

## The Old Year and the New.

BY MRS. E. C. FRIEND.

With reverent mind and prayerful heart,  
We pause within the open door,  
And let the past our thoughts beguile,  
E'er yet we step beyond the stile,  
To turn to thee, again no more,  
Old Year, with all thy treasured store,  
We hesitate with thee to part,  
And say at last farewell.

We'll give to retrospection dear,  
Of fleeting time, a sacred hour,  
While yet is left a little space,  
On memory's tablet we will trace,  
What thy bequest, what precious dower,  
What added worth, what moral power,  
Have we received from thee, Old Year?  
E'er yet we say farewell.

With gratitude to God above,  
We call to mind the days so blest,  
When faith, and peace, and joy we sweet,  
Walked hand in hand, with us to greet  
The coming hours, as on they passed;  
We queried not how long they'd last,  
But took them from the store of love,  
And must we say farewell?

Some burdens, too, had we to share—  
Not all of joy thy gift has been;  
But bitter woe, with poisoned dart,  
Again, again, has pierced the heart,  
Till, worn and weary with the pain  
We cried aloud, nor cried in vain:  
Oh God! teach us the cross to bear;  
And strength to live, from out thy store  
Hast thou bequeathed us, O'er and o'er,  
And now, Old Year, farewell.

The ringing bells, with joy proclaim  
The Year, the glad New Year has come—  
But a moment and breathless let us wait,  
A moment more, and contemplate  
The path before us all unknown,  
With hidden things 'tis thickly strawn.  
New Year, what means to us thy name?  
Oh! dare we welcome thee?

What joy supreme, what heights of bliss,  
May lift the soul, till, upward borne,  
It seems to reach heaven's very gate  
To catch a glimpse of joys that wait  
The loving heart, when life is done,  
The summons heard, dear child, come home,  
Oh! if we knew our lot was this,  
New Year, we'd welcome thee.

But what if Sorrow grim and dark  
Stands in our path with outstretched arm,  
To scatter misery and pain;  
Till heartstrings snap beneath the strain  
And mocking grief our hopes disarm,  
And life seems robbed of all its charm,  
Despair is hovering o'er when hark!  
A voice whose tones our soul doth thrill  
Come whispering to us—"Peace be still."  
With Father close, we will not fear,  
What'er thy portion, sweet New Year,  
By faith, we welcome thee.

## How Begin The New Year?

Another year has departed, gone as  
on the wings of the wind! A new one  
has begun its course, and already is  
bearing us on to the future. Its times,  
seasons, responsibilities, duties, joys,  
sorrows, trials, changes have already  
begun to meet us, and soon must be  
met by us to their end. How shall we  
meet them? In what spirit enter on  
the future? How begin the New Year?  
Shall we not begin it with

Thankfulness for our mercies? Look-  
ing back, we cannot but see our many  
sins, but no more can we fail to see  
God's wonderful and ceaseless mercies  
to us. How multiplied and great have  
been our mercies; the evils we have  
not suffered, the dangers that have  
not overtaken us, the sorrows that  
have not crushed our hearts, the trials  
and sufferings that have not over-  
whelmed us, the sins we have not been  
left to commit! And then our positive  
blessings, are they not more than we  
can number?—life, health, food,  
raiment, friends, social and civil priv-  
ileges and enjoyments; and, above all,  
spiritual blessings, the knowledge of  
God, the light of his Word, the gift of  
his Son, the blessed influence of his  
Holy Spirit, all the bounties of his  
providence, all the means of grace,  
everything by which we may be fitted  
for duty here and for Heaven here-  
after! That all these have been and  
still are ours, shall we not enter on  
another year with deep and devout  
thankfulness? Shall we not also begin  
the year with

