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 cultivating denominational institutions.

OUR FELLOWSHIP

All Young People's Societies of whatsoever 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 name 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. BARRS, St. John, N. B.

For the Week beginning Jan. 21.

TOPIC: The Pearl of Great Price.—Matt. 13 45 46.

It would be well for each one to read carefully these parables, observing the different views Jesus gives of the kingdom of heaven. In His ministry the kingdom of God or the kingdom of heaven holds a very prominent place. In ancient times the pearl occupied the place that is now held by the diamond.

You have a man seeking goodly pearls. Interpreters of this parable say that he represented the person who is in earnest in seeking the way of life. He is not one of the careless who stumbles upon the truth, but who seeks until he finds, Christ thus graciously fulfils His promise to him. Take hold of this truth that Jesus will not disappoint any honest seeker.

He finds a pearl more valuable than he dreamed of. The honest seeker after truth hopes for good, but when Christ reveals Himself to him, he realizes that he has found much more than he sought after.

"The love of Jesus, what it is none but His loved ones know."

He was ready to part with all that He had that this one pearl might be His. No one has truly discerned the kingdom of heaven who is not ready to give it first place. "He that forsaketh not all that he hath cannot be My disciple."

Relate this parable to the experience of the eunuch of Ethiopia, and the preceding one to the experience of Saul of Tarsus.

Ref. Matt. 10:34-39; Acts 8: 26-40; 9: 1-19.

— The *Young People's Union* has become *The Baptist Union*. We like the makeup better, but we are not sure about the name.

— We are glad to chronicle the organization of another county union. We hail with delight every indication of progress. Surely to-morrow will be as to-day and "more abundant." Our young people are growing stronger and more intelligent as Baptists. We believe there will also be a gradually rising tide of enthusiasm for the work which God has given us to do.

— The *Young People's Leader* is the name of a new monthly published by the Sunday-school Board of the Southern convention in the interests of their young people. Its first number is a good one. The *Examiner* says "its one lack is news about the young people's work!" Please don't let any one have room to point out this lack in our department.

— The project of organizing a county union having been agitated in our ten local societies, delegates recently met at Bridgewater Baptist church to consider its advisability. When the motion was duly before them the discussion elicited these important facts in its favor: It would still further develop the powers and sense of responsibility in our young people; stimulate the local union visited; encourage by a sense of comradeship; give needed opportunity for acquaintance, suggestions, and comparison of methods. The motion was passed and Lunenburg county has a county B. Y. P. U. Reports of delegates were decidedly encouraging. Some reported substantial evidence of missionary interest. Some told of committees to seek recruits for the Sunday-school. Many unions to disarm prejudice are holding their meetings in connection with the weekly church prayer meeting, union topics being used, union members leading or selecting leaders. Most of them are taking the C. C. C. wholly or in part, and all feel that God has set before them an open door. A committee consisting of the pastors of the county, framed a constitution which was adopted at evening session. Interesting addresses rounded out our programme.

H. A. MARCH, M. D.
Sec. Lunenburg Co. Union.

The Opportunity—Seize It.

We have faith enough in the Baptist young people of the Maritime Provinces to believe that the enlargement of this department will meet with such a response that our editor's work will be less burdensome than when he had the responsibility of but one column.

Do we wish an attractive telling department in the MESSENGER AND VISITOR? Then this is our chance. We have the space. We could ask for no better editor. All we want now is *real interest on the part of our constituency.* "News from the societies." Some one must send it. It will not transmit itself. The editor cannot invent it. It means a little trouble for each corresponding secretary to send a report of whatever occurs of interest to his society. But what a return for the trouble!

Young people of the Maritime Union, stand by the brother who is bearing burdens for you in this work. Send news items. Ask questions concerning what perplexes you. Write a few lines about any phase of the work that suggests itself. This is *your opportunity.* Would you say, "That's old," if I should quote that Shakesperian passage about there being a "tide in the affairs of men, which, taken at its flood, leads on to fortune: omitted"—well, be warned.

C. W. WILLIAMS.

— Provide yourself with a bottle of Ayer's Cherry Pectoral, and so have the means at hand for contending successfully with a sudden cold. As emergency medicine, it has no equal, and leading physicians everywhere recommend it.

SKODA'S LITTLE TABLETS
Cures Headache and Dyspepsia.

Sabbath School.

BIBLE LESSONS.

Adopted from Peloubet's Select Notes.

