## B. Y. P. U.

OUR OBJECT.

The unification of Baptist young people; their increased spirituality; their stimulation in Christian service; their edification in scriptural knowledge; their instruction in Baptist history and doctrine, their enlistment in missionary activity, through existing denominational institutions.

OUR FELLOWSHIP

All Young People's Societies of a kindred name in Baptist churches, and Baptist churches having no organizations are entitled to representation. We depend for our unity not upon any young people's plans or method. Our common bond is in the New Testament, in the full affirmation of whose teachings

WE ARE ONE PEOPLE WITH ONE MISSION.

(Correspondents to this department should address their communications to REV. J. J. BARSS, St. John, N. B.

**For the Week beginning Feb. 11.**

TOPIC: Christian watchfulness, Matt. 25: 13

Five girls are a little thoughtless, and so are too late to a wedding. It is a simple story, and as Jesus tells it our hearts are touched with tender feeling for the virgins in their disappointment. It is not what a word he places in conclusion, "Watch therefore, for ye know not the day nor the hour." Maybe the lesson belongs to those who are not Christians as well as those who are.

Be *watchful* for mere *appearance* is not enough. We may seem to be ready when we are really on a religious dress parade. One may go through with all the externals of religion and still not have the genuine article.

Be watchful for your "oil may burn out" if you don't. The bridegroom may not come just when you expect him. The grace for to-day will not carry you through to-morrow. Some young Christians seem to have quite a bright light in their lamps when they first set out to walk for the procession, but they fail to take a good supply of oil. The manna lasted for one day, so Jesus taught us to pray for each day's needful food.

Be watchful, for you "don't know" in what hour the bridegroom may come. If you are to be sure of being ready, you must be ready all the time. There is no time for sowing wild oats. One of these days the cry will be too late to seek readiness. Keep the lamp of personal faith, holiness and service burning brightly, and don't fail to have the oil flow full. Seek ever the fulness of the Spirit and you will be ready.

Our column this week speaks of advance. Hillsdale began a short time ago with seventeen members, now there are fifty. Woodstock has increased nearly ten-fold. Port Medway brings good news. In the face of this a brother sends this question, "What effort has the organization of a Young People's Union had upon the church work?" We are ready to receive a post-card answer from any and every pastor who cares to answer.

"The Christian Endeavor" Year Book and Almanac for '94 is a neat phamphlet telling all about endeavor work the world over. There are good cuts of the officers of the society, including the president and founder, Rev. Dr. F. E. Clark. There are also a number of illustrations scattered through the book. A brief but complete history of the C. E. movement is given. In October last Canada enrolled 1 970 societies including the juniors. The world-wide total is 27 841 societies with 1 650 000 members. If you want to know all about Christian Endeavor work send ten cents to 646 Washington street, Boston, Mass., for the new Year Book.

The B. Y. P. U. of Albert St. Baptist church, Woodstock, held a meeting Jan. 22nd, at which they elected their officers for the coming year as follows: President, John Lee; Vice president, Tina Gilders; Treasurer Fannie Pickles; Secretary, James Tracey; Corresponding Secretary, Fred. Patterson.

In July our union was organized with a membership of seven. God has blessed us and we now have between sixty and seventy active members. We are more fully organized now and in every way better prepared for the great work there is before us in Woodstock. We have faith to believe that before another six months has passed many more will have joined us in our loyalty to Christ. We ask our sister unions to pray that God may continue His blessings, and those we are praying for be brought into the fold.

KATE SAUNDERS,
Cor. Sec'y.

**Port Medway, N. S.**

Our church has received a rich blessing in the last few weeks. Truly "God is a prayer hearing and prayer answering God." We have organized a B. Y. P. U. of thirty five members to work for the Lord, also a junior union of about forty members with promise of increase. Our Sunday-school, comprising ninety seven members is in a flourishing condition.

