

## One More in Heaven.

One less at home!  
The charmed circle broken—a dear face  
Missed day by day from its accustomed  
place,  
But cleansed and saved and perfected by  
grace—  
One more in heaven!

One less at home!  
One voice of welcome hushed, and ever  
more  
One farewell word spoken; on the shore  
Where parting comes not, one soul landed  
more—  
One more in heaven!

One less at home!  
Chill as the east-born mist the thought  
would rise,  
And wrap our footsteps round, and dim  
our eyes;  
But the bright sunbeam darteth from the  
skies—  
One more in heaven!

One more at home!  
This is not home, where, cramped in earth-  
ly mold,  
Our sight of Christ is dim—love is cold;  
But there, where face to face we shall be-  
hold,  
Is home and heaven!

One less at home!  
Its pains, its sorrow, and its toil to share;  
One less the pilgrim's daily cross to bear,  
One more the crown of ransomed souls to  
wear,  
At home in heaven!

One more in heaven!  
Another thought to brighten cloudy days,  
Another theme for thankfulness and praise,  
Another link on high our souls to raise  
To home and heaven!

One more at home—  
That home where separation cannot be,  
That home where none are missed eternally;  
Lord Jesus, grant us all a place with thee,  
At home in heaven!

## Help Your Preacher.

There is a wise proverb that says:  
"One man is no man." The thought  
is this: In any great undertaking no  
single man, standing by himself,  
amounts to anything. Napoleon, with-  
out the confidence and support of his  
army, would be as helpless as a child.  
This is preeminently true in a church.  
A preacher who stands alone is sure to  
fail. Apart from the congregation he  
can do nothing. If he is to accomplish  
the largest amount of good he must feel  
the hearts of the entire membership  
behind him, as every wave that beats  
on the shore feels the swing of the  
ocean behind it.

You can help your preacher by at-  
tending faithfully upon the services of  
the church. It would be well to be in  
your seat a few moments before the  
time for the services to begin; Every  
one who has ever tried to speak or to  
conduct a meeting knows what an ad-  
vantage it is to have all present at the  
beginning. The services are seriously  
interfered with and injured by those  
who come in late. It is just as easy to  
be punctual as to be tardy, and a great  
deal more profitable for all concerned.

You can help him by giving earnest  
attention to what is said. Some listen  
with such eagerness and sympathy that  
they cause a speaker to surprise and to  
surpass himself. Under the stimulus  
of such attention and appreciation new  
thoughts and fresh illustrations are  
suggested to his mind. Others again  
are habitually indifferent. During the  
sermon they busy themselves in trac-  
ing the designs of the frescoes, or in  
studying the pattern of the carpet, or  
in critically examining the style of a  
neighbor's dress, or in estimating the  
probable cost of the handsomest bon-  
net in their horizon. Or they go to  
sleep, in the sure and certain hope that  
the closing hymn will awake them in  
time to hear the Benediction. Such  
listening would quench a seraph's fire.  
It takes attentive hearers to make an  
effective speaker. You owe it to the  
cause of Christ to give a candid and a  
sympathetic hearing to your preacher.  
It may be that the destiny of some  
soul will be fixed by the services of  
this hour. It may be that the effect  
of these services depends upon your  
department. "Take heed how you  
hear."

You can help him by speaking well  
of him and his work. If he has help-  
ed you, tell him of it. If he has help-  
ed others, tell him of it. If he has  
kindled loftier aspirations within you,  
if he has given you nobler conceptions  
of life and of duty, if he has quickened  
your conscience, if he has resolved  
your doubts, let him know the fact.  
If a particular sermon has fed your  
hungry soul, if it has helped you to  
be purer and more Christlike, by all  
means do not be silent about it. The  
disclosure will do you and him good.  
It will show him how to be more  
helpful in the future. Watch for  
what is good in his sermons, and talk  
about it. Ask your friends to come  
and hear him. If you never mention  
his name, or if you sneer when it is  
mentioned, you will lower him in the  
estimation of others. Do not find  
fault with all he says and does. If he  
does not speak to you at every service,  
do not say that he purposely alighted  
you. If he does not call at your house

