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"The Mutilated Bible."

A REMARK.

MR. EDITOR.—The Bible has frequently been wounded in the house of its friends and I believe that not the least of the evidences of its inspiration is its demonstrated ability to survive the ill-considered attempts which have been made to defend it, and the crude and irrational theories for which it has often been made responsible. There appeared in your columns last week a most extraordinary production under the caption "The Mutilated Bible." It had previously, its heading states, been given to the author's congregation in this town. The preacher was "moved" to prepare this sermon, he tells us, under the influence of the mournful conviction that there are a good many people in this town who are reckless mutilators of the Holy Bible. Paraphrasing he invokes the mercy of God on those whom he charges with being responsible for their education in this capacity.

A casual review of the whole sermon makes abundantly evident, what is really a matter for astonishment, namely, that the preacher is outrageously uninformed. It is not easy therefore to justify his temerity in putting before the general public such a dogmatically aggressive criticism of certain scientific and theological views, as is represented by this sermon. The public has every right to expect that the man who sets up as a critic shall be informed, sufficiently at least to be just, especially if he undertakes to criticize what are, not opinions merely, but principles, well and authoritatively established.

This sermon will not be without its influence. Its tone is exceedingly positive. The preacher will be considered by many as entitled to speak with authority. Whatever influence it may have will, I am persuaded, be inimical and not helpful to the cause of truth. Its chief influence will be in the direction of confirming and rendering more invincible the attitude of prejudice which many good people will persist in taking to any statement of truth which differs from that which they were taught in their childhood and have always understood themselves to believe.

The following words from a man to whom, humanly speaking, because of Christian truth owes much, are apposite enough to be quoted in this general connection:—"Those who refuse to admit the facts about the books of Scripture which many learned and devout students have now accepted, should beware lest haply they be fighting against God. This error has been committed all through the long centuries by those who, like Uzzah, thought that their aid was indispensable to prevent the Ark of God from falling. Men constantly fight on behalf of their own mistakes, limitations, prejudices and traditions, because they forget that the ever-broadening light of human knowledge, which saves mankind from torpor, is light from heaven, and is a part of the Divine economy of revelation. Their opposition is always unavailing. They constitute themselves the defenders of exploded errors, and waste their time in daubing tottering walls with untempered mortar. The majority of the controversialists who are so ready to hurl the names of 'infidel' and 'heretic' against men of a wider knowledge and a deeper love of truth than their own, are in many cases neither sufficiently learned, nor sufficiently able, nor sufficiently endowed with unbiased openness of mind and passionate love of truth, to entitle them to any authority." (Frederick W. Farrar, D. D., F. R. S. Dean of Canterbury; the Bible, its meaning and supremacy pp. 44 ff.)

These observations are written Mr. Editor in the interests of truth and fairness. I only desire to add, that I stand ready fully to substantiate the statement herein made, that the author of the sermon on "The Mutilated Bible" is utterly unacquainted with the real nature and bearing of the views, scientific and theological, which he here denounces with such an air of authority. I assume this to be the explanation of the remarkable character of his utterances because I am unwilling to think anything less charitable.

Yours etc.,

GEORGE A. ROSS.

Woodstock, Jan. 23rd 1905.

A Novel Balance Sheet.

The Bishop of London has published a balance sheet, showing how his episcopal income of \$50,000 was spent. Rates, taxes and repairs took \$10,020, subscriptions and offerings, \$9,000, the balance went in household expenses, hospitalities to the clergy, parties to poor people and children, leaving not a dollar for personal needs. The \$3,250 spent in personal objects came out of his private purse.

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Foreign Niggers and Mongrel Dogs.

Tuesday evening of last week there was a riot on the streets of Woodstock. A miserable nigger attacked a white man and bit his hands and face badly. It happened about seven o'clock in the evening when Marshall Kelly was at his supper and before Night-watchman McCarron came on his beat. There was a big pow-wow, several blows were struck between the whites and the blacks, and some of the black men were armed with ice-picks, which fortunately they did not use.

The next morning one Bagley laid information against one Hudlin, a black man, for assaulting him and eating at his face and hands. Hudlin swept across the line to the United States and can't be found. He is better out of the country. He has a tendency to Cannibalism, for less than a year ago he ate the end off another man's finger.

Among the native coloured citizens of Woodstock are some of the most admirable people we have. They are law-abiding, industrious, ambitious. Many of them own their residences and some of them equip these with modern bath rooms, and one family at least is giving its children the advantages of University education. All respect and all praise is due these people; but we have in town another class of coloured people who are not native. We can call them nothing but niggers. They are lazy, lawless, and generally undesirable, and the sooner we drive them out of town the better.

It is said that Woodstock is the haven of rest for all the bad niggers of the province. If that is true we would better form a citizens league and by forceful means persuade them to go away. They are neither useful nor ornamental, and their presence here has a tendency to give us a sympathy with the white people in the Southern States, who take the law in their own hands.

One day last week as I sat in my office I heard a series of ugly sounds from a dog mingled with a pitiful human cry. I got out on the street as quickly as I could and saw a little girl perhaps eight or ten years old, being rescued from the clutches of an ugly dog, by a gentleman who fortunately happened along at the moment when the brute jumped at the child. She was too frightened to have a good childish bawl; the poor little thing sobbed and sobbed and could not speak. She went away, unable to tell what her name was. The gentleman who saved her was indignant that such wild beasts were allowed to roam the streets of a civilized community. A few moments after this event I recounted it to be a business man who came into my office. He said he never considered grown up people had any rights against dogs in Woodstock but he really thought children should be protected. He told me a story. "Last Tuesday evening January 17th I went out for a drive. As I went up Green street two dogs attacked the mare and she almost got away from me. Coming down Main street a dog attacked her on each side and she gave me more trouble. When I got down Main to Connell street I had to drive carefully to avoid a nigger riot and when I turned up Connell street another big dog attacked the mare. Hoping my troubles were over I went along and came down Chapel street when I was attacked by two other dogs, one of which jumped at my mare's head and the other caught the sleigh robe in his teeth. I drove home and put my mare in the stable.

