



YOUR DINNER

is sure to be a success if we supply you with the meat. No matter what your choice may be, you are sure of getting just what you want if you come to us. If you should decide on a Rib Roast, a Leg of Lamb, a roast of savory Veal, or a tender, delicious Chicken, let us serve you. Our prices will please. See our Delicious Hams.

W. LILLEY, Jr.

Facts of 1906.

"Harkin's Academy," Woodstock Schools, Most Superior Schools. All Consolidated Schools have ordered our SPRING ROLLER MAP CASES. We control sale of "Only School Desk" which remains noiseless and lasts. New series in Map of Canada just published. The "Ideal" Map of N. B. in press. Why should trustees order their supplies from a "Jew" firm while they buy job lots of old German and Scotch maps, made from stones, 10 to 20 years old? For up-to-date equipment of schools and colleges, address:

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Gen. Agent "Standard Dictionary,"
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WOODSTOCK, N. B.

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Plumbers, Steam and Gas Fitters, &c.

All kinds of work in the Plumbing line executed at short notice.

We have taken the agency for the Ontario Wind Mill and Gasoline Engines. These machines are of special importance to Farmers and others who desire sufficient power at a low cost for the running of stumps, sawing machines, threshing machines, all kinds of grinding and numerous other uses of every description. Any person interested would do well to write for prices and all further particulars. We can guarantee satisfaction.

FEWER BROS.,
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3 QUESTIONS.

The first question asked, if your Buildings burn, Have you any Insurance?
The first question asked if you are sick or meet with an accident, Do you carry a Sickness & Accident Policy?
The first question asked if a man dies, How much Life Insurance has he?
If you already have this insurance with J. W. Astle, you can feel easy, if not, consider your own interest and see him.

J. W. ASTLE,
The Reliable Insurance Man,
Queen St., Woodstock, N. B.

CANADIAN PACIFIC RAILWAY

PASSENGER TRAIN SERVICE.

From Woodstock, N. B., effective October 14th, 1906.

TRAINS DAILY, SUNDAY EXCEPTED.

ATLANTIC TIME

Departures Queen Street Station.

6.45 A.M.—MIXED, for Houlton, McAm, St. Stephen, St. Andrews, Fredericton, St. John and points East; Vancorbo, Portland, Bangor, Boston.

Pullman Parlor Car McAdam to Boston. Palace Sleeper McAdam to Halifax. Dining Car McAdam to Truro.

9.50 A.M.—MIXED, for Amosook Jet and intermediate points.

12.00 P.M.—EXPRESS, for all points North, Fort Fairfield, Caribou, Presque Isle, Plaster Rock, Edmundston, etc.

4.35 P.M.—MIXED, for Fredericton, etc., via Gibson Branch.

5.25 P.M.—EXPRESS, for Houlton, St. Stephen, Fredericton, St. John and points East; Vancorbo, Bangor, Portland, Boston, etc., and Sherbrooke, Montreal and all points West, Northwest and Pacific Coast.

Palace Sleeper McAdam to Montreal. Pullman Sleeper McAdam to Boston.

ARRIVALS.

12.00 P.M.—EXPRESS, from St. John and East; St. Stephen, Boston, Montreal and West.

12.47 P.M.—MIXED, from Fredericton via Gibson Branch.

5.25 P.M.—EXPRESS, from Caribou, Fort Fairfield, Presque Isle, Edmundston, Plaster Rock and points north.

4.20 P.M.—MIXED, for Amosook Jet and intermediate points.

1.10 P.M.—MIXED, from Fredericton, St. John and East; St. Stephen, St. Andrews, Houlton, Vancorbo, Bangor, Portland, Boston, etc.

W. HOWARD,
District Passenger Agent,
St. John, N. B.

C. E. E. USHER,
Gen. Passenger Agent,
Montreal, P. Q.

The Old and the New.

SERMON BY REV. DR. W. C. KIERSTEAD

In the United Baptist Church, Sabbath Evening, December 30th.



JOSHUA 3: 4-5.