We thank God for the blessings we have received, but we want "more." Pray for us, that we may be "loyal to Christ," and that more souls in this place may find the blessed peace we are enjoying. COR SEC'TY, B. Y. P. U.

Jan. 23rd, 1894

The words of Bro. Williams in last week's issue should certainly draw out from the young people of the Maritime Union a hearty response. Having, in our editor, a brother who is willing to devote a great deal of time to our work, we should all be willing to assist him in every possible way. As young people we are proud of the department devoted to our work. No one can read the words which it contains without becoming more and more interested in it. Yet it is in our power to raise it up to a far higher standard. Young people of the Maritime Union, by your pleading, urge upon all your friends the importance of this work. By your pen utilize the column given us in the MESSENGER AND VISITOR.

GEO. A. LAWSON.

**St. Stephen, N. B.**

Our society held its semi-annual election of officers at the beginning of the New Year. We congratulate ourselves on having an efficient staff. For the first time in our five years' history, a young lady holds the presidency. The committees are composed of some of our most wide-awake members; and judging from the firm hand with which they are laying hold upon the work, we may expect gratifying results very soon.

We had a successful symposium in December. Another will be arranged for February.

The Conquest meeting for January was held last evening. The exercises, which were of unusual interest and profit, showed that the missionary committee had put not only heads but hearts into the preparation of the programme. Success is sure to follow such faithful efforts.

A good map of Scandinavia had been drawn upon the blackboard, so that all could see the field that was being talked about and prayed over. The junior and senior mission bands added much to the interest of the meeting by their singing and recitations.

The programme occupied but 45 minutes, "short but sweet." A good motto for missionary committees. It means that those who attend will come again, and possibly invite others. Try it.

Jan. 30. W. C. G.

### "The Good Old Times."

It was James Montgomery who said: "When I was young' is the poetry of old age," "When I am a man' is the poetry of childhood." There are not a few people who see a peculiarly pleasing glamour resting on their early days. Blessed memories linger around our childhood. The annoyance and trials of our early life fade from the memory, and we can conjure up much that seems to show that in early days the lines fell to us in pleasant places. And it is a easy in a querulous spirit to contrast the experiences of age with those of childhood and with old Jacob to exclaim, "Few and evil have my days been." But the man who has really fulfilled such a course as God would have him, seeking to minister to others rather than be ministered to, and who has sought to be a vessel of the Lord, ready for every good word and work, while conscious of many imperfections, will yet realize that life has not been a worthless affair; and while he may often have severely felt the pressure of responsibility and the disappointment of hope, he will feel that manhood and even old age are far better than childhood. We may sympathize with Phillips Brooks who could not take a child in his arms without wishing he could hope to live as long as that child might to see the wonders of the coming century. Nevertheless, the man who after faithful toil is putting off the harness has cause for felicitation.

In church life we often hear regretful allusions to the past. There are those who cherish a belief that in the "good old times" various things were much better than at the present. As to when these "good old times" were, there is somewhat of haze. But with many people they are located some half century or more back. They tell of the wonderful preachers of old times and are never weary of singing their praises. Then, they expatiate on the soundness of doctrine which marked the churches of former days, and the strictness of discipline which was maintained, and lament the laxity of belief and rule in our times. They, also, strenuously hold that in former days the ministry was held in far more esteem that at present.

It is worth while to inquire whether things generally were so rich as agreeable as these good people seem to imagine. That few of our pastors in this day indulge in labored arguments in defence of Calvinism is undoubtly true. It may, however, be claimed that in real knowledge of the meaning of Scripture, in the careful and conscientious presentation of its teachings, and in the full exhibition of gospel truth, the ministry of our day is very generally in advance of that of former times. While many complain that now it is difficult to find the line of separation betweeen the church and the world, yet there were evils patronized and tolerated by our fathers which would not for a moment be allowed now. Who would think of establishing a lottery to build a church now? In what church could a liquor-dealer now find office or membership? With regard to the use of intoxicants, we are very far in advance of Christian people at the beginning of this century. Then, as to the use of wealth, while we are far short of what we should be, there is large, systematic and constant liberality in the churches which would have been deemed by our fathers as uncalled for and certain to lodge those who practised it in insolvency. There is a spirit of sacrifice and self-denial in the churches of our times never dreamed of a hundred years ago. Take the churches in general and there is an aggregate of spiritual life very far beyond what has been attained at any previous time. There are greater enterprises undertaken and prosecuted for the furtherance of the gospel in our times than in any age since Christianity was known. This century has been marked by missions to the neathen and the light of the gospel has been carried to the ends of the earth.

