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Coltsfoote Expectorant is the greatest cough and throat cure in the world. It is the prescription of a renowned specialist. In order that every family may prove its unparalleled merits we will send a sample bottle free to everyone who sends us their name and address and mentions this paper. Can be had at all druggists at 25c. Send your name to-day to Dr. T. A. Slocom, Ltd., Toronto.

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**Dedication Of The Presbyterian Church At Bristol, Carleton County, N. B.**

Sunday, Dec. 13th, was a Red-letter day, not only to the Presbyterians of Bristol and adjacent county, but for the religious and ethical interests and uplifts of the many friends who participated in the services.

The weather was delightful. The sun smiled his cheer. The blue of the sky was variegated by delicate wealth thrown forth with fascinating grace. The trees were garbed in beautiful coralline crystals, whose many gems sparkled silver gleams. The snow-storm of Saturday prepared the roads.

The large congregation at the 11 o'clock service filled the gem-like church, for the first time used for Divine worship. In the afternoon the church was packed. Many had to stand. In the evening both the ushers found it hard to seat all the people. The preachers of the day were the Rev. J. H. A. Anderson, Rev. J. J. McCaskill, of St. Matthews church, St. John, and Rev. F. W. Murray, of Glassville, Car. Co., Rev. D. Fiske, assisted in the afternoon. There was a very efficient choir. The singing throughout the day was excellent. At each service there was, at the time of the offering, a voluntary chorus played. Miss Eva Caldwell presided at the organ. The furnace worked well. The church was very comfortable. The easy play of the windows facilitated ventilation. Messrs. W. Simpson and Geo. Caldwell courteously acted as ushers. Potted plants of luxuriant growth graced the chancel. There was a smoothness of flow of the services, each was marked by dignity and propriety. In the conduct there were evidences of careful preparation, hearty co-operation, awe, reverence, glow, reality. In a remarkable measure the audiences were attentive, sympathetic and responsive. The heart of the alert, energetic hard working pastor and his worthy help mate, and of the faithful band of workers who have toiled and triumphed to provide the church, could not but glow with gratitude and cheer.

The morning service appropriately opened with a verse of the adoration Hymn, beginning, "Holy, Holy, Holy." The service was presided over by the pastor, who also read the form of dedication and offered the dedicatory prayer. Rev. Mr. McCaskill read the prayer of Solomon at the dedication of the temple, from 1 Kings, 8; also a portion of Luke, 18; he then offered prayer and preached. His theme was, "Jesus Conception of the Highest Good, and the Way of Attaining thereto." Various conceptions concerning the highest good, had through the ages, been held. The Jews had defined it lovely as long life and prosperity. The book of Job was an effort to explain the sufferings of a good man. One conception of the highest good involved the careful observance of law. Only through such observance could one win the highest good. In every age there were the efforts to achieve and experience good. What is it? Is it to have God to watch over us, be in our homes, give us prosperity? At the coming of Jesus law was a heavy weight. Parents, children, hedged in by it. Jesus taught that life was larger, wider than rule or law. Life a bounding, pulsing thing, something better than law, wealth, &c. Jesus taught largeness, not precept, &c., that might suit you and might not suit another. But principles that would serve not only for Jews, but for Germans, Russians and Scandinavians. Apply to modern life, apply to every age. Jesus taught this negatively in the incident of the Gaderine demoniac. It shone out in His, "Come unto me and I will give you rest." He did not give assurance of wealth, peace, &c. He did not magnify one thing, some small thing, but set that thing in due proportion and right relation to the other things.

The next great question, "How reach this life? The great work of Jesus was to show people how. Life is a pilgrimage. We would preserve our lives from tragedies—but cannot do it. Jesus says, 'All life is good.' If one gets that principle right, one is fitted to live. No adder can hurt. Jesus looks not to details. He gives the next principle and leaves the details to themselves. We build our churches that men may find this life. How attain this life?

The Kingdom of Heaven suffereth violence. Religion is not something forced upon a man. All life is of God. Religion not so much different from other life. Life is a growth. How the Kingdom suffer violence. Some sayings only Jesus could use. When in response to John the Baptist's deputation He sent back the reply "The blind receive their sight, etc., He ended by saying, "And to the poor the gospel is preached." No scribe would have written in that order, dropping down to an empty climax. Blessed is the man who has vision. Jesus is not a mere wonder-worker. He is afraid of that reputation. Greater than mere working, it was to preach the gospel to the poor, the blind spiritually, those bound in spirit, etc., to these His messengers came. And Jesus could have said, "Come unto Me, and I will give you rest." Violence! Men have found something, and have set about securing it. His idea is: A man can command the Kingdom. A man can go forth and take it. A blacksmith goes forth. He does not simply fold his hands and pray. He heats the iron. He fashions the article. If he makes a mistake he tries again. So the carpenter, the builder, works. Religion unnatural? Is this right? As if the Kingdom not around them in everything. Common sense is wanted, the most uncommon of all the senses. Go forth tomorrow and do it. What about the man whose life is a series of tragedies?