"For ye have not passed this way before—Sanctify yourselves for tomorrow the Lord will do wonders among you."

These men with Joshua in the wilderness could reflect upon a glorious past. It was not even necessary to recall the history of Abraham and Jacob for the days of their fathers were filled with the mighty power of Jehovah. There were the miracles of Moses in the presence of Pharaoh, the deliverance in the Red Sea, the bread that fell from heaven and the law which came amid the awful thunders of Sinai. But the past, however near and glorious, is yet a past and cannot provide inspiration for the present, and I doubt not that the wilderness sojourn had become very monotonous and wearisome. We can scarcely realize the intense interest and significance of Joshua's command to prepare for a new journey—a way they had not passed heretofore.

This meant that the aimless wanderings in the desert, over the same scenes to return each night to the same camp, were at last to cease. The barrenness of the wilderness is to be replaced by the green hill and fruitful valleys of the long-promised land; they are to enter into new modes of life, cope with different conditions, fight new battles, struggle with new temptations, and besiege walled cities. Is it any wonder that life becomes serious and earnest, filled with interest and expectancy?

This is the thought I wish to make important this morning. Change is the law of all life, physical, mental, and moral. It is the new that gives interest to life. It is the new that saves us from weariness and ennui. Psychologists tell us that it is possible for us to fix our attention upon an object only so long as we can discover something new. It must constantly present new phases, new relations, gain new meaning; in short only as it becomes a new object every moment can it abide in the focus of the mind.

Our whole is arranged to secure the constant emergence of the new.

We are forever pursuing "a way we have not gone heretofore." The promised land is always before us and its giants and walled cities always challenge us. Boyhood follows babyhood, manhood boyhood; mid-life manhood, and the vision of the glory of the hereafter fills old age with hope and strength. Day alternates with night, season follows season, and year succeeds year. The future is ever before us, interesting us in its uncertainties, and inspires us with its unknown possibilities. Consider the life of the child as he passes from the kindergarten to the day school, from the day school to the high school, from the high school to college and from the college to the wide, wide world. See how at each stage a new world dawns upon him for his thought to interpret and his will to rule. Read the meaning of this change in the development of affection. He runs the gauntlet of such social institutions as the home, the school, the church, the clubs and lodges, the business world, the state. He is a child, a scholar, a chum, a friend, a lover, a head of a family, a man of affairs, a citizen of a nation. Every day opens up a new world. Like a young Adam he steps out each morning upon a new creation. This is the fascination of life; and if religion gives life the only true meaning and the only abiding significance and value, it is because it alone possesses the spiritual intuition to continually discover and apprehend the new.

If we ask what in the new gives such meaning and interest to life I can only answer that it must be the problematic element it contains. The new has the uncertain, the future contains the unexpected, the incalculable. This gives it interest, here in its opportunity. We cannot determine in advance the form of our reaction. The new challenges and perplexes us. It is not possible for the old to do this. The path in the

wilderness we know by heart; we have traversed it hundreds of times; every deviation and cross-road is an old friend to us. The old path is well worn, it is clear, and plain, and safe, and certain and familiar. We walk it in the dark, we follow it without thinking. That is just the trouble. That is why it is monotonous and uninteresting. It is not able to demand our thought or will. The old has been communicated to the realm of habit to our subconscious life and we perform it almost as involuntary as we breathe. Our psychologists tell us that intelligence is no mere epiphenomenon but that it represents the most perfect device of our organism to adjust itself to its environment. Because man is intelligent he can conquer and survive conditions and situations that mean death to the lower animals. Thought serves complex conditions that baffle reflex action, or habit, or instinct. This is the real function of thought; it has to do with the new. When habit or the reflex or the instinctive mode of response fails, thought meets the new situation, reduces the complex to the simple, and provides a definite and new response. When the old path will not answer thought surveys the ground and blazes out a new one. But, when in a short time the new path becomes familiar, then the mind has to do over to the law of habit and like a knight of old, marches to meet new foes and to grapple with fresh difficulties. This is the reason that the child is always striving to do the new. When in childhood I used to help my father on the farm he would chide me because I neglected the things I could do easily and well and attempted the difficult. I used to wonder why I did so and could only conclude that such was evidence of child depravity, but now I understand it was the natural tendency of a normal intelligence. The old is what thought has vanquished, what thought has done; the new is what thought has to do.