Renewed confidence and trust in God?  
This is the stay and support and stim-  
ulus of the soul. Let us exercise it  
afresh in God as our Father, in Christ  
as our Redeemer, and in the Holy  
Spirit as our sanctifier, comforter and  
guide. Let us trust God's providence,  
and put away anxiety and care; trust  
his promise, and expect all needed  
blessings; trust his guidance, and at  
every step be willingly led by him.  
Let us look to him for wisdom to  
direct our way, strength for the dis-  
charge of duty, grace to subdue our  
sins, pardon to give peace to con-  
science, goodness to supply our wants,  
and love to lead and uphold and cheer  
and bless us according to our need.  
Entering on another year let us take  
up the promise afresh, and exercise a  
fresh faith in the almighty and loving  
Promiser; and in all the future before  
us let us go in the strength of the  
Lord, relying wholly and only on him.  
Let us begin the year, too, with

Renewed and entire consecration to  
God. As the year is opening let us  
hear the appeal of the apostle: "I be-

sech you, therefore, brethren, by the  
mercies of God, that ye present your  
bodies a living sacrifice, holy and ac-  
ceptable to God, which is your reason-  
able service." In the closet, under the  
very eye of God; at the cross, in the  
very shadow of the Saviour's suffer-  
ings; in the recesses of the heart,  
under the moving influence of the  
Holy Spirit, let us solemnly give our-  
selves anew to God, to live for him as  
he directs. On our time, talents,  
property, influence, on all that we have  
and are, let us see the consecrating  
sentence. "Occupy till I shall come."  
And let us go onward through the year  
as consecrated persons, set apart for  
God, voluntarily devoted to him, his  
servants, disciples, stewards, not our  
own, but bought with a price, serving  
and honoring him, making it our meat  
and drink to do his will. Let us begin  
the year, too, with

Constant watchfulness. With the  
opening year we have taken another  
step in our pilgrimage; and it is in the  
enemy's country, where we are sur-  
rounded by dangers, exposed to  
temptations, and liable to errors and  
sufferings and sins. And the voice of  
the Master sounds to us, "What I say  
unto you, I say unto all, Watch!"  
Let us be watchful then against snares  
and temptations; watch for intimations  
of God's will; watch for the leadings  
of divine providence; watch for oppor-  
tunities for doing good; watch for all  
that may aid our growth in grace. Let  
faith make us steadfast; penitence keep  
us humble; prayer bring us strength;  
consecration shut out a selfish and  
worldly spirit, and watchfulness in all  
ever keep us ready for the coming of  
our Lord. So living we shall begin  
the year in the spirit of

Readiness for whatever may be before  
us. We know not what a day may  
bring forth, but we know that the end  
is rapidly approaching and that at any  
moment it may come to us. Let us  
then live in the expectation of faith  
and hope, knowing that the time is  
short, that probation will soon be end-  
ed, that the Saviour will soon come,  
that our reward is but just before, that  
now is our salvation nearer than when  
we believed. So let us begin the year,  
and its course will be duty, its progress  
peace, and its end everlasting blessed-  
ness. If we are spared to live, Christ  
will be with us; and if called away, we  
shall be with Christ in joy unspeak-  
able and full of glory!

As dawns the opening of the year  
before you,  
Firm in the faith of Jesus ever  
stand;  
Through all your pathway let the  
Master lead you,  
Follow the guidance of his loving  
hand;  
Cherish his Spirit, ever seek his glory,  
Ne'er for a moment lay thine armor  
down;  
Ever press onward toward the heav-  
enly mansions,  
Faithful till death, and then the  
glorious crown!

—Independent.

## A False Step at the Beginning.

We overtake a great many begin-  
nings in our journey from the cradle  
to the grave. Some are beginnings of  
periods of time; some are new oppor-  
tunities; some are inception of new  
enterprises; some are decisions of  
great questions of duty and destiny.  
A false step at a beginning is multi-  
plied in its results by the years which  
come after. Its evil and adverse in-  
fluences spread themselves into broad-  
ened and broadening injuries.

