

## If I Could Only Know.

Cast all your care upon Him, for He  
careth for you." 1 Peter V, 7.  
If I could only surely know  
That all these things that tire me so  
Were noticed by my Lord!  
The pang that cuts me like a knife,  
The noise, the weariness, the strife—  
What peace it would afford!

I wonder if he really shares  
In all these little human cares,  
This mighty king of kings!  
If he who guides through boundless space  
Each blazing planet in its place,  
Can have the condescending grace  
To mind these pretty things.

It seems to me, if sure of this,  
Blent with each ill would come such bliss  
That I might covet pain,  
And deem whatever brought to me  
The loving thought of Deity,  
And sense of Christ's sweet sympathy,  
Not loss, but richest gain.

Dear Lord, my heart shall no more doubt  
That Thou dost compass me about  
With sympathy divine;  
The love for me once crucified,  
Is not the love to leave my side,  
But watcheth ever to divide  
Each smallest care of mine.

## A Cheerful Giver.

It was Sunday morning. Christian  
Closest and his family were getting  
ready for church. Mrs. Closest, who  
is really a good woman, and would  
give liberally and gladly if she kept  
the purse, said to her husband: "You  
remember, Christian, that this is the  
day for the missionary collection."

"Yes, and I suppose that we shall  
have to give something, though the  
times are so hard that I can not well  
afford it."

"If the times are hard for us, they  
are a great deal harder for the mis-  
sionaries. They are dependent on  
these collections for their bread and  
butter, and sometimes I am afraid  
that it is bread without butter, and  
not enough of that. We have plenty  
of everything, and surely we ought to  
give to them of our abundance. You  
know Paul commended the Chris-  
tians of Macedonia, because their deep  
poverty abounded to the riches of  
their liberality."

"Well, well, I told you that we  
would have to give something,  
whether we want to and can afford  
to, or not. If we did not everybody  
would be tattling about us. So, when  
I made my deposit in the bank yester-  
day, I saved out this greenback for  
the collection," and he took from his  
pocket a five-dollar bill, though the  
operation seemed as painful as if some-  
body were drawing one of his teeth.

Mrs. Closest looked sad. She  
knew that her husband's income was  
large—that he could give ten times  
that amount and not feel it. He was  
not an outsider either, but a member  
of the church. He professed to have  
given himself and all his property to  
the Lord. And yet, to this great and  
needy cause of the Master he propos-  
ed to give a mere pittance, and he  
gave it grudgingly—gave it not be-  
cause he loved Christ, but because he  
wanted to appear well before his fel-  
low-men. After sending up a silent  
prayer from the depths of her loving  
heart, she said: "Husband, how much  
would the new carpet cost that you  
said you would buy as soon as your  
January rents were collected?"

"About a hundred dollars, I reckon,  
but what has that to do with missions?"

"I have been thinking that a good  
many poor ministers, whom the Lord  
loves better than he loves us, because  
they serve him better, have no car-  
pets at all, and would it not be right  
for us to get along with our old one  
awhile, and give that hundred dollars  
to missions? If you consent I will  
turn this carpet, and clean it, and fix  
it up myself, so that it will be very  
respectable for a year or two longer."

"Why, Emily, are you crazy? A  
hundred dollars to missions—such  
extravagance would break me up. I  
have never given but five dollars a  
year. I began with that when I joined  
the church, and it is as much as the  
rest of the members in our circumstan-  
ces give."

"Yes, but you know that when you  
began giving five dollars a year, you  
were comparatively poor. Now you are  
worth twenty times as much as you  
were then, and should you not  
show your appreciation of the Lord's  
goodness to you, by increasing your  
contribution as your means have in-  
creased?"

At this point the little bird that  
brought me so much of this domestic  
colloquy flew away, and I don't know  
what was the result of Emily's sug-  
gestion. But I could not help think-  
ing of the close-fists in our churches.  
Why, if the prosperous men who call  
themselves Christians would remem-  
ber that the Lord loveth a cheerful  
giver, and that he expects us all to lay  
by in store for him as he has prospered  
us (1 Cor. xvi. 2), how speedily our  
missionary treasures would be full,  
and overflowing.—*Senex in Journal  
and Messenger.*

## Prayer Answered.

Will God still answer prayer? Can  
any one tell us of instances occurring  
in real life now which are as remark-  
able and unmistakable as those which  
we read in books of earlier times? I  
propose, by way of answering these  
questions, to tell of an answer to  
prayer which was narrated to me by  
members of my congregation who  
were in a position satisfactorily to  
guarantee the correctness of the facts.

