

MAGISTRATES ECZEMA CURED

AFTER 20 YEARS OF SUFFERING.



Zam-Buk's Healing Power Proved by School Commissioner and Baptist Deacon.

ONE of the most recent converts to the Zam-Buk method of treating and curing disease is Mr. C. E. Sanford, of Weston, King's Co., N.S.

Mr. Sanford is a Justice of the Peace for the County, and a member of the Board of School Commissioners. He is also Deacon of the Baptist Church in Berwick. Indeed, throughout the County it would be difficult to find a man more widely known and more highly respected. Some time back he had occasion to test

Zam-Buk, and here is his opinion of this great balm. He says:—

"I never used anything that gave me such satisfaction as Zam-Buk. I had a patch of eczema on my ankle, which had been there for over twenty years. Sometimes, also, the disease would break out on my shoulders. I had taken solution of arsenic, had applied various ointments, and tried all sorts of things to obtain a cure, but all in vain. I was advised to give Zam-Buk a trial, and as I am a firm believer in Nature's remedies, I did so. From first applying it I saw it was altogether different to the ordinary ointments and embrocations, and it soon began to show signs of clearing away the eczema on my ankle. This was so gratifying, that I persevered for some time with it, and I am glad to say it had the desired result. I am now cured of the disease which defied every other treatment for twenty years.

"This is not the only direction in which I have proved the merits of Zam-Buk. I suffered for a long time from piles, and I found a perfect cure for this painful ailment in Zam-Buk. Zam-Buk soothes the pain, relieves the congested veins, and so restores the elasticity to the tissues that the piles gradually but surely disappear."

Zam-Buk is a positive and certain cure for cuts, burns, bruises, sprains, piles, festering sores, ulcers, scalds, blood-poisoning, eczema, scabs, chapped hands, cold cracks, chilblains, ringworm, scalp sores, bad leg, diseased ankles, and all other skin diseases and injuries. Rubbed well into the parts affected, it cures neuralgia, rheumatism, and sciatica. All druggists and stores sell at 50c. box, three for \$1.25, and post free from Zam-Buk Co., Toronto, for price. Refuse the harmful imitations sometimes represented to be "just as good."

Zam-Buk

Are the Dead Alive?

To the Editor of The Dispatch:

Prophecy, philosophy, poetry and ologies and isms without number have voiced the question and in turn have answered this world-old appeal of mankind from the earliest times. Yet today like a brand new question to a large dissatisfied proportion of the race rebounds the old query, "where are the dead?" Let us see what the Scriptures say on this important topic.

All the difficulty arises from the fact that we are attaching a wrong meaning to the Scriptural terms sheol and hades (hell). The word "hell" comes from the Hebrew word "sheol" and the Greek word "hades," the former occurring 66 times and the latter 11 times in the Bible. There is an excuse for the rendering of the words "sheol" and "hades" by the English word "hell". In the old English literature we find that the words hell and pit and grave, were used interchangeably and that while grave and pit maintained their original significance the word "hell" has gradually changed until now by that word is generally understood a place of torment. In old English a farmer writing to his friend says, "I intend to hell my house this fall and we have already helled our potatoes." What does he mean? He means that he is about to hatch his house with straw, covering it over, burying it after the old style almost down to the ground. He means that he has pitted or put away for the winter and spring use the potatoes which will keep better thus than otherwise. So then the translators of our Bible are not to be blamed for the indiscriminate translation referred to.

But how about the revised version? says one. Ah! we answer the revisers were educated men who knew well the significance of hell (hades) who knew that in no sense of the word did they refer to a place of torment, but they do signify the death state. How then did they translate these words sheol and hades. We reply that they were too honest to translate them with the word hell, but not honest enough to give the English reader the truth on the subject and hence they gave no translation at all but merely introduced the Hebrew word sheol in the Old Testament and the Greek word hades in the New Testament without translating them. The fact is that there is no fire connected with either of these words in any proper interpretation of them as every Hebrew and Greek scholar knows.

The Bible says that Jacob, Joseph and Benjamin went to hell, sheol (Gen. 37:35; 42:38); Job prayed that he might go there (Job 14:13); seven times it speaks of David going to hell, sheol (2 Sam 22:6; Psa 18:5; 30:3; 86:13; 88:3; 116:3; 139:7-8); three times it is written that our Saviour's soul was not left in hell (Psa 16:10; Acts 2:27-31); Hezekiah said he expected to go there; Jonah was

there (Jonah 2:1); little children went to hell (Num. 16:20-35) and David said that everybody goes to sheol, to hell (Psa 89:48). In Psa 6:5 it is written that in sheol there is no remembrance of God; in Eccles 9:10 Solomon said that there was no work, no device, no knowledge, no wisdom in sheol, in hell, and our Redeemer told us that he had the keys of death and hell or hades, Rev. 1:18. The word resurrection occurs 43 times and the words rise, raise, rose, risen, referring to the resurrection, over 80 times. The resurrection of the body is not spoken of, (1 Cor. 15:36-37) but the resurrection of the dead "raised from the dead" which wonderful event is to occur at the second advent of our Lord, the last day, at the last trumpet (Jno 6:39; 1 Cor. 15:52; 1 Thess. 4:16). The period of time between death and the "resurrection" is called "sleep" for good and bad alike, (11. Chron. 12:16), and the resurrection from the death is held out as the only hope for a future life. If nobody is dead, how can there be a resurrection of the dead and how can one be said to be dead, to be asleep when he is consciously enduring excruciating pain or consciously enjoying exceeding bliss? If the Bible teaches that eternal torment is the fate of all except the saints should it not be preached, yea, thundered weekly, hourly, daily by all who believe it? If it does not so teach should not the fact be made known and the foul stain, dishonoring to God's Holy name be removed.