Sometimes a habit is formed in early  
life which is a severely false step at a  
critical beginning. It does not seem  
at first to involve danger. But the  
little force which is gathered within it  
gradually accumulates. The way into  
which it leads descends with a steeper  
and steeper grade until the momentum  
gained is practically irresistible. Some-  
times that which the young heart  
neglects is to take with decision a true  
step. This neglect may be of itself a  
very false step, and may lead to the  
taking of a great many other false  
steps, especially if the neglect is that  
of welcoming Christ and His truth to  
the heart, involving a renewal which  
strikes more deeply into the life, which  
is more penetrative and far-reaching in  
its results than any other step which it  
is possible for a human being to take.  
One of the beginnings of which we are  
now along-side is the beginning of a  
new year. This is a beginning which  
we could not help making if we would.  
Time is relentless in its coming and  
going. An hour which is a rare joy  
we cannot prolong, and an hour which  
is a bitter sorrow we cannot abbreviate.  
But around this beginning which we  
must make voluntary beginnings may  
cluster. The New Year's season is a  
good point for beginning new enter-  
prises of faith. It is a good point  
for a new departure of activity. It is  
a good time to look over the twelve  
months (which we thought were not  
going very rapidly as they were pass-  
ing, but which we now see were flying  
like shuttles in a loom) to ask with  
honest questioning of ourselves what

mistakes we have made which can be  
rectified.

A mistake at the beginning is some-  
times made of neglecting the doing of  
some Christian duty. It seems incon-  
venient to do it at first, or it is trying  
to the nerves, and it is deferred. This  
is a false step at a glorious beginning.  
The true way is, at the very outset, to  
lay hold of the doing of whatever  
proves to be the thing to be done next,  
with a will. It is the easiest way, on  
the great whole, as well as the best. A  
duty is not a bunch of nettles, but if it  
were, it would be easier to grasp it  
firmly than to try to take hold of it  
daintily. Around the decided doing  
of what there is to be done, a habit  
will grow up in time which will be a  
help and a joy.

It would be a false step at the be-  
ginning to commensurate the new year  
with neglect of the word of God, and  
the beautiful humilities and consecra-  
tions and charities to which it invites.  
Something of the word every day it is  
for the soul's health to receive—and  
not merely the words of the word, but  
the thought which the words invest  
and reveal. The words of value as  
storing and expressing vitalizing  
thought, which our souls need, day by  
day, as our bodies need daily bread.

In the life of the son of Solomon  
who became King of Judea there were  
three days of the beginning of his reign  
which became sadly eminent. Within  
these three days he decided what  
answer he would return to a request  
which he had received. The historian  
took pains to make a very careful  
record concerning this three days' de-  
liberation, as if his thought was in-  
stinctively wandering back to say, "O,  
if these three days had been improved  
to form a purpose true and wise—if  
those three days had only been used as  
they might!"

There are sometimes such days in  
life, on which interests hang which are  
immense; whether we gain or lose  
what is as valuable as all that makes  
existence worth possessing, depending  
on what use we make of them. Such  
days sometimes come into the youth  
time of life. They not infrequently lie  
within a New Year's season. At this  
season the old and the new come to-  
gether—the outgoing and the incom-  
ing—and voices seem to be saying to  
the heart, Now what will you make of  
this new year? will you take as the  
ruling question of a new life, "Lord,  
what wilt Thou have me to do?" The  
question lingers in the heart and will  
not be banished. Such days are what  
those three days were to Rehoboth.  
How many times within the seventeen  
years of his after life must his sad  
thoughts have wandered back to those  
three days, on which so much hung  
and poised for him, so much more than  
he dreamed of when the days were  
passing. So will life on the earth be  
looked back upon from the great  
future, only with dissatisfaction of  
which we can now form no conception  
if it shall prove to have been a false  
step at the beginning. —The Rev. S.  
C. Leonard.

## Unconscious Influences.

Any one who carefully notes the  
comparative value of lives in a com-  
munity, will soon learn that the el-  
ement which counts for the most, is  
that subtle thing which we call per-  
sonal influence. One may give much  
money to religious and charitable ob-  
jects; another may be an eloquent  
talker, and his voice may often be  
heard in public meetings; another may  
be enterprising, foremost in all pro-  
gressive movements; another may be  
scholarly, a writer, an author, an or-  
acle on all questions of learning, an-  
other may represent the best things in  
art, in taste, in whatever is beautiful  
and refined—yet not one of these may  
impress himself on the community as  
does some quiet man, without either  
wealth or eloquence, or public spirit  
or scholarship, but who possesses that  
mysterious, indescribable power—a  
beneficent personal influence. There  
is something in him more subtle than  
money or speech, or activity or beauty  
a spiritual force, which flows out from  
his life, and touches all other lives,  
and strangely affects them. It is to  
him what fragrance is to a flower,  
what light is to a lamp; it is part of  
himself, and yet it reaches outside and  
beyond himself.