The friend who related to me the  
incident had for some years belonged  
to a congregation which was blessed  
with office-bearers who were accus-  
tomed to visit among the poor, work-  
ing and praying with them. Two  
deacons having received a sum of  
money for distribution, went out to-  
gether one winter evening to carry  
their doles to the poor people in whom  
they were interested, having been per-  
mitted to do so very much at their  
discretion. They had nearly finished  
their round, and it was growing late;  
all their intended visits had been  
made, with but one exception. A  
widow whom they desired to help had  
lately changed her residence without  
giving notice, and no one could give  
her new address, so that the sum they  
meant to give her was still unspent.

What were they to do with it?  
Turning their faces homeward, the  
two friends began to think it a pity to  
carry home any part of the sum which  
was meant for distribution that even-  
ing and one of them, suggested that it  
should be given to another poor woman,  
the mother of a large family, in  
whom he had taken an interest. Her  
house was not in the neighborhood  
which they had been visiting, but it  
was not very far from the road by  
which they were to return home.

Accordingly the suggestion was agreed  
to on condition that, as it was late,  
they should not go in to pay a visit,  
but should hand the money in at the  
door and pass on. The house was in  
a very poor locality, up two or three  
stairs which were very dark, and it  
was now after ten o'clock. At length  
they stood at what was thought to be  
the door and knocked. They heard  
footsteps, and the door was opened, a  
female voice asking what they wanted.

They asked where Mrs.—lived,  
found it was the right house, and in  
the dark handed to her, wrapped up  
in paper, the sum which they intend-  
ed to leave. When asked from whom  
it came, they answered, "From the  
Lord," and left. The friend who  
spoke was the treasurer of this fund,  
and unknown to the woman.

A fortnight afterward there was a  
district meeting, at which my inform-  
ant was present, and several people  
gave their testimony to the goodness  
of the Lord, and the blessings they  
had received. Among others a very  
poor woman rose and said that she had  
a little story to tell that was almost  
like a miracle. She and her children  
had failed to get work, and had been  
a week or two ago in starvation. One  
day it had come to a crisis with them.  
They had no food. The children had  
been put to bed and had cried them-  
selves hungry to sleep. She was  
heart-broken and in despair. There  
was no fire in the house, and she was  
on her knees before the Lord, telling  
Him she was willing to die if He wish-  
ed it, but asking Him to spare the  
children and pleading that they had  
had nothing to eat. While she was on  
her knees a knock at the door startled  
her, coming as it did at so unusual a  
time. On opening, she could just see  
in the darkness that two men were  
standing there. One of them, in a  
voice which she did not know, asked  
her if she were Mrs.—, and put the  
sum of four shillings, wrapped up in  
paper, in her hand. She asked what  
it was and who it came from, but for  
answer got just this, "It is from the  
Lord!" "And to this day," she ad-  
ded, "I know no more where the  
money came from, or whether it were  
two of the Lord's angels whom He  
sent to my door."—*The British Mes-  
senger.*

THE BENEVOLENCE OF THE POOR.—  
The word charity usually suggests to  
us kindness shown by the rich to the  
poor; but the noblest deeds of char-  
ity are performed by the poor to each  
other. Suffering establishes a kinship,  
and the poor will often divide their  
last crust with those who are even  
worse off. A little girl was once  
walking with her brother across  
Boston Common, on a cold winter  
morning. The two were very thinly  
dressed. The little girl had on a coat  
which was hardly large enough for  
herself. But she said to her little  
brother: "Come under my coat,  
Johnny." "It is not enough for  
both," he replied. "Oh," she said,  
"I can stretch it a little." Matthew  
Arnold in one of his beautiful lyrics,  
describes a wretched beggar woman  
who asks no alms of the rich who pass  
by, but turns for relief in her misery  
to a group of poor working-men.

## Visiting the Sick.

The Minister encounters many hin-  
drances in visiting the sick. It is not  
always easy to find out when one of his  
parishioners is sick. Instead of send-  
ing for him they often hide it from him,  
apparently to see how long it will be  
before the pastor shall miss them and  
make inquiries. Sometimes also phy-  
sicians object to the pastor's visits to  
the sick-room. But he has an equal  
right there with the physician, and is  
not more likely to abuse his privilege  
by indiscreet words. It may not al-  
ways be best for him to see the sick  
one on whom he has called. Prudence  
must be exercised, and if he is not ad-  
mitted for any cause, let him be patient  
and call again. It is well to find the  
hour of the day when the patient is  
most at ease and appropriate that hour.