FIRST QUARTER.

Lesson IV. Jan. 28 Gen. 9: 8-17.

GOD'S COVENANT WITH NOAH.

GOLDEN TEXT.

"I do set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth."—Gen. 9: 13.

EXPLANATORY.

Man had now been on the earth for fifteen centuries, and the race had grown very wicked. The long life of individual man gave great opportunity for the growth of wickedness, even as it was intended to be favorable to greater goodness and larger usefulness. Another cause was the premature development of the inventions by the descendants of Cain. These were needed, and would have come in due time, but are safe only as men are first good, and then all inventions are useful. "Seek first the kingdom of God," and then it is wise and good that "all these things be added."

Noah, the great-grand son of Enoch, also walked with God. He was a holy, virtuous, pious man, in a world ruining itself with wickedness. He was not merely a passive goodness. He did not hide himself from the world. His was a preacher of righteousness (2 Pet. 2: 5) He used his utmost power to save his fellow-men. It is not probable that he was popular with men, but he was in favor with God. Tois man was the means by which God saved the race.

God warned the people 120 years beforehand, that a flood would come and destroy the people on account of their wickedness. And Noah was commanded to build a great ark for the salvation of himself and family, and doubtless for any others who would believe and repent.

NOTE that the 120 years' warning implies that God wanted men to repent, and if they had repented, the flood would not have come, even as Nineveh was saved from destruction when she repented. If God wished to destroy He would not warn. The building of the ark was a sermon 120 years long.

There is every reason to believe that this catastrophe was co-extensive with the human population of the world. In every branch of the human family traditions of the event are found. But this would not imply the covering of the whole round world. "All the earth" frequently means in the Bible "all the region," "all the land," the home of the race. We still use the words in the same sense. It is probable also that the crimes and violence of the previous age had greatly diminished the population, and that they would have utterly exterminated the race, had not God in this way saved out some good seed from their destruction.

The traditions of the deluge are almost universal. Leoormant says they are found in all races except the black race. There are stories in China, India, Persia, among the native Indians of America, and the natives of the Pacific Islands. The most interesting for ordinary readers are (1) The Story of Deucalion's Deluge, in Ovid's "Metamorphoses," and also in Lucian and Apollodorus; and (2) the Babylonian Deluge Legends, described by Berosus, but more fully and perfectly on what are called the deluge tablets found in the ruins of the great stone library at Nineveh, and described by George Smith. These, though made only six or seven hundred years B. C., are supposed to be copies of Babylonian records 2 000 years B. C. This fact of such similar traditions of the flood being found in nearly all nations points to some great, real, and well-defined event in the ancient history of the race at its very beginning.

THE COVENANT WITH NOAH.—Vs. 8-17. At the end of the year the waters had so dried up that Noah and his family could disembark from the ark which rested on the highlands of Armenia, far north of the original habitat of man.

THE GREAT FEAR. When Noah and his family first began again to make their homes on the land, there would be a fear at every rain that it might be the beginning of another flood. This would interfere not only with their comfort, but with their progress. What was the use of building houses or cultivating fields that might at any time be destroyed?

Two things troubled Noah and his family. They were afraid that violence would again reign on the earth, when the human family increased; and they were afraid that because of this the deluge would be repeated. To quiet these fears God gave them two gifts of love, 'the rainbow and the death penalty.' The two are love-twins. God built the death penalty around human life to guard it, and to magnify its value, and to check the spirit of violence in man."

9. *I will establish my covenant with you.* The covenant was God's solemn promise in their behalf. This has been called "the covenant of God's forbearance."

THE PROMISE AND ITS SIGN. The first sign given was that of day and night, and seedtime and harvest.

13. *This is the token of the covenant,* the sign, the guarantee, the visible proof. "Very beautiful is this idea of God giving us something to look at, in order to keep our faith steady. He knows that we need pictures, and rests, and voices, and signs, and these He has well supplied. We might have forgotten the "word," but we cannot fail to see the "bow."

14. *I do set My bow in the cloud.* I do "appoint," not create for the first time. Whenever God places the bow on the cloud, according to His own laws, this "colored splendor" shall be for a sign. "The rainbow was already a familiar sight, but it was newly constituted the sign or token of a covenant, visible to all nations, and intelligible to all minds; just as afterwards the familiar rite of baptism and the customary use of bread and wine were by our blessed Lord ordained to be the tokens and pledges of the new covenant in Christ between His Heavenly Father and every Christian soul."