It is, so to speak, the projection of  
the man's own character, the flowing-  
out of his own life into other lives; it  
is the energy of the man's spirit work-  
ing, as it were, beyond his body, and  
working without hands. In the good  
man, it is goodness—goodness dwell-  
ing in his soul, and pouring out like  
light from the windows of a cottage on  
a dark night. In the Christian, there  
is more than mere human goodness;  
God's spirit dwells in him. Every  
true Christian is in a sense a new in-  
carnation. St. Paul said, "Christ  
liveth in me;" and he prayed for others  
that they might "be filled with all  
the fulness of God." The lamp that

burns in a Christian's heart is the flame  
of the Divine Spirit, and the personal  
influence of a Christian becomes  
spiritual power. It is like the shadow  
of Peter: it has a healing, life-giving  
effect wherever it falls. Such a man  
goes about his daily duty as other men  
do; but while he is engaged in com-  
mon things, he is continually dropping  
seeds of blessing, which spring be-  
hind him in heavenly beauty and  
fragrance.

Every good life is constantly se-  
tering these unconscious, unpurpos-  
ed influences. A mother works hard  
day in her home, keeping her house  
order, preparing comforts for her  
family, watching over her children.  
She can tell, in the evening, just be-  
hind her many garments she has mended,  
many rooms she has swept, and the  
entire day's history; but all day long  
she was patient, gentle, kind.  
every turn, she had a bright smile  
for her children; she had cheering words  
and fond attentions for her husband;  
she had a pleasant welcome for the  
friends who called: in all these things  
she was unconsciously scattering seeds  
that will spring up in sweet flowers  
in other hearts and lives.

Who doubts which of these two  
ministries is in reality the richer and  
more effective? Yet the tired woman  
does not think of counting the ways in  
which her influences and services at all in  
retrospect of the day's work. If she  
could do so, it would greatly cheer  
her, and strengthen her for a new  
day's life when it begins. She of  
times comes to the day's close dis-  
couraged and depressed, because she  
has seemed to do so little beyond the  
endless routine of her household  
duties. When she sits down with her  
Bible, after all are quiet in her house-  
hold, and looks back, one can scarce-  
ly recall one earnest word she has spoken  
for her Master. The whole day has  
been filled with earthly commonplace  
and she thinks of it with pain and  
disheartenment; yet if she has lived  
sweetly and patiently amid her toil  
and worries, dropping cheerful words  
in the ears of her household, sing-  
ing bits of song as she went about her  
work, bearing herself with love and  
faith amid all the experiences of the  
day, she has unconsciously performed  
a ministry of blessing, whose value she  
can never know till she gets to heaven.

We do not realize the importance of  
this unconscious part of our life-min-  
istry. It goes on continually. In  
every greeting we give to another of  
the street, in every moment's conver-  
sation, in every letter we write, in  
every contact with other lives, there  
is a subtle influence that goes from  
us that often reaches farther, and  
leaves a deeper impression, than the  
things themselves that we are doing at  
the time. After all, it is life itself,  
sanctified life, that is God's holiest  
and most effective ministry in this  
world—pure, sweet, patient, earnest,  
unselfish, loving life. It is not so  
much what we do in this world as  
what we are, that tells in spiritual re-  
sults and impressions. A good life is  
like a flower, which though it neither  
toil nor spin, yet ever pours out a rich  
perfume, and thus performs a holy  
ministry. —Silent Times.

## Two Questions.

What has the Old Year taught?  
What has the New brought?  
We stand upon the boundary of a  
New Year, looking along the way on  
which we must go, and wondering,  
whither it will lead us? What shall  
we find in this strange country? There  
are vague guessings and fond hopes;  
there are whispered fears and strong  
wishes. But over all lies uncertainty  
—a mist that spreads about the valleys  
and creeps half up the hillsides, chill-  
ing and dismal. Life itself is so frail,  
and our hold upon things that are more  
than life to us is altogether so insecure,  
and in the past there is so much of  
failure, and however long our life may  
be, there is so much less of it left for  
us now; so we look away and fear.