If we only could make a man believe strong life within his grasp, he would go forth. This is Jesus' idea, not emotionalism on Sundays, but righteousness on Mondays. You will fall. The church is made for the perfect. Jesus loved the sinner because the sinner was not perfect. Man always gets what he seeks. We may say, "I believe in God," and be no more affected by it than by the 47th proposition of Euclid. Every man has to grasp the handle of his own being. Road leads even up hill. Is there for life no resting place? Will there be room for me? Let us go forth to fulfil the two great commandments. The man who does this is not far from the Kingdom. Life is very beautiful, very true. "He that saveth his life, shall lose it, he that loseth his life for My sake shall find it."

In the afternoon Mr. Anderson conducted the service. He read the fourth chapter of Luke. Mr. Fiske offered prayer. Mr. Murray preached from the text, "The spirit of the Lord is upon me because He hath anointed me to preach the gospel to the poor," etc. The sermon was characterized by earnestness, vision, scope and power. The panoramic outlook of Jesus as He addressed Himself to His work there in the synagogue of Nazareth and elsewhere holding out to all the privilege of being children of God, opening the door to a brotherhood of men; glorious, universal, imperial, a brotherhood in a Kingdom, including at first fewer than a dozen men, commissioned to go forth with the message of love and help to the ends of the earth; now including a third of the human race, and to go on till the uttermost ends of the earth shall feel the magnetic thrill of child relationship in the family of God. Jesus could only utter magnificent truth rudimentally. His pupils of the day could not grasp its scope or vision, its splendors. Only gradually people are learning Jesus' lesson.

In a remarkable way, the pupils of Christ's school today are showing their sympathy with those variously afflicted and needy, and applying the gospel message of love and help. Jesus planted the seed-thought which was to germinate and grow to be a tree whose branches, like arms, would encompass the world; and in the Paradise of God, the consummation of glorious family relationship would be reached in the heavenly experiences of the house of Him who sent forth His servants with His message to the ends of the earth, and promised to be with them to the end of the ages.

Mr. McCaskill offered the closing prayer. In the evening Mr. McCaskill read the Scripture. Mr. Murray offered prayer. Mr. Anderson preached from Deut. 6:7: "And these words which I command thee this day shall be in thy heart, and thou shalt teach them diligently with thy children." The sermon was earnest, logical, inspiring, strong in its appeal to conscience in the line of the obligation of the privileged to have an unselfish, clear vision, and honest sense of their obligations, to the claims of others nearly related to them as children or further off.

You drop a seed on the ground. It fails of its purpose. But if you cover that seed in the soil it is affected by its surroundings. These surroundings appeal to it and in response it germinates and grows, lives its life, does its work. So in the home the appeal of the family should quicken the sense of responsibility in the hearts of the parents to so teach and live as to inspire and incite their children to lives of true nobility. Taking a wider and farther outlook the nation makes its appeal, and stirs us to make our citizenship life tend to the nation's uplift, progress, welfare, enlarging our horizon and peering afar we behold the needy world; we hear its claimant voices, and our hearts should respond in a consecrated, devoted world-ministry that will tend in its measure to answer

the question of that needy world, heal its sores, comfort its sorrows, inspire its noblest ideals.

Mr. Fiske led in prayer. The offerings of the day, preceded by no special appeals totalling \$76.

It was a day long to be remembered by the people of Bristol and visiting friends and whose services were alive with impulses for many days that will inspire to higher thoughts, bind in closer bonds, stir to nobler action.