It is a sad thing when a minister's  
visits become a torment to the sick in-  
stead of a comfort. Some pastors  
render the sick uncomfortable by reason  
of unbecoming habits. A prominent  
clergyman in Ohio, a leading man in  
his denomination, visited an aged  
Christian minister on his death-bed.  
He stayed long, talked long, and pray-  
ed long. After a little the old man  
aroused himself and said to his son, "Is  
the doctor gone?" When told he had  
left he said, "I am so thankful. I  
thought the fumes of his tobacco would  
choke me." The senses of some sick  
persons are exceedingly delicate, and  
offensive odors of tobacco neutralize all  
the good influence of a well-meant call  
and a devout prayer and a spiritual  
conversation.

Prayers and religious conversations  
need to be conducted with prudence.  
The superintendent of an insane asy-  
lum once complained bitterly of a  
minister who had visited an inmate of  
the institution when sick, because he  
vociferated and wept, and wrought the  
feelings of the patient into a violent  
frenzy. A quiet prayer and gentle  
tones and appropriate words would  
have soothed the unfortunate sufferer  
and profited him greatly, beside bring-  
ing a special blessing from heaven. An  
invalid is still living in Ohio whom Dr.  
Charles Elliot used to visit at the be-  
ginning of her illness, the dispensation  
which laid her aside from pleasure in  
her youth, and doomed her to a life of  
pain and infirmity. She was in no  
condition of mind to receive spiritual  
instruction with meekness. The wise  
pastor entered the room quietly every  
morning, speaking a few kind words of  
sympathy, and, kneeling, offered a  
short, appropriate prayer, and depart-  
ed. In this case the morning hour was  
best. The nervous condition of the  
sufferer would have rendered conversa-  
tion an intolerable burden. The short,  
quiet, earnest prayer morning by morn-  
ing saved that soul, and made her a  
burning and shining light in the com-  
munity.

The minister often receives a richer  
blessing in the sick-room than he  
imparts. A well known  
Presbyterian pastor in Philadelphia  
one day entered the sick-room  
of one of his members who was  
noted for piety and spiritual gifts, and  
stating that he had but little time to  
spare, said: "I have just come in for  
a moment that I might receive your  
blessing." The blessing of a saint who  
is walking along the brink of the river  
of death is like "ointment poured  
forth." Every faithful pastor under-  
stands what it is to leave the sick-room  
with stronger faith, brighter hope, firm-  
er courage, and a more spiritual mind  
than he had when he entered.—*Chris.  
Advocate.*

## The Religious Paper.

1. It helps to expel from the homes  
of his parishioners worthless and in-  
jurious literature.
2. The religious newspaper in the  
home aids in solving the Sabbath  
problem.
3. The religious denominational  
newspaper attaches the people more  
closely to their own church.
4. The religious newspaper strength-  
ens the people in the fundamental  
doctrines of the Scriptures.

The religious newspaper makes the  
pastor's work more effective by in-  
creasing the intelligence of his hearers,  
by making them acquainted with the  
philanthropic and missionary enter-  
prises of the day, and by giving them  
information respecting churches near  
and far.—*The Watchman.*

While it is not to be expected that  
two characters will be exactly alike,  
any more than two faces, yet it is  
right to expect that Christian charac-  
ters will manifest the same essential  
virtues. The traits of honesty, truth-  
fulness, kindness, and self-control  
should be seen alike in all the fol-  
lowers of Jesus. That is a poor kind  
of character for whose defects somebody  
has to be constantly apologizing. To  
call it Christian requires a stretch of  
conscience. And the impression it  
makes upon the world is usually more  
injurious than downright infidelity.

## Courage in the Pulpit.

One of the most imperial and indis-  
pensable qualities for a Christian pulpit  
is courage. The preacher should be  
quick to see the right, should be in  
ardent sympathy with it, and should  
dare to proclaim it. We do not hesi-  
tate to declare that it is far less deplora-  
ble for a preacher to be suspected of  
lack of what is commonly understood  
as "ability," than to be suspected of a  
lack of courage. But courage is one  
form of ability. He who has "the  
courage of his convictions" is, so far at  
least, a man of real and effective  
ability.