But here at our right hand is our  
loving Father. He has gone forth all  
along the way. He arranges; he pro-  
vides. Right into my heart there comes  
the warm, comforting gladness of the  
blessed Presence. "Dear child,"  
saith he, "have I ever failed thee?  
Has the provision ever run short?  
Has my guidance ever led thee to a  
wrong path? Stand under the bound-  
ary line and look back as well as for-  
ward. Oh, how wisely has he led us  
all along our way! How infinite his love  
has been! How bountifully he has dealt  
with us! How pitiful and patient!  
How often he has forgiven, and at  
what infinite cost. How wonderfully  
delivered, how graciously restored us!  
Lo, he is mine and I am his! He  
leads me along the new way. He en-  
compasses me with the wings of his  
love. "The God of mercy and love  
prevent me." Surely our grateful  
faith wakes up with a new song to  
greet the New Year. "I will fear no  
evil for thou art with me." —Mark Guy  
Pearse.

## To The Doubting Ones.

Ask thy soul these questions: 1.  
Whether there be any gain by doubt-  
ing. Faith purifies the heart? 2.  
Whether there is anything more pleas-  
ing to God than to trust him in and  
through Jesus Christ; when all com-  
forts are out of view, and when you  
see nothing but what is contrary to  
the promises? 3. Whether you must  
not venture upon Christ at the last,

## INTERCOLONIAL RAILWAY

1889. WINTER ARRANGEMENT. 1890.

On and after MONDAY, 18th Novem-  
ber, 1889, the Trains of this Railway  
will run as follows (Sunday excepted), as



Woodstock, connecting at the Junction  
with Fast Express via Short  
Line for Montreal and the West.

RETURNING TO FREDERICTON.  
From St. John 6.40, 8.45 a. m.; 4.45 p. m.;  
Fredericton Junction 8.10 a. m.;  
12.50, 6.25 p. m.; McAdam Junction,  
11.20 a. m.; 2.06 p. m.; Vanceboro,  
10.55 a. m.; St. Stephen, 9.20, 11.30  
a. m., 12.15 p. m.; St. Andrews,  
6.45 a. m.; arrive in Fredericton  
9.20 a. m.; 2.00 and 7.15 p. m.

LEAVE GIBSON.  
8.00 a. m. — Mixed for Woodstock and  
points north.

ARRIVE AT GIBSON.  
5.30 a. m. — Mixed from Woodstock, and  
points north.

A. J. HEATH. F. W. CRAM,  
Gen. Pass. & Ticket Agent. Gen. Man.

Woodstock, connecting at the Junction  
with Fast Express via Short  
Line for Montreal and the West.

RETURNING TO FREDERICTON.  
From St. John 6.40, 8.45 a. m.; 4.45 p. m.;  
Fredericton Junction 8.10 a. m.;  
12.50, 6.25 p. m.; McAdam Junction,  
11.20 a. m.; 2.06 p. m.; Vanceboro,  
10.55 a. m.; St. Stephen, 9.20, 11.30  
a. m., 12.15 p. m.; St. Andrews,  
6.45 a. m.; arrive in Fredericton  
9.20 a. m.; 2.00 and 7.15 p. m.

LEAVE GIBSON.  
8.00 a. m. — Mixed for Woodstock and  
points north.

ARRIVE AT GIBSON.  
5.30 a. m. — Mixed from Woodstock, and  
points north.

A. J. HEATH. F. W. CRAM,  
Gen. Pass. & Ticket Agent. Gen. Man.

Woodstock, connecting at the Junction  
with Fast Express via Short  
Line for Montreal and the West.

RETURNING TO FREDERICTON.  
From St. John 6.40, 8.45 a. m.; 4.45 p. m.;  
Fredericton Junction 8.10 a. m.;  
12.50, 6.25 p. m.; McAdam Junction,  
11.20 a. m.; 2.06 p. m.; Vanceboro,  
10.55 a. m.; St. Stephen, 9.20, 11.30  
a. m., 12.15 p. m.; St. Andrews,  
6.45 a. m.; arrive in Fredericton  
9.20 a. m.; 2.00 and 7.15 p. m.

