLD

ANGUS McFEE OPTOMETRIST MFG. OPTICIAN

Obituary

WM. RUND

The news of the death morning last of William a well known farmer, one mile west of Bloomingville road, came as a shock to his many friends.

It appears that Mr. Rund had not been in good health time and that recently he was despondent. On Monday he went to his room and secured a lock from the place where he was, and going to the house, and going to the room, shot himself through the chest, dying instantly.

Coroner Dr. Whiteman and after an investigation decided that the suicide was a temporary one. The deceased was Bloomfield. As a young man he was a school teacher, and after that he went to Australia, where he was engaged in farming and farm with good building success of his profession year ago, is said to have been in trouble.

His wife, formerly Mrs. of Bloomfield, survives a family of two boys and two daughters, James, and John, of Toronto.

The funeral will take place on Thursday afternoon (Thursday) residence. Interment is under Masonic auspices. zette.

WALTER S. ROULSTIN

Walter S. Roulstin died at his home, Ontario Monday morning. Mr. Roulstin had long trouble years and had for the past been confined to his home in Prince Edward.

He was born in Prince Edward, spent most of his life in New York, where he lived for a few years he lived in City, N.Y., where he returned to Pictou with his last position was book Adams & VanDusen, a filled as long as health permitted. The father dying when he was young, their mother, Mrs. E. Roulstin, and Walter Roulstin, who was a student in Prince Edward, continued to reside in Pictou. Roulstin was a young man of able disposition and good qualifications and his early death is regretted. He was a Prince Edward Lodge, A.F.M. and the funeral on Wednesday conducted by that order, Barber and Rev. Alfred H. Ing the burial service Times.

ALBERT MILLER

On Sunday morning, 1920, Albert Miller, of W. passed away at the home of his daughter, Mrs. Curtis B. Doozee's Corner, where he was spending the winter. Mr. Miller had been in failing health for three years. The deceased was 69 years of age, near Bloomfield was the last surviving member of eight children. Emma Jackson, daughter of Isaac Jackson, predeceased by four years ago. He was known in this county and much missed in his own home at West Lake, where he spent the greater part of the funeral took place on at 3 p.m., the Rev. A. E. Leon, of Bloomfield, officiated. He leaves to his wife, a kind and loving two daughters, Miss Myrtle and Mrs. Curtis B. Doozee. Gazette.

Continued from page 1

mail order house does so but thinks he is getting the less money than he would pay for them at the store in town. He thinks he is losing for No. 1 and he says it is a fault if the merchant in cannot make any money forced to go out of business overlooks the fact that he is as hard hit as anyone else that merchant closes his doors that merchant probably on consideration, the chances are to 1 that the buyer has money on his deal with the order man.

Price Not Only Considered If buying an article of

Everyone Wants Money's Worth

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