Just what do we mean by courage?  
Some time ago we heard Dr. Lorimer,  
of Chicago, tell us about his preaching  
a sermon against card-playing in the  
homes of Christians. The next Sun-  
day he noticed that a leading member  
of his congregation was absent from  
his accustomed place. But his wife  
was present. "Where's the Colonel  
to-day?" inquired Dr. Lorimer, after  
the services. "Oh," said the lady, "he  
didn't like what you said last Sunday,  
and thinks that if you have got so  
notional that you can't allow a man to  
play cards, he doesn't want to hear you  
preach any more!" "Well," said Dr.  
Lorimer, "I guess you may tell him  
that if he has got so notional that he  
can't allow a preacher to speak his con-  
victions, he will have to stay away;  
but tell him I'm sorry—for him; he  
will lose a good many things that he  
ought to hear?"

But, says some one, Dr. Lorimer is  
a very able man, and can do such  
things, when a young man, for in-  
stance, cannot. But a good part of  
the young preacher's ability lies in this  
very courage. People like him for it;  
where one fool (we use the term in the  
scriptural sense) will flare up and run  
because hit, scores will applaud, and  
take, with more or less gratitude, the  
reps which their sins and follies invite.  
There is nothing in the pulpit to-day,  
or in any day, that the people can more  
admire and "run after," than courage,  
combined with good hard sense.  
General Clinton B. Fiske tells of a  
young preacher, who had just been  
sent to a new charge, and was warned  
that a wine merchant, who occupied a  
chief seat in the synagogue, contribut-  
ed \$50 to the stipend, so he was to  
deal gently with the drink question.  
"No, sir," was the reply, "let's begin  
fair. Take \$50 off my salary; I want  
to take a shot at that pew." He got  
his shot at the pew, and it is said he  
got his \$50 too. Assuming that good  
sense characterizes his conduct and  
speech, as it evidently did, he present-  
ed an example of the courage that is  
desirable in the pulpit.

That blunt exhorter and straight-  
out hitter of hard blows, Sam Jones,  
speaks the truth in the following: "The  
greatest blessing God ever bestowed on  
a church is a good preacher, that is  
afraid of neither man nor devil. The  
greatest blessing God ever bestowed  
upon a preacher is a membership that  
will stand up to his side when the blasts  
of the months of a thousand cannon are  
belching in their faces." From Sam  
Jones to John G. Whittier may be a  
long stride in some respects—for  
instance, as to form of utterance;  
but we take it, and quote the follow-  
ing from the Quaker poet:  
"God's true priest is always free,  
Free the needed truth to speak,  
Right the wrong, and raise the weak."  
—*Morning Star.*

## A Grievance Against the Pastor.

My pastor, I have somewhat against  
thee.  
Ah? what is it?  
I was sick, and you did not visit  
me.

Did you desire me to visit you?  
Why, certainly. The presence,  
sympathy and prayers of the pastor  
are naturally expected by the sick of  
his own people.

As a rule, I suppose so; but your  
case, it seems, was exceptional.

What do you mean?  
I mean that you did not desire any-  
thing I might have done for you in  
your sickness; so far from it, you did  
not wish me to know that you were  
sick.

How can you say that?  
Well, let us see. Did a physician  
visit you.

Yes.  
How did he know you needed him?  
Why, I sent for him, of course.

Exactly; but you treated me differ-  
ently; the physician would not know  
you were sick unless you informed  
him, and you did inform him, because  
you desired his presence; but the  
pastor, by some sort of clairvoyance  
peculiar to himself, was to know what  
the physician could not know, and so  
you took no pains to give him a need-  
less message! Is that it, brother?  
Now, be candid. Am I not to under-  
stand that, as you did not send for me,  
my presence was not desired? Pardon  
my plainness; I think, in comparative  
treatment of your physician and your  
pastor, your complaint is both unrea-  
sonable and unjust.—*Methodist Pro-  
testant.*

## RANDOM READINGS.

It is a great shame to a man to have  
a poor heart and a rich purse.—  
*Chaucer.*

We are taught, and we teach by  
something about us that never goes in-  
to language at all.

Whatever the Christian prays for  
he obtains, if the spirit of Christ be in  
him.—*Tholuck.*

There are two things which grow  
stronger in the breast of man in pro-  
portion as he advances in years—the  
love of country and religion.