LEAVE GIBSON.  
8.00 a. m. — Mixed for Woodstock and  
points north.

ARRIVE AT GIBSON.  
5.30 a. m. — Mixed from Woodstock, and  
points north.

A. J. HEATH. F. W. CRAM,  
Gen. Pass. & Ticket Agent. Gen. Man.

Woodstock, connecting at the Junction  
with Fast Express via Short  
Line for Montreal and the West.

RETURNING TO FREDERICTON.  
From St. John 6.40, 8.45 a. m.; 4.45 p. m.;  
Fredericton Junction 8.10 a. m.;  
12.50, 6.25 p. m.; McAdam Junction,  
11.20 a. m.; 2.06 p. m.; Vanceboro,  
10.55 a. m.; St. Stephen, 9.20, 11.30  
a. m., 12.15 p. m.; St. Andrews,  
6.45 a. m.; arrive in Fredericton  
9.20 a. m.; 2.00 and 7.15 p. m.

LEAVE GIBSON.  
8.00 a. m. — Mixed for Woodstock and  
points north.

ARRIVE AT GIBSON.  
5.30 a. m. — Mixed from Woodstock, and  
points north.

A. J. HEATH. F. W. CRAM,  
Gen. Pass. & Ticket Agent. Gen. Man.

Woodstock, connecting at the Junction  
with Fast Express via Short  
Line for Montreal and the West.

RETURNING TO FREDERICTON.  
From St. John 6.40, 8.45 a. m.; 4.45 p. m.;  
Fredericton Junction 8.10 a. m.;  
12.50, 6.25 p. m.; McAdam Junction,  
11.20 a. m.; 2.06 p. m.; Vanceboro,  
10.55 a. m.; St. Stephen, 9.20, 11.30  
a. m., 12.15 p. m.; St. Andrews,  
6.45 a. m.; arrive in Fredericton  
9.20 a. m.; 2.00 and 7.15 p. m.

LEAVE GIBSON.  
8.00 a. m. — Mixed for Woodstock and  
points north.

ARRIVE AT GIBSON.  
5.30 a. m. — Mixed from Woodstock, and  
points north.

A. J. HEATH. F. W. CRAM,  
Gen. Pass. & Ticket Agent. Gen. Man.

Woodstock, connecting at the Junction  
with Fast Express via Short  
Line for Montreal and the West.

RETURNING TO FREDERICTON.  
From St. John 6.40, 8.45 a. m.; 4.45 p. m.;  
Fredericton Junction 8.10 a. m.;  
12.50, 6.25 p. m.; McAdam Junction,  
11.20 a. m.; 2.06 p. m.; Vanceboro,  
10.55 a. m.; St. Stephen, 9.20, 11.30  
a. m., 12.15 p. m.; St. Andrews,  
6.45 a. m.; arrive in Fredericton  
9.20 a. m.; 2.00 and 7.15 p. m.

LEAVE GIBSON.  
8.00 a. m. — Mixed for Woodstock and  
points north.

ARRIVE AT GIBSON.  
5.30 a. m. — Mixed from Woodstock, and  
points north.

A. J. HEATH. F. W. CRAM,  
Gen. Pass. & Ticket Agent. Gen. Man.

Woodstock, connecting at the Junction  
with Fast Express via Short  
Line for Montreal and the West.

RETURNING TO FREDERICTON.  
From St. John 6.40, 8.45 a. m.; 4.45 p. m.;  
Fredericton Junction 8.10 a. m.;  
12.50, 6.25 p. m.; McAdam Junction,  
11.20 a. m.; 2.06 p. m.; Vanceboro,  
10.55 a. m.; St. Stephen, 9.20, 11.30  
a. m., 12.15 p. m.; St. Andrews,  
6.45 a. m.; arrive in Fredericton  
9.20 a. m.; 2.00 and 7.15 p. m.