for three weeks, do not say that it  
was six months. If you are in good  
health and in good circumstances you  
do not need his care. The sick and the  
dying, the poor and the bereaved,  
need his daily attention. If he calls  
upon some families more often than  
on you, do not be jealous and ascribe  
this to unworthy motives. He may be  
weary and need rest; he may be per-  
plexed and need counsel; he may have  
found some one in need and be seek-  
ing for relief. There are families to  
which a preacher goes for spiritual  
rest and refreshment. There are  
Christian homes that are like a section  
of Paradise. A preacher is a man of  
like passions with ourselves, and  
there come times in his experience  
when he needs sympathy and strength.  
You can ruin any man by carping at  
him perpetually, and by depreciating  
his character and work. Or you can  
increase his influence a hundred fold  
by speaking well of him.

Pay him a generous salary. You  
will gain nothing by starving him. A  
farmer might as well starve his cows  
and expect them to give an abundance  
of good rich milk. If a preacher is to  
do the best that in him lies he must  
have a liberal support. He must be  
able to buy the latest and best books  
and periodicals. Otherwise he will  
fall behind. He must be free from  
worry about debts or about how he is  
going to make ends meet. If the  
church has prospered under his minis-  
try and its financial resources have in-  
creased, it is only fair that his salary  
should be increased. The work he  
will do afterwards will be of a better  
quality, and will show the wisdom of  
the investment. No harm will come  
from paying him as promptly as you  
pay your butcher or milliner. He  
may need something with which to  
discharge his obligations to his credi-  
tors, and it may not be convenient to  
realize upon his bonds or bank stock.  
If you expect him to owe no man any-  
thing but love, you must pay him  
liberally and regularly.

Give him a vacation when he needs  
it. Do not think that he works only  
when he is in the pulpit. If he is a  
true man he will work as hard out of  
the pulpit as he does in it. News-  
papers sometimes make merry over a  
preacher's vacation. It is sagely  
said that the devil takes no vacation.  
But what does that prove? If a  
preacher were a spirit and free from the  
infirmities and ills that flesh is heir  
to, he could work on forever. But he  
is not. Constituted as he is, his  
brain and body grow weary. Those  
who talk so glibly about the  
devil taking no vacation forget that  
our Lord said to his disciples: "Come  
ye yourselves apart into a desert place,  
and rest a while." When your preach-  
er is overworked give him a vacation,  
and continue his salary.

In some churches a preacher never  
fails. The people pray for him, and  
speak kindly of him, and help him in  
every conceivable way. They take  
delight in surprising him with un-  
mistakable tokens of their interest  
and good will. Such treatment warms  
his heart and fertilizes his brain, and  
makes him an able minister. In other  
churches the best preacher is sure to  
fail. He is regarded as a man who  
has been hired to do the talking and  
praying for the congregation. He is  
treated as a hireling. If he should be  
called away to the funeral of his  
mother, and be gone over Lord's day,  
he would have his week's wages de-  
ducted. Eternal shame on such treat-  
ment! Has a church of God no more  
conscience or feeling than Shylock?  
Is it strange that a man loses all heart  
and hope under such treatment? It  
is said that when Spurgeon went to  
London there were those who thought  
he would fail. He was young and in-  
experienced. Some one was speak-  
ing to one of the deacons and was ex-  
pressing his fears, when the deacon  
said: "I tell you, we will not let him  
fail." The church gathered about the  
young pastor and cheered and en-  
couraged him in his work. Every-  
thing that love and sympathy and  
money could do was done for him.  
The world knows the result. Some-  
times churches are afraid of spoiling  
their preachers by treating them too  
kindly. The truth is, ten are spoiled  
by the lack of kind treatment where  
one is spoiled by the excess of it.