15, *And I will remember.* "God's memory," indeed, "takes in the total universe of space at every moment of time," but this one special sign helps us to realize that His care for His children is as perfect as if they alone existed.

16. *And every living creature.* All animals are blessed or cursed in man. Wherever man is good, animals are happier and more useful. So, according to Paul, creation itself joins in the glorious liberty of the children of God (Rom. 8: 21), and animals partake of the millennial days in Isaiah's vision (11: 5-9).

17. *This is the token of the covenant.* God seems here to direct Noah's attention to a rainbow actually existing at the time in the sky, and presenting to the patriarch the assurance of the promise, with all the impressiveness of reality.

THE RAINBOW TOKEN. The rainbow as a sign of God's promise is peculiarly appropriate and beautiful. (1) It is formed on the rain itself, the rain which produced the flood. (2) "After the appearance of an entire rainbow, as a rule, no rain of long duration follows." Indeed, the rainbow is a proof that the storm is partial, not covering the whole sky. The sun of God's mercy is shining on the rain. (3) The darker the storm, the brighter the rainbow. (4) As it lights up the dark ground that just before was discharging itself in flashes of lightning, it gives us an idea of the victory of God's love over the black and fiery wrath. (5) "It is just in its conformity to natural law that the rainbow is a pledge that the order of nature shall continue."

The Endurance of the Cross.

BY A. J. GORDON, D. D.

For the love of our Lord, let not the doctrine of the cross and the endurance of the cross be separated in our lives, that so we may be saved *by* crucifixion, and yet saved *from* crucifixion. Is that instrument of our Redeemer's suffering more beautiful to Him as when, carved in wood or stone, it stands as a symbol of faith, or as when, wrought into an ordinance, it serves as a sacrament of allegiance, than when, reproduced in a mortified life, it is made the ornament of a meek and quiet spirit? To trace its outlines in a self surrendered will; to show its transfigured form in the daily yielding of our reluctant flesh to hard service for our Lord; to exhibit its marks in a wounded but unresisting pride; to show a carnal mind always delivered up to death by it for Christ's sake, this will be the disciple's life-long work, if he truly understands his calling.

To some this may seem a hard doctrine, and to others a contemptible one. Even when we write we seem to hear such words as "asceticism" and "pietism" whispered against it. But we have only to ask, "Had man grown better during these eighteen hundred years, so that we may be allowed to spare him and indulge him? Has the body of the flesh becomes so fine and so helpful to the Spirit that we have no need, like Paul, to keep it under and to bring it under subjection, lest we be castaways?" If there were no answer from revelation to this question, there is one from universal human experience. None has ever yet found unmingled self-gratification compatible with spiritual growth. None has ever yet discovered how to give nature all it asks without defrauding grace. Just as we are prone to end our crucifixion with Christ's cross, we are prone to end our seeking of those things which are above in the fact that we are risen with Christ. Life begets life continually. The life of God must be daily replacing within the soul what death has taken away, filling each void made by self-denial with some positive blessing, and causing every spot from which a natural affection has been uprooted to spring up with some Divine affection.—*From a sermon on "Life in Christ."*

Think Before You Strike.

I remember reading in my boyhood about a merchant travelling on horseback, accompanied by his dog. He dismounted for some purpose, and accidentally dropped his package of money. The dog saw it, the merchant did not. The dog barked to stop him, and, as he rode further, bounded in front of the horse and barked louder and louder. The merchant thought he had gone mad, drew a pistol from his holster and shot him. The wounded dog crawled back to the package, and when the merchant discovered his loss and rode back, he found his dog dying there guarding the treasure.

The following little story, told by a friend of mine, is not as painful, but adds force to the thought, "Think before you strike any creature that cannot speak."

"When I was a boy and lived up in the mountains of New Hampshire, I worked for a farmer, and was given a span of horses to plough with, one of which was a four-year-old colt. The colt, after walking a few steps, would lie down in the furrow. The farmer was provoked, and told me to sit on the colt's head to keep him from rising, while he whipped him "to break him of that notion," as he said.

"But just then a neighbor came by. He said, 'There's something wrong here; let him get up and let us examine.' He patted the colt, looked at his harness, and then said, 'Look at this collar; it is so long and narrow, and carries the harness so high that when he begins to pull it slips back and chokes him so he can't breathe.' And so it was; and but for that neighbor we should have whipped as kind a creature as we had on the farm, because he laid down when he could not breathe."