There are some who claim that the ministy is not esteemed as in former times. But is it true, Fifty years ago an association embracing the majority of the churches in New York had in its statistics a column "How Hired." This was to show whether the pastor was engaged for the year or had an unlimited call. Only in a benighted community would such a word as "hiring" be used now with regard to a pastor. Only a fossil would now suggest that poverty is desirable for ministers. The truth is that civilization and courtesy have toned up all Christians as well as secular society in good manners. In former times what would have been thought of a vacation of a month or six weeks for a pastor. And as to salaries, while many pastors deserve far more than they are paid, yet the recompense in our times and the conditions under which pastors live would have seemed to many who labored in the ministry, fifty to seventy-five years ago, as far too pleasant for a real Christian experience.

After all, the declaration which we find in the book of Ecclesiastes may well be pondered—"Say not thou, what is the cause that the former things were better than these? for thou dost not inquire wisely concerning this."—*Inquirer.*

— Perhaps you have never heard of K. D. C. Many dyspeptic have heard of it, tried it, and have been cured by it. It will cure you too. Try it. K. D. C. Company, Ltd., New Glasgow, N. S. Canada.

## Sabbath School.

## BIBLE LESSONS.

Adapted from Peloubet's Select Notes.

FIRST QUARTER.

Lesson VII. Feb. 18 Gen. 18: 22-33

### GOD'S JUDGMENT ON SODOM.

GOLDEN TEXT.

"Shall not the Judge of all the earth do right?"—Gen 18: 25.

EXPLANATORY.

I. THE THREE STRANGERS Chap. 18: 1-18 One day, not long after God's renewal of his covenant with him, Abraham (now ninety-nine years old) was sitting in his tent door in the heat of the day, when suddenly, looking up, he saw three strangers near him. He immediately went to them and welcomed them in the Oriental manner and entertained them with the utmost hospitality.

These three strangers had two messages to Abraham. One was that soon would be born to him the expected heir of the promises. The other that his nephew Lot was in great danger, because Sodom where he lived must be destroyed for its wickedness.

HOSPITALITY ENTERTAINING ANGELS UNAWARES Abraham supposed these strangers to be men; but his course toward them was such that he had no reason for regret when he found they were angels. That is a good way of treating everybody whom we encounter, so that, if they should turn out to be angels, they would have no reason to complain of us, and we nothing to be sorry for in our treatment of them.

II. THE PLEA FOR SODOM—Vs. 22-33 22. "And the men turned their faces from thence." Two of the three strangers to investigate the wickedness of Sodom. This is said to show in vivid colors that God never punishes rashly or unjustly. "Abraham stood yet before the Lord" in the person of the third angel.

23. "And Abraham drew near in bodily presence and in spiritual nearness, in holy fervency. Abraham had this privilege because of his life and character (v. 19).

FOR WHOM HE INTERCEDES. Abraham intercedes first for Lot, the righteous man in Sodom, and then for the whole city that the entire population may be saved from impending doom.

So CHRIST INTERCEDES first for his disciples, and then for the world. "Wilt thou also destroy the righteous with the wicked?" Abraham seems to feel that the only way to save the righteous was to save the wicked. And for the most part good and evil men are so intimately connected that misfortunes which overtake the one involve the other. Even if Lot be saved, his home, his property, his friends are destroyed.