There were those in the apostolic  
age who were helpers of Paul. He  
remembered them and sent affection-  
ate greetings to them. "Greet Prisca  
and Aquila, my helpers in Christ  
Jesus." "Salute Urbane our helper  
in Christ." These and others re-  
freshed his spirit. There were others  
who hindered him in his work. They  
said false things about him. They  
attributed evil motives to him. They  
did what they could to render his  
work of no effect. There are such  
people in every community to-day.  
There are those who hinder, and there  
are those who help. There are people  
whose presence is a benediction; in

their mouth is the law of kindness.  
They are ready to assist in every good  
work. There are others who sneer  
and object, no matter what is pro-  
posed. As some one has said, "Their  
harmless is all breeching, and no traces."  
Friend, what are you? Do you do  
what you can to gladden and strengthen  
your pastor's heart in hours of weak-  
ness and weariness and despondency?  
Or do you add to his burdens and  
help to darken and embitter his life?  
You ought so to live that your pastor  
whenever he thinks of you will have  
reason to thank God for your constant  
sympathy and unflinching helpfulness.  
—*Christian Standard*.

## The Story of Jael.

One of those skeptics who are al-  
ways trying to pick flaws in the Bible  
writes:

I have just been reading about Jael  
in the Book of Judges. There had  
been a great battle. General Sisera  
had been defeated and fled. He came  
to the tent of Heber the Kenite. Jael,  
Heber's wife, invited him to stop and  
rest. He accepted the invitation. But  
when he was fast asleep, she took a  
tent pin, and drove it into his tem-  
ple and slew him. It was a cruel  
murder. But all the Lord's chosen  
people sang a song, and in it they said,  
"Blessed above women shall Jael, the  
wife of Heber the Kenite, be; blessed  
shall she be above women in the tent."  
Yes, in the name of the Lord they  
blessed the murderer of that weary  
man. What have you got to say to  
that?

To this question I answer: To un-  
derstand the case we must read what  
is recorded before and after the killing  
of Sisera. We learn from the 3d verse  
of the chapter that "Jabin, king of  
Canaan, mightily oppressed the chil-  
dren of Israel." Sisera was the cap-  
tain of Jabin's army, and was on a  
plundering expedition when Deborah  
met and conquered him. We learn  
how these Canaanites plundered, from  
the 30th verse of the 5th chapter,  
where the wise ladies in Sisera's home  
say, "Have they not sped? have they  
not divided the prey?—to every man a  
damsel or two." We see then what  
kind of a man Sisera was, and what  
kind of hunting he was doing with his  
war chariots. He would surround  
some town of the Hebrews, slay the  
men and the old women, rob the  
homes and then burn them. But he  
would take the damsels—the young  
girls, and divide them as slaves among  
his fierce warriors. Jael had seen  
these Canaanites go by her tent drag-  
ging their weeping captives to endure  
a life of degradation worse than death.  
She was doubtless a mother. Hence  
she sympathized with the motherless  
ones, and felt that the ravager ought  
to die. And now let me modernize  
the story:

There was a settlement in the Far  
West some years ago, where a score  
of families lived in peace and safety.  
Suddenly a band of Sioux started on  
the war-path. They slew all the men.  
They scalped them and fastened the  
scalps as trophies about their necks.  
Then they took the wives and daugh-  
ters of those whom they had slain and  
scalped, "to every man a damsel or  
two," and started for the wilderness.  
On their retreat they passed the lodge  
of a Chippewa hunter. He was away  
but his wife was at home. They  
stopped with their captives and de-  
manded food. She gave it to them  
and they started on. The chief for  
some cause lingered behind the rest.  
The Chippewa woman, maddened by  
the sight of those girls carried away to  
be the slaves of the savages who had  
murdered their husbands and fathers,  
seized a rifle and shot that Sioux  
chief, the leader of that robber  
band, and slew him! Was she a cruel  
murderess, or a righteous avenger?