Thou hast asked a hard thing; never-  
theless. Oh, bless God for the never-  
theless of scripture, for those rugged  
turnings on the road, behind which you  
shall find all you want.—*Joseph Parker.*

The signs of love are joy in the com-  
pany of the beloved, sweet memories  
and longings, if departed, eager fulfill-  
ment of their lightest wish, a quick re-  
sponse to the most slender association  
recalling them to their thoughts. Have  
we these signs to God?—*MacLaren.*

He who climbs above the cares of  
the world and turns his face to his God  
has found the sunny side of life. The  
world's side of the hill is chill and  
freezing to a spiritual mind; but the  
Lord's presence gives warmth of joy  
which turns winter into summer.

Dignity may become a disease.  
When it does it is fatal. It kills spiri-  
tuality and activity. There are many  
churches and Christians who are pass-  
ing by "a certain man," because they  
can not touch him consistently with  
traditional or personal ideas of propi-  
ety.—*Selected.*

## Separation from the World.

"They are dead fish which are car-  
ried down the stream," says Manton.  
Living fish may go with the stream at  
times, but dead fish must always do so.  
There are plenty of such in all waters:  
dead souls, so far as the truest life is  
concerned, and these are always drift-  
ing, drifting as the current takes them.  
There first inquiry is—what is custom-  
ary? God's law is of small account to  
them, but the unwritten rules of society  
have a power over them which they  
never think of resisting. They stand  
in awe of a fool's banter, and ask of  
their neighbor leave to breathe.

Good men have generally been called  
upon to walk by themselves. We can  
sin abundantly by passively yielding to  
the course of this world; but to be holy  
and gracious needs many a struggle,  
many a tear.

Come, my heart, canst thou go  
against stream? It is the way of life.  
The opposing waters will but wash and  
cleanse thee, and thou shalt ascend to  
the eternal river-head, and be near and  
like thy God. O thou who art Lord of  
the strait and narrow way, aid me to  
force a passage to glory and immor-  
tality!—*Spurgeon.*

THE BIBLE IN THE HEART.—The  
Bible may be in the hand or house  
and not be in the heart. Physiolo-  
gists say that food is never really in  
the body until it is in the blood, and  
to put it there requires the process of  
digestion. The living bread of Christ  
must pass through the head and heart  
into the life-blood of character before  
the tissues of the soul can receive  
spiritual life and growth. When the  
celebrated Grimshaw first found  
Christ, he told a friend that "if God  
had drawn up His Bible to heaven  
and sent him down another, it could  
not have been newer to him." Yet  
the only difference was that between  
the word in the hand and the word in  
the heart: but how vast that differ-  
ence!—*New York Evangelist.*

THE CHRISTIAN who allows himself  
to think that his inconsistency is ex-  
cusable because his surroundings are  
not helpful to spirituality, gives place  
to the devil. The evils of life, rightly  
used, can be made to minister to our  
good. A tree can take up elements of  
growth and beauty from the dead leaves  
around it. A principle of life will gain  
nutriment from death and corruption.  
So, if a man is "alive unto God," how-  
ever evil the society in which he is  
placed, if he is there from duty, it may  
tend to his sanctification.—*Enquirer.*

If churches took a deeper and more  
intense interest in the religious in-  
struction and spiritual welfare of chil-  
dren and young people, if all teachers  
considered their work undone till their  
classes became loving disciples of the  
Lord Jesus, and if pastors and deacons  
watched over the Sunday-schools as part  
of the flock of God over which they  
have been made overseers, we should  
see far greater things from this insti-  
tution than our eyes have yet beheld.

Let quality, not quantity, be the test  
of a medicine. Ayer's Sarsaparilla is  
the concentrated extract of the best  
and purest ingredients. Medical men  
everywhere recommend it as the surest  
and most economical blood medicine in  
the market.

## Notice of Sale.

TO JOHN L. MORGAN, of the Parish  
of Southampton, in the County of  
York and Province of New Brun-  
swick, and all others whom it may con-  
cern.