25. "Shall not the Judge of all the earth do right?" Implying that of course God would do right, although Abraham might not see how. But it was an appeal to God to vindicate his character, and show clearly what He does is right. The same question still troubles men. Good and bad are often involved in the same catastrophe. The same storm that overwhelms a pirate ship wrecks the Morning Star of the missionaries. And yet more certain the sun in its course is the justice and righteousness of God in all He does. God has no motive for doing injustice to any.

NOTE (1) That in many cases we do not know enough of the circumstances to make a true judgment. If we could see one man cutting off another's arm, it would make all the difference in the world whether it was done by a robber to destroy or a surgeon to save.

(2) God cares for each individual, and even in a general destruction will let nothing happen to anyone unjustly, or not for his good (Rom. 8: 28)

(3) Often the righteous are partakers of the guilt. They have become contaminated. They have not done their duty in seeking to make their city or their country better, and hence are in a measure to blame for the terrible condition of affairs.

(4) "We are to look forward to another world for a complete vindication of the ways of Providence." There all things will be seen to have worked together for their good.

24. "Peradventure there be fifty righteous within the city." These are more righteous than existed in the city. We would not even know that Lot was righteous had not the apostle Peter told us. But true charity and goodness always hope the best and not the worst.

THE RIGHTEOUS SAVING THE COUNTRY. The one deadly enemy to a country is unrighteousness. The ancient civilizations have perished by this poison. Greece and Rome did not fall till they were permeated with unrighteousness. And if ever Macaulay's vision of "some traveller from New Zealand" who "shall, in the midst of a vast solitude, stand on a broken arch of London Bridge to sketch the ruins of St. Paul's," or on Brooklyn bridge to sketch the ruins of New York, it will be because of unrighteousness alone. The righteous save the city (1) by the hope that the leaven of righteousness will permeate the whole people.

(1) The righteous were delivered from the city. (2) The prayer was answered in the destruction of the city. By that destruction righteousness was promoted. Sin was bringing forth death. Such vile cities would contaminate and corrupt the race. The cancer must be cut out, lest the whole being be destroyed. Wild beasts and serpents must be exterminated in order that the children of God may live.

III. THE ESCAPE FROM SODOM. St. Peter tells us that Lot was a righteous man. Let us not slander Lot and make him out worse than he was because of his many imperfections. The fact that he "vexed his righteous soul" concerning the deeds of the Sodomites shows that he was still alive to goodness. Pain is a sign of life. When any part of the body cannot feel, then it is dead. But Lot was a very imperfect good man.

But he was so much better than the others, he had resisted so many evil influences, that the two angels, from Abraham at Hebron, came and warned him of his danger. He lingered, and they pressed him more urgently. His wife and two daughters accompanied him. The angels commanded him not to stop long enough even to look back, nor to stay in all the plain, for the whole region was devoted to ruin.

STAY NOT IN ALL THE PLAIN. It is not enough to go outside of the walls of the Sodom of fragrant acts of sin, open crimes, and disreputable and degrading vices; but we must not stay in all the plain. (1) Those stay in the plain who cling to secret sins. (2) Those who break off bad habits, but do not repent of all sin. (3) Those who are sorry for the punishment of sin, but not for sin itself. (4) Those who rest in good resolutions and intentions without keeping them. (5) Those who rest in conviction of sin, in a general seriousness and thoughtfulness, without giving the whole heart to God. (6) Those who rest in religious forms and ceremonies. (7) All who live on the border-land, or in the twilight of Christianity, but do not believe with all their heart in the Lord Jesus as their Saviour and their Lord.

LIFE'S ESCAPE Lot was saved so as by fire, but he lost everything for the sake of which he had gone to Sodom. His wife and some of his children were destroyed; the others were contaminated. And yet no doubt it was largely for their sakes that he pitched his tent toward the fertile fields of Sodom. He lost his home, his flock and herds, and all his property. He escaped, a poor, forlorn, seemingly broken-down man. The poorest investment he ever made was in property in Sodom. There are not a few Lots still living, who have pitched their tents toward Sodom, who have indulged in doubtful practices, and who have been saved so as by fire (1 Cor. 3: 11-15), escaping themselves, for at heart they were good men, but have lost all they hoped to gain by their course.

