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If you want to get strength and purity you will find our stock of Drugs the best in the vicinity. Our Drugs are bought with the greatest care, and we take pains that none but Pure Drugs reach our shelves. McKee's Quinine Iron and Wine and McKee's Compound Extract of Sarsaparilla, a Skin and Blood Remedy, are confidently recommended to the public for spring disorders.

CHAS. McKEEN, Druggist, Woodstock.

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Powders,

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Prescriptions carefully compounded
from Pure Drugs.

HARTLAND DRUG STORE.

WANTED.

Birch, Ash, Pine,
Butternut and Spruce
Planks and Boards.

I will pay cash.

JAMES HAYDEN, Woodstock

NOTICE

The undersigned was by Resolution of Council held Sept. 8th inst. "instructed to notify, by publication in the newspapers, all those living along the line of the Sewers that they are required to make connection with the sewers this fall, and if they do not the law will be enforced to compel them to enter" and of which those interested will take due notice and govern themselves accordingly. Rates and forms of applications can be had on application to the undersigned.

Dated this 10th day of September 1896.

DONALD MUNRO,
Superintendent of Sewerage.

RANDOM REVERIES.

Sunday and Monday.

"Remember the Sabbath Day, to keep it holy," etc., etc. Now, we don't object to this at all, even when applied to the past Mosiac dispensation; indeed, considering all things, we rather approve of it. The Sabbath Day or Sunday (the day has been changed, not abrogated,) is no doubt a great blessing to us all, from the bodily rest which it enjoins, from the repose of mind which it inculcates, from the sacred meditations to which it invites, from the opportunities for public religious ordinances which it affords, from its being in a pre-eminent sense, "a day of salvation," and from many other indirect and incidental benefits which it imparts. Far better all this than saloon-haunting, card-playing, dice-rattling and pitch-and-toss jugglery. Therefore we say, remember this commandment by all means,—rejoice in the Sabbath Day's great privileges, and strive to fulfil, both in letter and in spirit its sublime obligations, stamped as they are, with the seal of divine authority.

But then do you see, there are always two or three ways of looking at a thing—even if a man is not outrageously dyspeptic. We, like many other good people, believe that the Sabbath was made for man—not man for the Sabbath. The Sabbath or Sunday, we submit, should be made use of by man in just such a way, as he has reason from revelation to believe best calculated to promote his improvement and welfare,—moral, spiritual and eternal, and those of his fellow-creatures. No erroneous ideas of Sabbath sanctity ought to lead him to sacrifice such improvement and welfare of himself or others to the day. Due regard to these should make him use the Sabbath in just such ways as are, on divine authority, best calculated to promote the greatest good. This is all the more necessary inasmuch as the Sabbath or Sunday has, by many been often a shockingly misunderstood and misrepresented day; partly because many have superstitiously regarded it as being a day, in itself, somewhat uniquely holy, instead of a day simply to be kept holy (a very different thing)—a day, in the former respect different from Monday. Of course, if there had been any intrinsic holiness, specially distinctive of the Sabbath Day, "the Apostles certainly would not have ventured to change its incidence, as they did from Saturday to Sunday—from the last to the first day of the week," nor should we be told that it was made for man, and not man for it. Professor Blackie insisted that the Scotch had always been remarkable for keeping the Sabbath, and everything else they could lay their hands on. The old Presbyterians—especially the Covenanters or Cameronians used to be very strict in their Sabbath observance. They would not black their boots, brush their pants, shave their frontispieces, or even wash their faces on the Lord's Day—would do nothing that could possibly be avoided, nothing but works of absolute necessity and unquestionable mercy. No book but the Bible or "Carracher," no magazine or newspaper was allowed to be read on that day. To indulge even in the smallest mite of innocent amusement, or to grin even the faintest approach to the merest shadow of a ghastly smile on that awful day was ranked amongst the almost unpardonable sins. As a beautiful illustration of this over-strictness, we give the following amusing anecdote. A "minister's man," servant of an old seceder clergyman in a country parish in Scotland, was married to the woman servant in the same house, on a Saturday evening. Both resided with their master and mistress in the manse. On the following Sunday morning, while the old clergyman, who was early afoot, was busy in his sanctum "mundating" his forenoon philippic, and before the "old woman" was up and about, the quondam maid burst into her bedroom with—"Oh! mem—Ow, mem! What's the world comin' tee? Woid ye believe it? My certie! There's Tam noo. Just afore he laupit oot among the claes, fact do ye jalooose he woint-ed tae dee? He wanted tae kiss me, mem; an' ye ken, mem, it's the Sawbeth day, mem."