It was only the other day I heard of a valuable St. Bernard dog being shot, because, having a wound on his head concealed by the hair, he bit a person who handled him roughly.

Boys, young and old, please remember that these creatures are dumb. They may be hungry or thirsty, or cold, or faint, or sick, or bruised, or wounded, and cannot tell you.

Think before you strike any creature that cannot speak.—*Geo. T. Angell.*

— Hall's Hair Renewer enjoys the confidence and patronage of people all over the civilized world who use it to restore and keep the hair a natural color.

Thoughts for the Thoughtful.

Self-sacrificing we *must* be when the happiness of others is involved, or when our own later and better good waits to be enhanced. Pure, temperate, chaste we must be; self-deniers of the merely worldly, self-deniers of the body's lower hungers, of the mind's inferior desires. Generous we must be—full of sympathy for others; lovers of our world-brothers and world-sisters; never avaricious; never unjust, never even *thoughtless* of, others' good. Patient, also, with men; and with daily events, must we be patient with men's weaknesses and sins, patient under the daily crossings and disappointments of our own lives—*not seeking only our own self pleasing.* And strong must we be, moreover, on the side of truth and right; strong to be the helpers of the helpless, the teachers of the ignorant, the lifters-up of the abased. . . . . *And then*—blessedness shall come to me! *James H. West, in Uplifts of Heart and Will.*

* * *

We think too often of our bereavements, as if God took away the friend, ending his life, just to chasten or punish us. But we have no right to take so narrow a view of God's design in the removal of loved ones from our side. His purpose concerns them as well as us. They are called away because their work on earth is done, and higher service in other spheres await them. To them death is gain, promotion, translation. The event itself, in its primary significance, is a joyous and blessed one. The sorrow which we experience in their removal is but an incident. God cannot take them home to glory from our side without giving us pain. But we must not reverse this order and think that the primary end of the calling away of our beloved ones is to chasten us, or to cause us to suffer. No doubt there is blessing for us as well as for them in their leaving us, since all things work together for good to them that love God; but we unduly exaggerate our own importance when we think of God as laying a beautiful life low in death merely to teach us some lesson or give to us some blessing.—*J. R. Miller, D. D.*

* * *

Above all things we need Him in our lives. In running our race we must look to Jesus. Sometimes in using other helps we forget Him, and largely crowd Him out of our lives; even the best of men do this. Our liability to err here is strikingly set forth by the noted dream of Junius, one of the old, old saints of by-gone years. Junius was perfectly satisfied with himself and with his success in life. His dream was this: One night a stranger came into his room and greeted him with a smile, and asked him, "Junius, how is your zeal?" Conceiving of his zeal as a physical quantity, Junius put his hand into his bosom, and brought his zeal forth and presented it to the stranger for inspection. The stranger took it and put it into the scales which he carried, and carefully weighed it. "One hundred pounds," he exclaimed. Junius was pleased. The stranger, pushing his investigation further, broke the mass into atoms, and put all into a crucible, and put the crucible into the fire; when the mass was thoroughly fused, he took it out and set it down to cool. It congealed in cooling, and when turned out on the hearth exhibited a series of layers or strata, all of which fell apart at the touch of the hammer. The stranger severely tested and weighed each, and took careful notes. When he had finished, he presented the analysis to Junius. The paper of notes read thus: "Analysis of the zeal of Junius, a candidate for the crown of glory. His zeal amounts, in all, to one hundred pounds. Bigotry, ten pounds; personal ambition, twenty-three pounds; love of praise, nineteen pounds; pride of denomination, fifteen pounds; pride of talent, fourteen pounds; love of authority, twelve pounds; love to fellow-man, three pounds; love to Jesus Christ, four pounds." When He read the paper, Junius was smitten with instantaneous conviction, and cried to heaven, "O Christ, take Junius out of my life, and put Thyself into it. Help me to live by Thee and for Thee!" Like the reconstructed Junius, we should make Christ our goal in life. The building up of self, and the winning of the approbation of the good, should be made secondary and contributory to our loyalty to Christ.—*David Gregg, D. D., in Our Best Moods.*

The Honest Man.