IV. THE DESTRUCTION OF SODOM The location of Sodom is still undecided.

### The Midwinter "Arena."

The February *Arena* is another mammoth number of the great progressive Review. It contains 164 pages and filled with able papers, covering a wide range of topics of special interest to wide awake thinkers and earnest reformers. The opening paper will interest all lovers of Robert Browning's poetry, as well as persons who appreciate broad but profound religious thought. It is from the pen of Rev. M. J. Savage, and is entitled "Religious Thought in Browning's Poetry." A fine portrait of the poet forms the frontispiece of this issue. "The Relation of the Land Question to Other Reforms," by J. H. Belangee is a thoughtful paper in the *Arena* series on the Land Question. "The New Bible," by Washington Gladden, D. D., is a very valuable contribution to the literature of Higher Criticism. A feature of this number is a profusely illustrated Symposium on "Rational Dress for Women," by a number of eminent American women. Dr. Heinrich Hensoldt's series of papers on "Indian Occultism" grows more and more absorbingly interesting with each issue.

In this number the German scientist occupies twenty pages recounting wonderful phenomena which he witnessed in India during his ten years' sojourn in that far East. A very interesting, practical paper is from the pen of Rev. Hiram Vrooman of Baltimore, on "The Organization of the Moral Forces." It is in the line of a movement the *Arena* has originated and is pushing, to awaken the conscience of the people and unite moral workers for practical progress. The publishers announce that the *Arena* will henceforth be enlarged to 144 pages instead of 128 as heretofore. This will make it the largest monthly Review published.

God with His million cares
Went to the left or right,
Leaving our world; and the day
Grew night.

Back from a sphere He came
Over a starry lawn,
Look at our world; and the dark
Grew dawn.

—*Norman Gale.*

* * *

"By the breath of God frost is given."—Job.

He passed this way,
I heard the rustling of His garments fair,
And called it night wind in the tree-tops bare,
Saw but a glorious hem, with silver gleam,
And thought it moonlight's beam.

He passed this way,
Pausing with love beside my casement lone,
To look upon His sleeping little one,
And breathed upon its pane, thro' the chill air,
A page of beauty rare.

And since His breath
Is beauty's soul, arrayed beyond compare,
I would that He who stood outside so fair,
Would enter where no hindering casement be,
And breathe on me.

—*Alice W. Milligan, in Interior.*

* * *

If God and I are companions, the companionship compells me to study the heavens, the work of His fingers, the moon and the stars, which he has ordained. Moon and stars are no longer moving atoms. They are the work of His fingers. They are the thoughts of His mind. It is as His companion that I walk among the cedars of Lebanon or pluck the hyssop which is under the wall. It is His hyssop and His cedar—hyssop and cedar which live and move and have their being in Him. If I go up into the heavens, He is there; if I plunge into the depths, He is there. I see the laws of heaven fulfiled upon the earth; and with the lenses of earth, with all the tools of its equipment, I penetrate the secrets of the farthest heaven. I learn that the kingdom of heaven is within me, while I learn that I am partner and proprietor in the universe. Every hour of my life may thus be as one of these eternal Psalms if I also live and move and have my being in my God.—*Edward Everett Hale.*

* * *

The secret of happy days is not in our outward circumstances, but in our own heart life. A large draught of Bible taken every morning, a throwing open of the soul's windows to the precious promises of the Master, a few words of fervent prayer, a deed or two of kindness to the first person you meet, will brighten your countenance and make your feet "like hind's feet" for the day's march. If you want to get your aches and your trials out of sight, bury them under your mercies. Begin every day with God, and then, keeping step with your Master, march on toward home over the roughest road or in face of the hardest winds that blow. Live for Jesus by the day and on every day until you come where "the Lamb is the light thereof," and there is no night there!—*Theodore Cuyler, D. D.*


— With a bottle of Ayer's Cherry Pectoral in the house, you have an effective remedy for all sudden attacks of throat and lung troubles. An hour's delay may lead to serious consequences. No household should be without this wonderful medicine.