"Fat about that, ye limmer," yelled the old she-seceder. "Tam wanted to gie ye a kiss, did he? An' ye wadna tak it, ye feckless, fushionless fule. Aff tee yer bed, ye ill-shakken-up hussy, an' tak it, whaniver, nibblins, ye can get it, ye ill-faured, deited, harum-scarum gawk—Sawbeth or nae Sawbeth. Lat's hear nae mour o' yer daft, oot-landish cantrips. Awa wi' ye, drivlin' jad—ye sud niver hae been mairit awa. Disturbin' a puir buddy this wey, at siccan a time perle. Div ye no' ken, this is the Sawbeth day, ye glaikit clatterin' cantankerous ne'er-do-weel tyke. Wae's me did iver fowk hear o' sic a haverin', cleehmaclaverin', camsteerie deevil."

We have got over a good deal of that superlative holiness now. Now-a-days, sometimes, many of us go to the opposite extreme. True, many of us go to church—some of us, a great many, we fear, because it is respectable to do so—some to see how our neighbours look when rigged out in their holiday toggery—some to get our fancy tickled by listening to an *outré* preacher—and some, it is of course admitted, do engage from the purest motives, in the ordinances of public worship, and to be instructed in divine things. Yet many,

even of the latter are dissatisfied if the whole service exceeds an hour, because they like to get over the irksome duty as speedily as possible. Then many spend the remainder of the day in rounds of visitation, driving about and talking "shop," or doing work, which ought rather to be done on Monday, or—still better—never done at all; while not a few pore over the columns of the Sunday Times or the pages of the last novel, or consign themselves to the arms of Morpheus, making the Sunday a "day of blessed rest." Now we do not object, "by any manner of means," to the working classes, or store clerks or office subalterns, who often toil like slaves, during the week, taking, after the duty of divine worship, a stroll into the country, or a drive through the city suburbs, or a bicycle "scoot," here and there and everywhere, with a companion or two, to breathe the fresh air, to realize a little healthful exercise, to enjoy a little innocent recreation, and to drink in lessons of instruction and inspirations of devotion from the contemplation of the works of the Great Creator and "the beauties which Flora displays. But we insist on the obligations of public worship during at least a part of the day, and that whether the preacher is a paragon of eloquence or not, and the decorous employment of the remainder of the day. It is the universal testimony of history and biography, that the nations and peoples and families and individuals, who have thrown the obligation of public religious worship to the winds and followed their own devices have sooner or later reaped the rewards of their folly, even as the ancient Athenians reaped the fruits of their political blindness, when they abandoned the prudent counsels of Pericles, and followed Alcibiades to the devil.