The wife of Heber was not an  
Israelite, but she was the neighbor and  
the friend of that oppressed people.  
She knew how they had suffered, and  
she felt in her heart that God had  
called her to avenge them. It is ex-  
pressly stated by Deborah the prophet-  
ess that God would deliver Sisera into  
the hand of a woman. Sisera was  
guilty and deserved to die. God had  
a right to punish him when and by  
whom he chose. He made Jael the  
executioner, and it was as much her  
duty to put him to death as it is for a  
sheriff to execute a murderer whom a  
jury has found guilty and a judge sen-  
tenced to die.—*C. E. B. in Journal  
and Messenger*.

## All Joy.

They live on a higher spiritual plane  
who can feel those two words of St.  
James i. 2. It is one thing to bear  
what we can not prevent, and quite  
another thing to find joy in it. A  
private letter brings these strong words  
from a much tried Christian; Madame  
Guyon says: "There is a great peace  
in all accepted sorrow." I know this  
is true, and I desire to receive all that  
comes into my life, not only in a re-

signed spirit, but in a joyful spirit;  
for certainly all God's dealings with  
me in the past give me confidence  
for the future. Every sorrow I have  
had has brought a blessing with it. I  
could not afford to lose any trial that  
has yet to come to me.

This is the heroic element in com-  
mon life. It brings the martyr spirit  
far down from the martyr ages. It  
lifts every-day experience to a sunlit  
grandeur. To understand this one  
must be a firm believer in the provi-  
dence of God. No dreamy generaliza-  
tion will sustain a triumph of this  
sort. God must be very near to such  
a life. His hand must be felt in the  
dealing of every day. The mystery of  
God's actual control in life must be  
penetrated by the flash of faith's head-  
light. Trials must be taken as loving  
appointments—not as slips and misfits,  
as if God were unmindful. They are  
the very plans of eternal love and  
thoughtfulness. Every man's life is a  
plan of God. No one can see this, no  
one can reason it out; no one can  
keep tally of it as life goes along. But  
a childlike trust which makes faith its  
logic, and accepts trusting in place of  
seeing, will discover the "all joy"  
which hides itself in every providence.

It is a great thing to stand under fire  
because we have been led there. It is  
noble to carry a high resolve never to  
be cowardly in life. But the grandest  
thing of all is to feel that every cloud  
holds refreshments as well as wind and  
hail; that every trial is sent to enwrap  
a surprise of divine goodness. Mere  
endurance may float distressingly in  
the trough of the sea, while heroic  
faith, with its keel of "all joy," cuts  
every wave, and sails on grandly to-  
ward its haven.

Pass the word along the line of God's  
marching host. Tell it in the sick  
room, where faith is put to its mighty  
strain. Tell it in the vineyard when  
workers fall and tears come for the  
cause of God. Tell it in every night  
of toil which settles down on human  
life. Tell it when the fig tree does not  
blossom, when the labour of the olive  
fails; tell it in all life's dark and lonely  
paths—every trial is a plan of God,  
and both men and angels wait with  
holy curiosity to discover the "all joy"  
which God is pledged to reveal in His  
own time.—*Christian Advocate*.