A lady tells the *Christian Advocate* that she heard a colored preacher say, "De fo, part of the house will please sit down, fo' de hind part can't see de fo' part if de fo' part persist in standing befo' de hind part, to de utmost obsclusion of de hind part by de fo' part."

**A Racking Cough**

Cured by Ayer's Cherry Pectoral. Mrs. P. D. HALL, 217 Genessee St., Lockport, N. Y., says:

"Over thirty years ago, I remember hearing my father describe the wonderful curative effects of Ayer's Cherry Pectoral. During a recent attack of La Grippe, which assumed the form of a catarrh, soreness of the lungs, accompanied by an aggravating cough, I used various remedies and prescriptions. While some of these medicines partially alleviated the coughing during the day, none of them afforded me any relief from that spasmodic action of the lungs which would seize me the moment I attempted to lie down at night. After ten or twelve such nights, I was

**Nearly in Despair,**

and had about decided to sit up all night in my easy chair, and procure what sleep I could in that way. It then occurred to me that I had a bottle of Ayer's Cherry Pectoral. I took a spoonful of this preparation in a little water, and was able to lie down without coughing. In a few moments, I fell asleep, and awoke in the morning greatly refreshed and feeling much better. I took a teaspoonful of the Pectoral every night for a week, then gradually decreased the dose, and in two weeks my cough was cured."

**Ayer's Cherry Pectoral**

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

**Prompt to act, sure to cure**

**Do You Cough?**

It is a *sure sign of weakness.* You need more than a tonic. You need

**Scott's Emulsion**

the Cream of Cod-liver Oil and Hypophosphites, not only to cure the Cough but to give your system real strength. *Physicians,* the world over, endorse it.

**Don't be deceived by Substitutes!**

Scott & Bowne, Druggists, 50c. & $1.

**STAINED GLASS**

We have a staff of artists and designers engaged upon all kinds of

ART GLASS
—FOR—
CHURCHES,
HALLS, SCHOOLS,
PRIVATE HOUSES,
&c., &c., &c.

A. RAMSAY & SON,
(Established 1842)
Glass Painters & Stainers,
Manufacturers of
Leads, Colors, Varnishes
MONTREAL

**PATENTS**

CAVEATS, TRADE MARKS, COPYRIGHTS.

CAN I OBTAIN A PATENT? For a prompt answer and an honest opinion, write to MUNN & CO., who have had nearly fifty years' experience in the patent business. Communications strictly confidential. A Handbook of Information concerning Patents and how to obtain them sent free. Also a catalogue of mechanical and scientific books sent free.

Patents taken through Munn & Co. receive special notice in the Scientific American, and thus are brought widely before the public without cost to the inventor. This splendid paper, issued weekly, elegantly illustrated, has by far the largest circulation of any scientific work in the world. $3 a year. Sample copies sent free.

Building Edition, monthly, $2.50 a year. Single copies, 25 cents. Every number contains beautiful plates, in colors, and photographs of new houses, with plans, enabling builders to show the latest designs and secure contracts. Address

MUNN & CO., NEW YORK, 361 BROADWAY.

**PROFESSIONAL CARDS.**

Cable Address—"King." Telephone No. 819

KING & BARSS,
BARRISTERS, SOLICITORS, NOTARIES,
HALIFAX, N. S.
EDWIN D. KING, Q. C. WILLIAM L. BARSS, LL. B.
Money invested on Real Estate Security.
Collections made in all parts of Canada.

MONT. McDONALD,
BARRISTER, &c.,
PRINCESS STREET,
ST. JOHN, N. B.