The church gracefully crowns the summit of a hill. Its Gothic windows, the one in the end behind the chancel a triple one, the one in front a St. Catherine's Wheel or Rose window, each with its variegated colorings of stained glass are rich—in symbolism emblemizing the upward look, the Trinity, the Virgin Mary and united and beautiful harmony. On the middle panel of the triple window are the words, "God is Love." The church is wainscoted, and sides and ceilings finished in metallic. The painting is in pale lavender, pearl green, cream, etc. The centre line of the ceiling is in flat white patterns, trimmed with green and gold. The colors of the border gracefully shade into one another. The pastor's room is painted in fine shades of green. The Brussels carpet is of dark green. There are four large and four smaller lamps, well arranged. The furniture is of dark oak. The church has side aisles. The the pews are arcs of circles. There is pew accommodation for 140 with additional accommodations for twenty more. The church has side aisles; chancel is 7x15. There is a graceful tower. The architect was Willard Mitchell, of St. John. The carpenter work was mainly in charge of Mr. William Simpson, Bristol. The metallic finish was put on by Messrs. Handford Giberson and Sandford Estabrooks, Bristol. The painting was done by Mr. H. E. Gardener. The acoustic properties of the building are excellent. The church yard is enclosed by a neat iron fence. Within this church yard lie the remains of one who would have rejoiced indeed to have shared in the body as well as spirit in the services of Sunday, A. J. McLean. The ladies, by sewing circles, tea meetings and energetic co-operation have wrought hard to provide the church. Mr. M. Welch and wife have contributed largely and taken a close, practical interest in the furtherance of the work of construction. The building is heated by a McClary furnace put in by Mr. R. Sample, of East Florenceville.

**Was Mixed Often.**

Some remarkable stories are being told about town and among the country people coming in of this simple home-made mixture curing Rheumatism and Kidney trouble. Here is the recipe and directions for taking Mix by shaking well in a bottle one half ounce Fluid Extract Dandelion, one ounce Compound Kargon, three ounces Compound Syrup Sarsaparilla. Take as a dose one teaspoonful after meals and at bedtime.

No change need be made in your usual diet, but drink plenty of good water.

This mixture has a peculiar tonic effect upon the kidneys; cleansing the clogged-up pores of the eliminative tissues, forcing the kidneys to sift and strain from the blood the uric acid and other poisonous waste matter, overcoming Rheumatism, Bladder and Urinary troubles in a short while.

A druggist here who has had hundreds of calls for these ingredients since the first announcement in the newspapers last October, stated that the people who once try it "swear by it," especially those who have Urinary and Kidney trouble and suffer from Rheumatism.

All the druggists in this neighborhood say they can supply the ingredients which are easily mixed at home. There is said to be no better blood-cleansing agent or system tonic known, and certainly none more harmless or simple to use.

Employer.—"When you went to collect that bill from Mr. Tightwad, did he answer you with acrimony?"

Office Boy.—"No, sir; he didn't give me any kind o' money."—[Baltimore American.

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Train up a girl in the way she should bake, and when she is married she will not depart from it.

"My mother taught me how to bake, and told me why she always used a McClary Range.

"Now I have a 'Pandora', and, as with mother, my troubles are few. After fire is started, I simply bring thermometer to desired heat and leave the oven in charge of the baking. It's built for faithful service.

"While housewives with other ranges are poking fire and changing dampers, I sit and read the 'Joy of Living'."

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**PHYSICIAN GIVES ADVICE.**

Tells Why So Many Suffer from Catarrh and Rheumatism.

A distinguished physician, famous for his successful treatment of catarrh and rheumatism, kidney and bladder troubles, states as follows:—

"Our climate being more or less damp and changeable, is bad for catarrh and rheumatism, and care must be taken not to let these troubles gain headway. In addition he states that a great many Canadians are careless in their habits, and to this as much as climatic conditions is due a great deal of the trouble. Insufficient clothing and improper eating will cause rheumatic and catarrhal troubles in any climate.

This eminent authority gives the following as the simplest and best treatment known to science, and to it he gives credit largely for his success:—

Fluid Extract Cascara..... ½ oz.  
Carriana Compound..... 1 oz.  
Syrup Sarsaparilla..... 6 oz.

Directions: One teaspoonful after meal and at bedtime.

The ingredients are all vegetable, and have a direct and specific action on the liver, kidney, and bowels, eliminating all poisonous matter from the system. Any druggists can dispense this, or you can buy the ingredients separately and mix at home by shaking in a bottle. Many of our readers should benefit by this article. Save the recipe.

**A Worthy Desire.**

An ambitious young Chicagoan recently called upon a publisher of novels in that city, to whom he imparted confidentially the information that he had decided to "write a book," and that he would be pleased to afford the publisher the chance to bring it out.

"May I venture to inquire as to the nature of the book you propose to write?" asked the publisher, very politely.

"Oh," came in an offhand way from the aspirant for fame, "I think of doing something on the line of 'Les Miserables', only livelier, you know!"—October Lippincott's.

REPEAT it:—"Shiloh's Cure will always cure my coughs and colds."

**The Election Results**

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