## Which is Safer?

Is self-indulgence safer, as a rule,  
than self-denial? Most persons act as  
if they thought so. Ten persons will  
insist that they ought not to give up  
any personal gratification to which  
they are inclined, unless they can  
point to some very good reason why  
they should give it up,—where one  
person will insist that he ought not to  
follow his personal inclinations in any  
direction, without being able to sug-  
gest some good reason for his doing so.  
It obviously requires more character  
to deny one's self than to indulge one's  
self; yet men and women rather pride  
themselves on their refusal to deny  
themselves any personal gratification  
without a very good reason for their  
self-denial, when they would never  
think of the necessity of looking for a  
reason for doing whatever they want  
to do. Inclination is by no means  
identical with duty; nor is inclination  
always a safe guide towards duty. And  
because it is so much easier to follow  
inclination than to resist it, a man  
ought to be even more rigorous in de-  
manding of himself a good reason for  
doing what he wants to do, than for  
not doing what he would like to do.  
"Only convince me that it is my duty  
to give up wine or tobacco, and I will  
give it up at once," says one, who  
never for a moment thought of saying,  
with equal emphasis, "I would never  
use wine or tobacco, unless I were con-  
vinced that it is my duty to use it."  
And so of card-playing, and of dan-  
cing and of theatre-going, and of many  
another personal indulgence of the  
sort. What a difference it would  
make in the conduct of Christians gen-  
erally, if they were as rigid in doing  
nothing but what they deem it their  
duty to do, as in refusing to surren-  
der what they do not deem it their duty  
to surrender! But self-indulgence is  
so easy, and self-denial is so hard!  
There is the real pinch of the matter!  
—*Sunday-School Times*.

## God in Daily Life.

The difficulty which most people  
have in religion is to bring the thought  
of God into our daily lives. His very  
greatness makes it hard to connect  
Him with homely, everyday matters.  
We get some sense of Him in church,  
or in the prayer meeting, or in rare  
hours of exalted feeling. But when  
we go into the busy world, where  
most of our life is spent, God fades  
away into heaven, that is farther off  
than the blue sky above our heads.  
This is a great loss to us. It is ne-  
glect on our part of our highest oppor-  
tunity. God walks with us, in closest  
nearness, at every moment. There  
is in Him, if we could learn to take it,

a provision of helpfulness, of sym-  
pathy, of sufficiency, for every step  
in the whole round of our daily life.  
The very things that seem insignifi-  
cant and without spiritual meaning,  
are set around us by God as a part  
of our education. And, if we habit-  
ually recognize His presence in them  
all, the incidents of business and our  
household care and daily walk would  
become threads of gold, holding us in  
the sweetest, noblest friendship with  
our Heavenly Father.

## Crucified with Christ.

Many accept in a general way the  
truth of Christ being their substitute,  
without being fully and believingly  
clear that they were really in God's  
sight with Christ in the place he took.  
During one of the late wars, a man who  
was called to serve in the army obtain-  
ed a substitute. At the close of the  
battle, when the list of the dead and  
wounded was published, among the  
names was that of him who had fur-  
nished the substitute. The substitute  
had died on the field, and the man for  
whom he served was counted among the  
dead. Shortly after, soldiers being  
scarce, the man was called to serve  
again, but pleaded to this effect: "I  
am dead; my name is written among  
the dead; and I have died in the person  
of my substitute."

His plea was received; he was ac-  
cepted as free. Let us take this story  
as an illustration of the words, "I am  
crucified with Christ." Mark, not  
merely "I am crucified," for that  
might be read as a victory over self by  
self strength, and might be understood  
as a spiritual attainment, but "I am  
crucified with Christ," which is a fact  
of grace, and accordingly belongs to  
every believer. God has not only  
taken our sins and laid them upon the  
Sin-bearer, but he has crucified our  
"old man" with Christ, therefore in  
his sight the "I" of the believer is  
dead. Let us take God simply at his  
word, remembering that the highest  
faith is that which most resembles  
childhood's simplicity, and by faith  
count ourselves to be the dead thing  
which the divine fact of a crucified  
Christ discovers us to be.

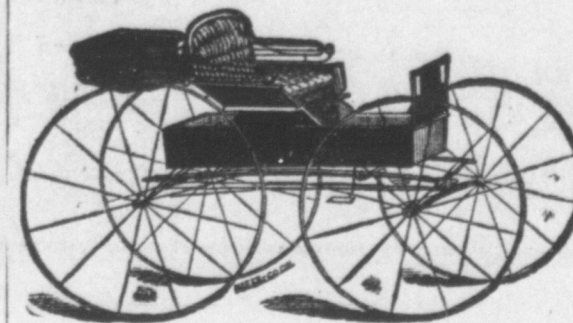
## Praying and Paying.