DR. CRAWFORD, L. R. C. P.
(London, England),
Late Clinical Assistant Royal Ophthalmic Hospital, London, Eng.,
OCULIST,
May be consulted only on diseases of EYE, EAR AND THROAT.
62 COBURG STREET, ST. JOHN, N. B.

JUDSON E. HETHERINGTON, M. D.
HOMŒOPATHIC PHYSICIAN AND SURGEON,
72 SYDNEY STREET, ST. JOHN, N. B
Consultation by letter or in person will receive prompt attention.
Telephone 481.

DR. H. D. FRITZ,
SPECIALIST.
EYE, EAR, NOSE AND THROAT.
OFFICE:
66 SYDNEY ST., COR. OF PRINCESS, ST. JOHN, N. B.
Hours—10 to 12 a. m.; 2 to 5 p. m. Evenings—Tuesday, Thursday and Saturday, 7.30 to 8.30.

C. W. BRADLEY,
DENTIST,
MONCTON, N. B
Office—Cor. Main and Botsford Sts.

JAS. C. MOODY, M. D.,
PHYSICIAN, SURGEON & ACCOUCHEUR
OFFICE AND RESIDENCE:
Corner Gerrish and Grey Streets, WINDSOR, N. S

**HOTELS.**

CENTRAL HOUSE,
HALIFAX, N. S.
Corner of Granville and Prince Streets.
Entrance—86 Granville Street.
This location is convenient and pleasant. All arrangements are for the comfort of guests.
Miss A. M. PAYSON, Proprietrix.

HOTEL OTTAWA,
NORTH SIDE KING SQUARE,
SAINT JOHN, N. B.
R. COSMAN, Proprietor.
Terms, $1.00 per day. This Hotel is conducted on strictly Temperance principles. Every attention paid to guests' comfort.

To the Travellin, Public.
If you want a GOOD MEAL or LUNCH on your journey call at the
Junction House, McAdam,
Meals and Lunches served on arrival of all trains. Rooms for transient guests will also be provided for those who wish them.
Don't pass without calling.
C. J. TABOR, Proprietor.

IMPERIAL CAFE,
35 Germain St., St. John, N. B.
DAVID MITCHELL, Dealer in OYSTERS, FRUIT, PASTRY, &c. Meals at all hours. Hot Dinners from 12 to 2. First-class in every particular. Ice Cream a Specialty.

DON'T BUILD
A LARGE HOUSE.
A HOUSE with medium size rooms, well arranged, neatly finished, and suitable for small families, will always rent well, while a large house (in many cases) would not pay expenses.
Put your money in the right kind of a house and you make a good investment.
A good investment can be made by getting your Doors and Finish from
A. CHRISTIE WOOD WORKING CO.,
ST. JOHN, N. B.

J. & J. D. HOWE,
Manufacturers of HOUSEHOLD
FURNITURE!
CHEAP BEDROOM SETTS,
BEDSTEADS, TABLES,
WASHSTANDS, Etc.
Warerooms, MARKET BUILDING, GERMAIN ST.
Factory, EAST END UNION STREET,
SAINT JOHN, N. B.

NEW GOODS
—IN—
Gentlemen's Department,
27 King Street.
NEW Long Scarfs, Silk Handkerchiefs, Made-up Scarfs, Pongees, Braces, French Braces, Bag Straps, Courier Bags, Dressing Gowns, Gloves, Merino Shirts and Drawers.
IN STOCK:
English All-Linen Collars in the latest styles; and the "Dorlo" (Paper, Turn-down) and "The Swell" (Paper, Standing) Collars.
Manchester, Robertson & Allison

JAMES S. MAY. W. ROBERT MAY.
James S. May & Son,
MERCHANT TAILORS,
PRINCE WILLIAM STREET,
*SAINT JOHN, N. B.*
P. O. Box 363.

THOMAS L. HAY,
Hides, Skins and Wool,
At the Old Stand, Head of the Alley,
15 SYDNEY STREET,
Residence—41 Paddock St., ST. JOHN, N. B.