Just because the old has no need of intelligence it affords no place for the exercise of will. Decision of will demands choice and choice is the work of the intellect. Habit, not will, attends to the execution of the old.

Moreover, that which affords no opportunity for thought or will can have no place for trust. Religion is a life of faith and faith demands the new. It lives in the extraordinary and the uncertain and the unexpected.

The gathering of manna is no longer a miracle. They had gathered each day for forty years until it had become as common and ordinary and natural as the sunshine and the air. It was a miracle to their fathers because it was strange and startling and extraordinary to them. But a miracle to their fathers is no longer a miracle to them. A miracle can only be a miracle for the one who experiences it. When a miracle becomes common it is no longer a miracle. To be a miracle an event must not happen often. God had revealed himself in the manna and the law and the cloud; now faith asks that he show himself the God of the hills and valleys and cities and of the fertile land of Canaan. Now it is necessary to arise and cross the Jordan, encompass Jericho, and engage with the giants if the religious life is to grow.

This is what the new year means to us. It brings novel conditions, it is rich in problems, it is big with opportunities. The child leaves the exclusive influence of the home to enter school; the boy feels the passions and forces of his adolescent life—the year is to be to him a vision of a social world; the young man establishing his own home is to realize new relations, undertake new obligations and responsibilities, and a new world of the spirit is to rise before him; the cares and burdens of the modern business life with its strife and competition is to rest heavier upon the shoulders of him who now enters into the partnership of his firm; the rich man is to suffer loss of wealth and pass into the narrow straits of poverty; the patient author, or inventor, is to know that at last his effort is rewarded and prosperity is within his reach; the student is to experience the ideas and beliefs he once held impregnable crumble into dust and chaff; the strong man is to be laid low; the invalid to regain his health; the old man is to die; the babe is to be born; death is to enter a happy home and leave a vacant chair and an empty hearth. Such is the new year. No wonder it interests us, inspires our hopes, challenges us for the struggle. It means opportunity for the growth of intelligence, for the strengthening of the will, the exercise of faith and love, the display

of courage and heroism, the culture of a soul, the making of a man.

II.—But it is just in view of the significance of the new that we can appreciate the value of the old. Joshua commands his people to sanctify themselves and prepare for the new. But if the new were absolutely new there would be no need of admonition, for there could be no preparation. The new might inspire terror or fear but it must lead to hopeless bewilderment. The experience that has no connection whatever with the past must be entirely without meaning for us. A language utterly foreign to us is a partial illustration of such an experience. I say partial because in this case this unknown language would attach itself to the past in that we already have experienced sounds and written characters.

To be sure, there is much that is new in the command of Joshua. The old camp is broken up, the manna is to cease, the desert is to be left, the old clothes are to be cast off, the old modes of living are to be abandoned; but they themselves disciplined by the wilderness sojourn and maintaining the continuity of their own individuality—are to advance; the old ark is to go before them and the God of the wilderness is to lead and protect them.

The same old principles that have been efficient in the past are to be operative in the new, the Jehovah of their fathers is still their refuge and support. This is why Joshua urges them to sanctify themselves. They are to gather up the lessons of the past for it is only by the application of its principles that they will be able to interpret the new.

(Continued on sixth page.)

Ladies Read This.

Wanted any quantity of dark Brown and Blonde Hair. I have on hand a large and well assorted line of Switches and Pompadours. Good quality to be disposed of at very reasonable prices. Mail Orders promptly attended to.

MRS. A. F. WINSLOW,
Regent Street

Notice of Sale.