NOTICE is hereby given that under  
and by virtue of a Power of Sale,  
contained in a certain Indenture of Mort-  
gage, bearing date the twenty-eighth day  
of July in the year of our Lord one thou-  
sand and eight hundred and eighty-two,  
and eight hundred and eighty-two, and  
Registered in Book 85 of the York County  
Records, pages 341 to 344, and made be-  
tween the said John L. Morgan, therein  
described as of the Parish of Southampton,  
in the County of York and Province of  
New Brunswick, Farmer, of the first part,  
and George H. Vanwart, of the Parish of  
Queensbury, in the County of York and  
Province of New Brunswick, Farmer, of the  
second part, there will for the pur-  
pose of satisfying the moneys secured by  
said Mortgage, default having been made  
in payment thereof, be sold at Public  
Auction at Phoenix Square, in the city of  
Fredericton, on Saturday, the second day  
of March next, at twelve o'clock, noon, the  
Land and Premises mentioned and de-  
scribed in said Indenture, as follows: "All  
that certain lot, piece or parcel of Land,  
situate, lying and being in the Parish of  
Southampton, in the County of York  
and Province of New Brunswick, and  
bounded as follows, to wit: Beginning  
in the Easterly angle of Lot number  
eight, located to one James Liston, on  
the South-westerly side of the Woodstock  
Road (so-called) thence running by the  
magnet South 50 deg. West one hundred  
chains of four poles each, thence south  
20 deg. east ten chains and twenty links  
to lot number ten, deeded to one Aaron  
Grant, A. D. 1875, thence North 50  
deg. East one hundred chains to the  
Woodstock Road above named and  
thence along the same North 20 deg.  
West ten chains and twenty links to the  
place of beginning, known as Lot number  
nine, on the South-west side of the  
Woodstock Road in Millville, and con-  
taining one hundred and eighty links  
or less—together with the buildings and  
improvements thereon and rights, privileges  
and appurtenances to same belonging."  
Dated the twenty-fourth day of Janu-  
ary, A. D. 1889.

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termediate points.

8.45 A. M.—Express for Fredericton Junc-  
tion, Vancleboro, Bangor, Portland, Bos-  
ton, and points West; St. Ste-  
phen, St. Andrews, Houlton, Wood-  
stock, Presque Isle, Grand Falls, Ed-  
mundston, and points North.

12.50 P. M.—For Fredericton Junction, St.  
John, and points East.

## ARRIVE AT FREDERICTON.

11.35 A. M.—From Fredericton Junction,  
St. John, and points East.

3.10 P. M.—From Fredericton Junction,  
Vancleboro, Bangor, Portland, Bos-  
ton, and points West; St. Ste-  
phen, Houlton, Woodstock  
and points North.

6.30 P. M.—Express from St. John and  
intermediate points.

## LEAVE GIBSON.

6.50 A. M.—Mixed for Woodstock and  
points north.

## ARRIVE AT GIBSON.

4.45 P. M.—Mixed from Woodstock, and  
points north.

H. D. McLEOD, F. W. CRAM,  
Supt. Southern Division. General Manager.

A. J. HEATH,  
Gen'l Pass. and Ticket Agent.  
St. John, N. B., March 29th, 1888.



## INTERCOLONIAL RAILWAY

1888. WINTER ARRANGEMENT. 1889.

ON and after MONDAY, November  
26th, 1888, the Trains of this Railway  
will run daily (Sunday excepted), as  
follows:—

## TRAINS WILL LEAVE ST. JOHN.

Day Express..... 7.30  
Accommodation..... 11.20  
Express for Sussex..... 13.30  
Express for Halifax and Quebec..... 13.00

A Sleeping car runs daily on the 18.10  
train to Halifax.

On Tuesday, Thursday, and Saturday,  
a Sleeping Car for Montreal will be at-  
tached to the Quebec express, and on  
Monday, Wednesday and Friday, a Sleep-  
ing Car will be attached at Moncton.

## TRAINS WILL ARRIVE AT ST. JOHN:

Express from Halifax & Quebec..... 7.00  
Express from Sussex..... 8.35  
Accommodation..... 13.30  
Day Express..... 13.20

All trains are run by Eastern Stand-  
ard Time.

D. POTTINGRR,  
Chief Superintendent,  
Railway Office, Moncton, N. B.

## HAY for SALE.

## A Lot of PRESSED HAY

—AT—

## ELY PERKINS'S.

Fredericton, Aug. 22.

## Ask

Sarsaparilla,  
when you want



"Ayer's Sarsaparilla  
than ever before  
recommended."  
Druggist, Al-  
bany, N. Y.

"I am satisfied  
Ayer's Sarsaparilla  
any other, and  
recommend it."  
—L. I. I.

"Ayer's Sarsaparilla  
are the best  
store, I can  
recommend."  
—C. C. C.

"We have  
here for over  
twenty years  
recommended  
best blood-  
purifier."  
—Dr. J. C. J.