A close examination into the state  
of a large number of churches reveals  
the fact that less than half the mem-  
bers are found represented by any  
stated gifts or offerings toward the  
support of the home worship, or in the  
benevolent or missionary work of the  
church. Not a third, on the average  
of church-members, are habitually  
present at the weekly prayer-meet-  
ings of the church for prayer. When  
we call to mind that the outpouring  
of the Holy Spirit is always in answer  
to prayer,—for God "will be inquired  
of" touching the blessings he bestows  
upon his people,—and all sacred  
history shows us that great spiritual  
blessing comes in answer to the Uni-  
ted prayers of God's people, and that  
the "windows of heaven" are opened  
just in proportion as we bring "all  
the tithes into the store-house of the  
Lord," it ceases to be a wonder that  
there is a low tide of blessing all over  
the land. In our judgment, we need  
not look for any great revival of re-  
ligion in our churches until the pro-  
fessed people of God come up in  
greater numbers and greater spiritual  
power to the house of God, to call up-  
on him both in confession and petition,  
and participate more generally and  
generously in free-will offerings. Not  
that either prayer or gifts change God's  
mind, or affect his purpose of grace  
toward us, but that prayer and benefi-  
cence are the certain indications of the  
gate of mind and heart of God's peo-  
ple toward him and the unsaved  
world, which warrant God in giving  
power. God can not and will not  
bless either a prayerless or a covet-  
ous church.—*Words and Weapons*.

## FREE TRADE.

The reduction of internal revenue  
and the taking off of revenue stamps  
from Proprietary Medicines, no doubt  
has largely benefited the consumers,  
as well as relieving the burden of home  
manufacturers. Especially is this the  
case with *Green's August Flower* and  
*Bosche's German Syrup*, as the reduc-  
tion of thirty-six cents per dozen, has  
been added to increase the size of the  
bottles containing these remedies,  
thereby giving one-fifth more medicine  
in the 75 cent size. The *August  
Flower* for Dyspepsia and Liver Com-  
plaint, and the *German Syrup* for  
Cough and Lung troubles, have per-  
haps, the largest sale of any medicines  
in the world. The advantage of in-  
creased size of the bottles will be  
greatly appreciated by the sick and  
afflicted, in every town and village in  
civilized countries. Sample bottles for  
10 cents remain the same size.

Messrs. Parker & Laird, of Hillsdale,  
writes: Our Mr. Laird having occasion  
to visit Scotland, and knowing the ex-  
cellent qualities of Dr. Thomas' Elec-  
tric Oil, concluded to take some with  
him, and the result has been very  
astonishing. We may say that in  
several instances it has effected cures  
when ailments had been pronounced  
incurable by eminent practitioners.



## AN INTRODUCTION!

Many of the readers of this paper  
will have heard of the firm of John-  
ston & Co., dealers in Farm Machin-  
ery. To those who have not, we beg  
to introduce ourselves, and ask atten-  
tion to the facts we intend to place be-  
fore them in these columns for a few  
months.

Our business since 1879 has mainly  
been to sell Farm Machinery of all  
kinds, and Carriages. We have fifty  
regularly established local agents in  
this Province and in adjacent Counties  
of Quebec.

At the Provincial Exhibitions of  
1880 and 1883, we were awarded  
thirty-two first prizes, six second  
prizes, two bronze medals and one  
silver medal, upon articles exhibited  
by us.

On the first of May, 1884, we pub-  
lished a book containing the names of  
over 6,500 New Brunswick farmers  
who had benefited themselves by  
honoring us with their patronage.

The principal articles we have to sell  
are in the list below. Every one of  
the implements will do good serviceable  
work, and none have any superiors  
either in material used in construction,  
workmanship, or adaptability to the  
service required from it.