LEAVE GIBSON.  
8.00 a. m. — Mixed for Woodstock and  
points north.

ARRIVE AT GIBSON.  
5.30 a. m. — Mixed from Woodstock, and  
points north.

A. J. HEATH. F. W. CRAM,  
Gen. Pass. & Ticket Agent. Gen. Man.

Woodstock, connecting at the Junction  
with Fast Express via Short  
Line for Montreal and the West.

RETURNING TO FREDERICTON.  
From St. John 6.40, 8.45 a. m.; 4.45 p. m.;  
Fredericton Junction 8.10 a. m.;  
12.50, 6.25 p. m.; McAdam Junction,  
11.20 a. m.; 2.06 p. m.; Vanceboro,  
10.55 a. m.; St. Stephen, 9.20, 11.30  
a. m., 12.15 p. m.; St. Andrews,  
6.45 a. m.; arrive in Fredericton  
9.20 a. m.; 2.00 and 7.15 p. m.

LEAVE GIBSON.  
8.00 a. m. — Mixed for Woodstock and  
points north.

ARRIVE AT GIBSON.  
5.30 a. m. — Mixed from Woodstock, and  
points north.

A. J. HEATH. F. W. CRAM,  
Gen. Pass. & Ticket Agent. Gen. Man.

Woodstock, connecting at the Junction  
with Fast Express via Short  
Line for Montreal and the West.

RETURNING TO FREDERICTON.  
From St. John 6.40, 8.45 a. m.; 4.45 p. m.;  
Fredericton Junction 8.10 a. m.;  
12.50, 6.25 p. m.; McAdam Junction,  
11.20 a. m.; 2.06 p. m.; Vanceboro,  
10.55 a. m.; St. Stephen, 9.20, 11.30  
a. m., 12.15 p. m.; St. Andrews,  
6.45 a. m.; arrive in Fredericton  
9.20 a. m.; 2.00 and 7.15 p. m.

LEAVE GIBSON.  
8.00 a. m. — Mixed for Woodstock and  
points north.

ARRIVE AT GIBSON.  
5.30 a. m. — Mixed from Woodstock, and  
points north.

A. J. HEATH. F. W. CRAM,  
Gen. Pass. & Ticket Agent. Gen. Man.

Woodstock, connecting at the Junction  
with Fast Express via Short  
Line for Montreal and the West.

RETURNING TO FREDERICTON.  
From St. John 6.40, 8.45 a. m.; 4.45 p. m.;  
Fredericton Junction 8.10 a. m.;  
12.50, 6.25 p. m.; McAdam Junction,  
11.20 a. m.; 2.06 p. m.; Vanceboro,  
10.55 a. m.; St. Stephen, 9.20, 11.30  
a. m., 12.15 p. m.; St. Andrews,  
6.45 a. m.; arrive in Fredericton  
9.20 a. m.; 2.00 and 7.15 p. m.

LEAVE GIBSON.  
8.00 a. m. — Mixed for Woodstock and  
points north.

ARRIVE AT GIBSON.  
5.30 a. m. — Mixed from Woodstock, and  
points north.

A. J. HEATH. F. W. CRAM,  
Gen. Pass. & Ticket Agent. Gen. Man.

Woodstock, connecting at the Junction  
with Fast Express via Short  
Line for Montreal and the West.

RETURNING TO FREDERICTON.  
From St. John 6.40, 8.45 a. m.; 4.45 p. m.;  
Fredericton Junction 8.10 a. m.;  
12.50, 6.25 p. m.; McAdam Junction,  
11.20 a. m.; 2.06 p. m.; Vanceboro,  
10.55 a. m.; St. Stephen, 9.20, 11.30  
a. m., 12.15 p. m.; St. Andrews,  
6.45 a. m.; arrive in Fredericton  
9.20 a. m.; 2.00 and 7.15 p. m.

LEAVE GIBSON.  
8.00 a. m. — Mixed for Woodstock and  
points north.

ARRIVE AT GIBSON.  
5.30 a. m. — Mixed from Woodstock, and  
points north.

A. J. HEATH. F. W. CRAM,  
Gen. Pass. & Ticket Agent. Gen