Apart, however, from religious worship, we are not to lower our intelligence or brutalize ourselves by the sloth of absolute inaction—mental and spiritual especially—but we are so to use the first day of the week as to fit us more effectually and righteously for the work of the succeeding six. "The man of sordid occupations should then seek to elevate his ideas by any just means at hand, whether by church service or private devotion, or by the improving converse of christian friends. Indeed, the converse of christian friends, well chosen, is perhaps the most elevating human agency in life, which is one reason why we should be careful in choosing them on week days that they may be available for Sundays." Always remember this, that although there are some duties that peculiarly belong to Monday, the obligations of the Moral Law are equally binding in respect of both days. In all our individual and social intercourse with each other, in the church and in the world, on Sunday and on Monday these obligations must be strictly observed for the complete neutralization of the baneful influences of the world, the flesh and the devil. Like a golden tissue running through some beautiful piece of work, they must permeate our thought, our conversation and our life, in whatever circumstances our lot may be cast—on Sunday and on Monday too. Thus while it is right to do good and act righteously on Sunday, it is equally wrong to do evil and act unrighteously on Monday. More than this if we were shut up to one of two courses, without an alternative, we should rather be found, in emergency, spinning, weaving, or ploughing on Sunday, than swearing, lying or cheating on Monday. We would not without absolute necessity break in upon the rest of Sunday, but preserve it as a day of leisure for mankind; and while we would not shrink from no deed of kindness on Sunday, we would indulge in no deed of sin or selfishness on Monday. Once more—both on Sunday and Monday, our reverence for the Divine Being must be enlightened, intelligent and perceptible, and not superstitious, stupid and ignorant, or the consequence to righteous ambition will be fatal. A hired girl at Inverary Castle—a raw and uncultured "lassie" from a highland sheiling—had on various occasions shown great ignorance and awkwardness, apt to be construed into disrespect in addressing the Duke and Duchess of Argyll. The cook who is always an important personage and much looked up to by the other servants in big families kindly took Abigail in hand and instructed her thus:—"Noo, kimmer, whaniver ye speak to the Dook, mind he's far abune us a', be verra reverential, ye ken, an' loosh me! lassie, crack verra respectfully, an' Lard's sake! dinna forget aye to say, year grace. Noo be shure an' mind, or I'll slit yer thrapple." Shortly afterwards, the girl happened to meet the Duke on the stairs, who stopped her and was evidently about to say something, when my innocent "lassie" gently folded her hands on her bosom and piously raising her eyes to heaven reverently murmured—"For what we are about to receive mak us truly thankful." She took the cooks advice, bore herself reverentially, spoke respectfully and said her grace. It such be the respect, nay, reverence demanded by etiquette conventionality towards earthly superiors, what about those to be proffered to our Maker, so "far abune us a'."

Beaufort.

PAUL PRY.

Question: Where can I get perfect fitting glasses? Answer: From W. B. Jewett, Graduate Optician, Woodstock, N. B.

AT STITT-VILLE!

The Town's Leading Merchant Laid Up

Rheumatism in various forms is one of the most common diseases there is. It arises generally from impure blood and a broken down system. In the limbs it is painful; in most of the internal organs dangerous, and in the heart usually fatal.

The experience of Mr. S. Mann, the well known general merchant of Stittsville, is interesting:

"Last winter I was badly afflicted with rheumatism. I decided to try Dr. Chase's Pills. To my surprise, I got immediate relief, and before I had used one box my affliction was gone. I was also troubled with biliousness for years, and at intervals of three or four weeks would be laid up with a severe headache and sick stomach. Since using Chase's Pills I have not had an attack of either."

"I may add that Dr. Chase's Ointment for piles and skin diseases is just as effective as Dr. Chase's Pills for blood troubles. I have a clerk who suffered terribly from bleeding piles. He tried Chase's Ointment and in a few days was completely cured."

All dealers and Edmanson, Bates & Co., manufacturers, Toronto. 25c.

Chase's Linseed and Turpentine for colds, bronchitis and consumption. Sure cure, 25 cents.

A frequenter of the Rangeleys, who owns an interest in a pond near his Massachusetts home, relates that when his club acquired the resort in question it was full of pickerel. They stocked it with salmon, and the result has been that the pickerel were driven out. On his first visit to the place some time after the young salmon were put in, he noticed a number of dead pickerel along the shore, and while he was there a pickerel that would weigh three or four pounds came up in sight swimming for life with three small salmon fastened to him. There are no pickerel in that pond now.

A Good Windmill—Make It Yourself.