Instead of placing a tax on commercial travellers let us have a tax on foreign niggers, peddlars and dogs.

No Fooling in Carleton County

Thomas Canmack, who murdered Willie Doherty in the parish of Kent, near what is quite commonly known as "Munquart," New Brunswick, on the seventeenth of last July, was hanged at Woodstock at five o'clock Thursday morning, January 12. This makes the second hanging in Carleton county, New Brunswick, in about eight months, the first being that of George Gee, for the murder of his cousin Millie Gee.

We are aware that many are conscientiously opposed to putting any person to death, even for the most heinous of crimes, yet we think that the hanging of these two men will have a rather quieting and helpful influence on the bad element of New Brunswick. We predict that it will be a long time before Carleton county will again have two hangings inside of eight months. We admit that it is not a very pleasant thing for even a government to take a man's life, and we do not doubt that in the course of time capital punishment will cease entirely; but whether, at the present state of the world's progress, it is safe and advisable to do without it is a grave question. Life is sweet with almost any person, and the knowledge that there is a gallows within reach and ready for action on occasion seems to us quite likely to have a deterrent effect on some fellows who might otherwise feel like going out some fine morning and killing a few people before breakfast just for amusement.

We think on the whole that our sister county of Carleton is entitled to credit for the prompt and decisive way she has dealt with the murder question within her borders.—Fort Fairheld Review.

Miss Bessie A. Brewer.

Stoneridge has lost an estimable character in the death of Miss Bessie A. Brewer, who died at the home of her sister, Mrs. James Carten on Wednesday, the 11th inst., aged 29 years. She was sick but one week during her last illness, which was very severe, being heart trouble with which she had been afflicted for some time. For years she had been in poor health at times apparently so near her end that physicians gave her up yet by seemingly miraculous power she was restored to a fair measure of health. She possessed a most excellent disposition of mind and heart, nourished as it was by Christian faith, devotion and resignation. She knew God as few did. She lived in an intimate communion and fellowship with her Redeemer. Her influence was felt for good wherever she was known. To know her was to love and appreciate her. She will be greatly missed in the circle to which she belonged. She leaves a father and mother, Mr. Isaiah and Lydia Olive (Chute) Brewer. Three brothers Coleman of Upper Woodstock, Orman and Nicholas of Stoneridge, and one sister Mrs. James Carten, with whom the parents and and deceased resided for some years. Her clouded life of suffering has made her more than ordinarily endeared to the family circle and her patient Christian spirit shining out amid the clouds has made her the light and joy of the household. The funeral services were conducted by Rev. A. H. Kearney, pastor of the Second Adventist Church at Woodstock, assisted by Rev. Mr. Cook of the Disciple church, Burtons Corner, at which place the services were held in the Baptist church. She was then laid to rest in the Baptist cemetery at Burtons Corner.—Fct'on Gleaner.

David C. Burpee Dead.

Sunbury County lost one of its best known residents Thursday afternoon in the death of David C. Burpee, one of the most prosperous farmers living along the St. John river and a man who was respected by all. Deceased who was 64 years old had been suffering for some time from consumption, but had only been confined to his bed for about a week.

The late Mr. Burpee is survived by a sorrowing widow, formerly Miss Annie Bridges, three sons, Ernest C. and Dougall E., at home, and William D., of the G. T. P. survey, and two daughters, Misses Rosella and Louise, at home. Three brothers, T. C. Burpee, Chief Engineer of the Bridge Department of the I. C. R., Moses Burpee, Chief Engineer of the Bangor & Aroostock Railway, and George Burpee, of Vancouver, and one sister, Mrs. J. D. Hawes, of New Rochelles, N. Y., also survive.

David Armstrong.

David Armstrong, who has been for four years in the customs department at Dover died Sunday morning January 17th. Mr. Armstrong was well known in the upper counties, having driven the mail between Andover and Woodstock for years. About fifteen years ago, by reason of a decayed bone in his arm, that member had to be amputated, and the deceased has not enjoyed good health since that date. He was born in Bairdville, 45 years ago. A wife and two daughters survive. The burial took place at Bairdville.

Mrs. Michael McNally.

The death took place Thursday of Sarah E., wife of Michael McNally of Charlotte street. Mrs. McNally was the daughter of the late C. H. MacIndoe of Woodstock. She was 56 years of age and is survived by her husband, two daughters, Francis and Marie and two sisters, Mrs. A. J. Marsten and Miss Martha MacIndoe, both of Woodstock. Rev. J. H. MacDonald conducted the funeral service at her late residence, Charlotte street, on Sunday at 4 p. m.—Fct'on Gleaner.

St. John Presbytery.

At the meeting of Presbytery in St. John last week Rev. Mr. Anderson of Florenceville spoke of a Miss Kinnie, a member of his congregation, who had volunteered for foreign mission work. He referred to the need of more missionaries in Korea, and suggested sending Miss Kinnie there, supported by the congregations of the Presbytery. Mr. Anderson was authorized to correspond with the different congregations in the matter and see what were the prospects for the purpose. There are only about 33 congregations, and a number of these are already contributing to special missionary purposes, which would considerably reduce the number to contribute to the support of a special missionary.

The Rev. LeB. Gibson of Glassville granted a ten weeks leave of absence.