To Stanley M. Carle, of the Parish of Peel in the County of Carleton and Province of New Brunswick, Blacksmith, and Jennie Carle his wife, and all others whom it may in any wise concern:

NOTICE IS HEREBY GIVEN, that under and by virtue of a Power of Sale contained in a certain Indenture of Mortgage, bearing date the twenty-fourth day of November A.D. 1903, and made between the said Stanley M. Carle and Jennie Carle his wife, Mortgagees of the FIRST PART, and the Canada Permanent Mortgage Corporation Mortgagee, of the SECOND PART, and registered in the Office of the Registrar of Deeds in and for the County of Carleton, in Book No. Four of Records, on pages 221, 222, 223 and 224, under number 4489, on the first day of December A.D. 1903, there will be a public sale of the premises described in the said Indenture of Mortgage, as follows:—

"All that certain piece or parcel and tract of land and premises situate in Peel aforesaid and bounded as follows:—Commencing at a post in the Western boundary of the Highway Road, sixty feet south of the point where the northern side line of James McIsaac's farm in Peel aforesaid intersects said Highway, thence south along the Western boundary of said Highway one hundred and fifty feet to a post, thence westerly to the River Saint John on a line parallel to said Northern side line of said James McIsaac's farm, thence northerly along the side of said River one hundred and fifty feet to a post, thence Easterly to the place of beginning, containing by dimension twenty-eight square rods more or less, being a portion of lot number ninety-four of the River lots in Peel aforesaid granted to the late John Tompkins from the Crown."

TOGETHER with all the buildings and improvements thereon and the rights, members, privileges and appurtenances to the said lands and premises belonging or in any manner appertaining.

IN WITNESS WHEREOF the Canada Permanent Mortgage Corporation has hereunto caused its Corporate Seal to be affixed at the City of Toronto in the Province of Ontario this sixteenth day of December A.D. 1906, the affixing of which Seal hereto is duly attested by the signature of W. H. Beatty, its President and John Massey, its Joint General Manager the day and year last aforesaid.

W. H. BEATTY,
President
JOHN MASSEY,
Joint General Manager

W. H. PICKETT,
Solicitor.

Notice of Sale

To Stanley M. Carle, of the Parish of Peel, in the County of Carleton and Province of New Brunswick, Blacksmith, and to all other persons whom it may concern.

TAKE NOTICE that there will be sold by Public Auction, in front of the Mill Premises at East Florenceville, in the said County of Carleton, in the Province of New Brunswick, on Wednesday, the sixteenth day of January next at the hour of three o'clock in the afternoon, One Piano, one Buzz Sander, one Tire Sander, one Band Saw and Attachments, one Circular Saw, one Grain Crusher, eighty feet of Shading, and all the machinery, shading and belting effects and things, which have been added to, brought upon or used in the said Mill premises, situate at East Florenceville in the said County of Carleton.

The above sale will be made under and by virtue of a Power of Sale contained in an Indenture of Bill of Sale by way of Mortgage, dated the twenty-fourth day of November A.D. 1903, made between the said Stanley M. Carle of the first part, and the Canada Permanent Mortgage Corporation of the second part, and duly filed in the Office of the Registrar of Deeds in and for the County of Carleton, on the first day of December A.D. 1903, default having been made in the payment of the moneys secured under and by virtue of said Bill of Sale by way of mortgage.

IN WITNESS WHEREOF the Canada Permanent Mortgage Corporation has hereunto caused its Corporate Seal to be affixed at the City of Toronto in the Province of Ontario, this sixteenth day of December A.D. 1906, the affixing of which Seal hereto is duly attested by the signature of W. H. Beatty, its President and John Massey, its Joint General Manager the day and year last aforesaid.

W. H. BEATTY,
President
JOHN MASSEY,
Joint General Manager

W. H. PICKETT,
Solicitor.

WITNESS R. K. ROBB



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I want to quote you a price on my Chatham Incubator, sold ON TIME. I want to send you my Chatham book. This incubator book is free—I'll send it to you for just a postal card. It tells you a lot you ought to know about the Poultry business—it tells you how to make money out of chickens—it tells you how my Chatham Incubator will make you more money than you can make with hens—far more, and with less trouble.

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Manson Campbell
President

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