To the Editor of the Messenger and Visitor

Please inform your readers that I will mail free to all sufferers the means by which I was restored to health and manly vigor after years of suffering from nervous weakness. I was robbed and swindled by quacks until I nearly lost faith in mankind, but thanks to heaven, I am now well, vigorous and strong. I have nothing to sell and no scheme to extort money from anyone whomsoever, but being desirous to make this certain cure known to all, I will send free and confidential to anyone full particulars of just how I was cured. Address with stamps:

MR. EDWARD MARTIN (Teacher),
P. O. Box. 143, Detroit, Mich.

Many can testify to the great healing properties of LARDER'S LINIMENT.

Unlike the Dutch Process
No Alkalies
—OR—
Other Chemicals
are used in the preparation of
W. BAKER & CO.'S
BreakfastCocoa
which is absolutely pure and soluble.
It has *more than three times the strength* of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, *costing less than one cent a cup.* It is delicious, nourishing, and EASILY DIGESTED.
Sold by Grocers everywhere.
W. BAKER & CO., Dorchester, Mass.

A FARM BARGAIN.
225 Acres for Three Thousand Dollars.
750 Acres in timber and wood. Three miles from Depot. Abundance of game. For catalogue containing full particulars address
E. B. CHAPPIN & CO., Richmond, Va.

Mrs. J. H. HORSNYDER, 152 Pacific Ave., Santa Cruz, Cal., writes:

"When a girl at school, in Reading, Ohio, I had a severe attack of brain fever. On my recovery, I found myself perfectly bald, and, for a long time, I feared I should be permanently so. Friends urged me to use Ayer's Hair Vigor, and, on doing so, my hair

Began to Grow,

and I now have as fine a head of hair as one could wish for, being changed, however, from blonde to dark brown."

"After a fit of sickness, my hair came out in combfulls. I used two bottles of

Ayer's Hair Vigor

and now my hair is over a yard long and very full and heavy. I have recommended this preparation to others with like good effect."—Mrs. Sidney Carr, 1460 Regina st., Harrisburg, Pa.

"I have used Ayer's Hair Vigor for several years and always obtained satisfactory results. I know it is the best preparation for the hair that is made."—C. T. Arnett, Mammoth Spring, Ark.

Ayer's Hair Vigor
Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

The above is a sketch of one of a number of Coasting Vessels that coast along the Atlantic sea-board, and who carry on their sails the Glad Tidings to mariner and landsman alike, that

HAWKER'S CATARRH CURE
is a POSITIVE CURE for
CATARRH
With all its Attendant Evils of
Bad Breath, Nausea,
Headache, Deafness,
Rumbling in the Head, Etc.
SOLD EVERYWHERE. PRICE ONLY 25 CENTS.
MANUFACTURED BY
The Hawker Medicine Co. L'td.
ST. JOHN, N.B.

M. J. Henry, of Toronto, Ont., says: I have been a great sufferer for years with Catarrh, and have tried every remedy I heard of without obtaining relief, until I tried Hawker's Catarrh Cure, which gave me immediate relief and made a permanent cure.

A SHORTENING
of your EXPENSE ACCOUNT takes place when you use the
WOODILL'S
GERMAN
BAKING
POWDER
BECAUSE
ITS COST QUALITY IS LESS & QUAL to any other.
Try a five cent package.

AMHERST
Boot & Shoe Manufacturing Co.,
WHOLESALE
Boot and Shoe Manufacturers.
AMHERST, N. S.
Samples for Spring now on the Road.
Every Dealer Should See Them
Also Headquarters for RUBBERS, OVERSHOES, &c

1ST A DOSE THE GREAT TAKE THE BEST COUGH CURE 25c 50c & $1.00
SHILOH'S CURE.
Cures Consumption, Coughs, Croup, Sore Throat. Sold by all Druggists on a Guarantee.
Sold by SAMUEL WATTERS.

STAINED GLASS
CHURCH FURNISHINGS & DECORATIONS.
CASTLE & SON

PROFESSIONAL CARDS

Cable Address—"King." Telephone No. 819
KING & BARRS,
BARRISTERS, SOLICITORS, NOTARIES,
HALIFAX, N. S.
EDWIN D. KING, Q. C. WILLIAM L. BARRS, 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 681.

DR. H. D. FRIZ,
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. PAYNE, Proprietrix.

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

To the Travelling 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.

WINTER SASHES
Will keep your house warm this winter and save a large amount of fuel.
Send your order to us and have them properly made and glazed.
A. Christie Wood-Working Co.
City Road, 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 "Duro" (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 303.

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.