## Wilkinson's Steel Ploughs.

Gillies' All Steel Harrows.

La Dow's Spring Tooth Harrows.

Bell's Champion All Iron and Steel  
Cultivators.

Farnham's Horse Hoes.

Cossett's Buckeye Mowers.

Cossett's Ithaca Horse Hay Rakes.

Cossett's Reapers.

Moody's Threshers.

Fanning Mills, Root Cutters, Hay

Tedders, Hay Loaders, and other small

Farm Implements, together with the

GANANOQUE CARRIAGE CO.'S  
CARRIAGES

In thirteen styles, of gears, adapted to  
all uses, and with or without tops.  
We sell on reasonable credit to sol-  
vent farmers.

If you do not know any of our local  
agents write to us and we will be glad  
to send you a descriptive circular of  
anything you may need in our line of  
business.

## JOHNSTON &amp; Co.,

Directly Opposite City Hall,

Fredericton, N. B.



## MAIL CONTRACT.

SEALED TENDERS, addressed to the  
Postmaster General, will be received  
at Ottawa until noon, on 13th May, for the  
conveyance of Her Majesty's Mails, on a  
proposed Contract for four years, six times  
per week each way, between Centreville  
and Florenceville, three times per week  
between Centreville and Tracey's Mills,  
and twice per week between Tracey's Mills  
and Greenfield, from the 1st July next.

The conveyance to be made in a suitable  
vehicle, drawn by one or more horses.  
The Mails to leave Centreville on Mon-  
day, Wednesday and Friday at 9 a. m.,  
reaching Centreville at 9.50 a. m. Return-  
ing, to leave Centreville on same days at 11  
a. m., reaching Florenceville at 11.50 a. m.,  
and Tracey's Mills at 12.15 p. m.  
To leave Florenceville on Tuesday of each  
week at 9 a. m., reaching Tracey's Mills at  
10.15 a. m. Returning to leave Tracey's  
Mills on same days at 11 a. m., reaching  
Florenceville at 12.15 p. m.

On Tuesdays and Saturdays to leave  
Florenceville at 9 a. m., proceeding to  
Greenfield by the route described in the  
printed notices, returning via Centreville  
to Florenceville, making the round trip in  
six hours from time of despatch.

Printed notices containing further infor-  
mation as to conditions of proposed Con-  
tract may be seen and blank forms of Ten-  
der may be obtained at the Post Offices of  
Florenceville, Centreville and Greenfield,  
and at this office.

S. J. KING,

Post Office Inspector's Office,  
St. John, 28th March, 1887.

## BRITISH MAILS.

THE first Packet of the Weekly Liver-  
pool Mail Line is intended to be de-  
parted from Quebec on Thursday, the  
12th of May, under the usual Summer ar-  
rangements.

The outgoing steamer sailing from Hal-  
ifax on the 7th May will be the last steamer  
from Halifax this season. The mails for  
the United Kingdom, for despatch by the  
steamer leaving Quebec via Rimouski for  
Liverpool on the 12th May—the first out-  
going steamer under the summer arrange-  
ment, and for each succeeding steamer  
during the present summer, will leave the  
Saint John Post Office in time to go for-  
ward by the train leaving Saint John on  
Wednesday evenings and due at Rimouski  
on Thursday afternoons.

Postmasters and Railway Mail Clerks on  
the New Brunswick Division will please  
govern themselves accordingly as regards  
the despatch of mails for Europe by Mail  
steamers sailing from Rimouski.

S. J. KING,

Post Office Inspector's Office,  
Saint John, N. B., April 21st, 1887. f3i

## CREAMERS. CREAMERS.

60 Creamers. The "Acme" probably  
the best Creamer made in our  
country.

Just received and for sale by  
R. CHESTNUT & SONS.

## —AT—

## ELY PERKINS.

GRASS SEED, Northern Red Clover  
Seed, Alsike Clover Seed. For sale low.