A SEEKER FOR TRUTH.

In Five Minutes.

Take your sour stomach—or maybe you call it Indigestion, Dyspepsia, Gastritis or Catarrh of Stomach; it doesn't matter—take your stomach trouble right with you to your Pharmacist and ask him to open a 50-cent case of Pape's Diapepsin and let you eat one 22-grain Triangle and see if within five minutes there is left any trace of your stomach misery.

The correct name for your trouble is Food Fermentation—food souring; the Digestive organs become weak, there is lack of gastric juice; your food is only half digested, and you become affected with loss of appetite, pressure and fullness after eating, vomiting, nausea, heartburn, griping in the bowels, tenderness in the pit of stomach, bad taste in mouth, constipation, pain in limbs, sleeplessness, belching of gas, biliousness, sick headache, nervousness, dizziness and many other similar symptoms.

If your appetite is fickle, and nothing tempts you, or you belch gas or if you feel bloated after eating, or your food lies like a lump of lead on your stomach, you can make up your mind that at the bottom of all this there is but one cause—fermentation of undigested food.

Prove to yourself, after your next meal, that your stomach is as good as any; that there is nothing really wrong. Stop this fermentation and begin eating what you want without fear of discomfort or misery.

Almost instant relief is waiting for you. It is merely a matter of how soon you take a little Diapepsin.

The Sleep of Sovereigns.

"These intimate revelations," began the diplomat, "were made to me, you may suppose, by a fly or a flea. At any rate they are authentic."

"Take first William the Silent—I mean the German Emperor, so silent now. He sleeps in a small room on a military iron cot. At eleven he turns in, and at five punctually every morning, he gets up. His sleep is always wretched, thanks to his nervous and high-strung temperament.

"King Edward sleeps in soft, luxurious beds. He retires and rises late; unlike yours and mine, his retiring hour is always an a. m. and his rising hour is a p. m. A cold chicken a ham, or a cold partridge is spread on a table at his bedside. He is a great eater.

"Queen Victoria slept winter and summer, in a room without a fire. She had her windows open, too, and a shivering maid of honor read her to sleep. The books which acted best as soporifics on the good queen were the novels of Horace A Vachell and Miss Corelli.

"The king of the Belgians sleeps winter and summer under a quilt of swan's down. He is very shivery. No windows are open in his room and a fire save in August blazes in the chimney fiercely.

"The young king of Spain, a great dandy, sleeps on a hard perfectly flat bed, without pillows or bolster. This is to prevent him from getting round-shouldered.

"The czar of Russia has to resort to sleeping-draughts to get sufficient rest. His chamber door is guarded by two gigantic soldiers. The room all night long, is brilliantly lighted. 'Uneasy lies the head,' you know especially the Russian head, 'that wears a crown.'"—Philadelphia Bulletin.

All Gone.

"Since it went dry," announced the prominent citizen, with pride in his voice, "our town is unexcelled."

"How do you make that out?" asked the casual visitor, who had seen better towns.

"Because," replied the prominent citizen, it is now a good town."—Baltimore American.

A Way Out of it.

A company of select colored artists were rendering a version of "O'hello. "The scene being the Moor and Desdemona had been reached wherein O'hello demands the handkerchief which he has given his wife as a wedding amulet. The actor who had been entrusted with the title role confused vociferousness with impressiveness.

"Desdemona!" he cried, "fetch me dat han'kerchief!"

But the doomed lady only babbled of Cassio, and her liege shouted again: "I ast you fo' de second time to git me dat han'kerchief."

Still the fair one parried the issue with talk of Cassio, and the lordly O'hello, now thoroughly incensed, bellowed: "Woman fo' de third and las' time O'hello demands the handkerchief. Away!"

And as he was just about to open his mouth again a big leather-lunged patron in the top gallery shouted at him: "Fo' de Lawd's sake, nigger, why doan yo' wipe yo' nose on yo' sleeve an' let de show go on!"

Croup positively stopped in 20 minutes, with Dr. Shoop's Croup Remedy. One test alone will surely prove this truth. No vomiting, no distress. A safe and pleasing syrup—50c. Sold by All Dealers.

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If that Harness they got from us was all right. If it's not we want to know. Give a guarantee with every harness we sell. If they were not right, we wouldn't do that, would we?

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MAIN STREET, WOODSTOCK.

A New Woodworking Factory.

The undersigned have taken over the HAYDEN FACTORY and are prepared to supply all kinds of BUILDERS' MATERIALS, in fact everything that is manufactured in a first-class woodworking factory. We will be open and ready for business on April 1st. Soliciting your patronage.

The Carleton Woodworking Company, Limited.

P. O. Box 333.

Builders Notice.

Sealed Tenders marked "Tender for Centerville School Building" will be received at the office of the Secretary of the School Trustees Centerville N. B. until Monday, the Eighth day of Feb., at noon, for building and completing ready to occupy, a School Building in Centerville according to plans and specifications to be seen at the School Secretary's office or at the office of the Architect H. H. Mott, St. John, N. B. Each Tender must be accompanied by the names of two good and sufficient sureties worth at least \$5,000 each to enter into the contract with the party whose tender is accepted. Address H. J. CLARK, Sec. to Trustees, Centerville, N. B. Jan. 7, 1909-4i.

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