I saw one of the People's windmills which I saw recommended in your paper recently, it only cost me \$9.40 and is a splendid mill: my well is deep, but it pumps it all right and with very little wind; the neighbors all like it and as I am a kind of a carpenter, I have agreed to put up nine mills already, on which I can make a nice profit, and there are many others for whom I can put up mills this fall. I don't see why every farmer should not have a wind mill, when they can make it themselves for less than \$10; anyone can get diagrams and complete directions for making the wind mill by sending 18 two-cent stamps to pay postage, etc., to Francis Casey, St. Louis, Mo., and there can be dozens of them put up in any locality by anyone that has the energy to do so.

A FARMER.

The Churches.

CHURCH OF ENGLAND SERVICES.—Archdeacon Neales, Rector.

Christ Church (Parish Church).—Service at 3 p. m. on first, fourth and fifth Sunday and at 11 a. m. on the second and third Sundays in the month. The Holy Communion on second Sunday. Litany every alternate Wednesday 7.30 p. m.

St. Luke's.—Service every Sunday 11 a. m. and 7.00 p. m. The Holy Communion at 11 a. m. every first Sunday, and at 8 a. m. every third and fifth Sunday in the month, and on Holy Days at 10 a. m. Friday service 7.30 p. m. Sunday School 2.30 p. m.

St. Peter's (Jacksonville).—Service at 11 a. m. on the first, fourth and fifth Sundays, and at 3 p. m. on the second and third Sundays in each month. The Holy Communion at 11 a. m. the fourth Sunday in each month.

Service at Upper Woodstock every first and third Thursday at 7.30, at Northampton every fourth Thursday.

St. Gertrude's (R. C.) Church.—Rev. Fr. Chapman, pastor.—Masses on Sunday at 9 and 11 a. m. On Holy Days at 8. Sunday School 2 and Vespers 7.00 p. m.; Week-days Mass, 7 a. m.

St. Paul's Presbyterian.—Sunday Services: Preaching 11 a. m. and 7 p. m. Sunday School and Pastor's Bible Class 2.30 p. m. Prayer meeting Wednesday evening at 7.30 o'clock.

ADVENTIST, MAPLE ST.—Elder J. Denton, pastor. Sunday services: Prayer meeting at 10.00 a. m.; Sunday School, at 11 a. m.; Preaching, at 3 and 7 p. m.; prayer meetings on Wednesday and Friday evenings at 7.30 o'clock. All seats are free; strangers welcome.

BAPTIST, ALBERT ST.—Rev. J. H. MacDonald, pastor. Sabbath services: prayer meeting, 10.00 and preaching at 11 a. m.; Sabbath school and pastor's Bible class at 2.30 and preaching at 7 p. m. Prayer meeting Wednesday, 8 p. m. Monthly conference on Friday preceding first Sabbath of each month. Seats free, strangers made welcome. Young Peoples Union meets every Friday evening.

REFORMED BAPTIST, MAIN ST.—Rev. A. H. Trifon, pastor. Services as follows: Prayer meeting every Sabbath at 10 a. m.; Sabbath school 2.30 p. m. Preaching every Sabbath at 7 p. m. Prayer meeting Wednesday and Friday evenings of each week.

METHODIST.—Rev. Dr. Chapman, pastor.—Sabbath services: preaching at 11 a. m. and 7 p. m. Sabbath school 2.30 p. m.; class meeting immediately after Sunday morning service; class meeting for ladies Wednesday evening at 7.15, and Friday afternoon at 3 o'clock; prayer meeting, Wednesday evening at 8; Seats free.

F. C. BAPTIST.—Rev. C. T. Phillips, pastor.—Sabbath service: prayer meeting at 10 a. m.; preaching at 11 a. m. and 7 p. m.; conference meeting last Wednesday evening in every month; communion, first Sabbath in every month; Sabbath school 2.30 p. m.; prayer meeting Wednesday evening at 7.30 p. m.; Y. C. Endeavor Friday evening; missionary meeting first Wednesday in every month. Seats free.

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if you want to. If you want to cure that cough get Ayer's Cherry Pectoral. It cures coughs and colds.

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