## NOTICE of CO-PARTNERSHIP.

HAVE this day associated with mysel the Business of MERCHANT TAILOR my son W. ROBERT MAY, which business hereafter be carried on at the old stand, a Frience William Street, in this City undthe firm name of JAMES 8. MAY & SON.

Dated St. John. N. B., Jan. 1st, 1888.

Spring Announcement, 1886. N reference to the above notice of Co-Part-nership, JA #EM S. MAY & SON would call the attention of the public to their New Stock of

Spring Tweeds, Diagonals Coatings, Pant Goods,

And the latest noclytics in SULTENGS which are now in stock and arriving. They also take pleasure in announcing that they are better enabled than ever to meed the requirements of their patrons, their fine and commoditous store being laid out to suit that conventions. dr prices will be fair and moderate. The cash discount of 10 per cent, still in

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working in the salt, will nice this proposation, and what they want.

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. Sabbath School.

BIBLE LESSONS.

STUDIES FROM WRITINGS OF JOHN. Fourth Quarter.

Lesson XI. Dec. 12. Rev. 7: 9-17, \* THE SAINTS IN HEAVEN.

in white robes. Better as in Rev. Ver., These which are arrayed in the white robes, who are they, and whence camethy?

14. And I said unto him, Sir, thou knowest. I do not know, but thou dost. Thou art the one to answer this hard question. These are they which came (come) out of great bribulation. We are not to understand by it merely the special tribulation at the close of the world's history. It is rather the trial experienced by the saints of God throughout the whole period of their plightness, at one time greates than at another, but always great. And have segahed their robes. In the blood of the Lamin, and thus made them clean and pure. This expression leads us to the thought of the whole cleaning efficacy of the works of Christ, to its removal or and lie imparted as well as to pardon, or well in the saint of the whole of the state of the Lamin to the Lamin the thought of the whole of the saint of the Lamin the saint of the Lamin they are the blood of the Lamin they are then not only clean but glieffusing, so that they shone with a dazaling brightness.

The Bursarouses or THE Saitra 15. Therefore are they before the throne of God. Nearest his glory and goodness and love, under his protecting power, becoming like him because they see him sa he is. And they serve him night and day in his temple. Their whole life is worship. All they do expresses the signer and reverence. And he that sitted him the throme shall sheel among them. Or, as in Rev. Ver., shall spread his tabernacle over them, as the driving glory, or Shekitash, overshadowed the mercy-seat.

16. They shall hunger no more, neither thirst any more. None of the privations which they have endured for Christ's sake shall trouble them, none of the dissatisfaction, so also with the way that the coins and the tonogest.

17. For the Lamb which is in the midst of the throme. The same Jesus who, in

which wear dwn the strength of the arongest.

To for the Lamb which is in the midst of the throne. The same Jeaus who, in his human body, loved and taught and gave his life for his people, but now on the throne of power. Shalf feed them. Shepherd them, do all for them that a shepherd does for his sheep. And lead them sinto living fountains of water. The water of etermal life, refreshirg, joyous, free, enduring. The allusion is undoubtedly to the happiness of heaven, represented as fresh and ever-flowing, like streams in the cleart. And God shalf stipe arong all tears from their eyes. No tears shall start from their eyes. No tears shall salve in an once sin. None can weep again when it is God who wiped away their tears.

### Only Looked On-

The music and the patriotic speeches were over with for the day; but boys gathered at evening around a bright bonfire in the atreet, laughing and chattering, adding fresh fuel and stirring it to a brighter blase, the cheerful light and perhaps the warmth also, for it was a cool night—attracted one unlike the others of the group. A barsfooted, regged boy drew near and hovered on the outer edge of the company for a few minutes, but presently made his way nearer the fire and stood beside it in evident enjoyment.

boys, faintly. The others seying nothing, and one or two larghed.

The forlorn stranger drew back, escaped from the group and sat down on the doorstep at a little distance, drawing his ragged sleeve across his even to wipe away the trars of asger and grief. A pitying, indigant little face looked down upon him from an upper window, and a pair of onlidish eyes that had watched the sees grew tearful through eympathy, and then brightened with the hope of comforting. Lity hurried away and was back in a few minutes with an outgrown cap of he brother's, a package of snadwiches and cookies that she had coaxed in pick kitchen, a bright either and lowered it actify toward the boy on the steps, dropping the end of the string as it reached him.

"Why Lilly, what are you doing?" asked a voice, as she drew back.
Lily shook her bright hair and looked up at her brother.

"Doing shout hat speaker man said this morning. "He said, 'Let some of your blessings fall into the laps of those who haveu's so much,' and I did. It fell right into his laps, and I guess he didn't know whether it came from a window or from heaven, for he looked up real quick now whether it came from a window or from heaven, for he looked up real quick under and queer and said, 'Thank you, amen!'

Guy laughed and Lily's face looked representful.

"You were there by the boosfire all the time. O, Guy, I don't see how you could the man by the look of the same. The Quierer.

Wormen Hems Life.

"Wormen Hems Life.

"The United States storney at Sat Lake

Therefore are they before the throne of God, and serve him day and night in his temple.—Rev. T. 15.

THE INSUMBABLE COMPASY OF THE REDEMENDATION OF THE REDEMENDATION.—Ver. 9. In the previous verse we are told that 144.000 persons were sealed to God, 12,000 from each of the 12 tribes of Israel. And lest any should imagine that this definite number was all that would be assent, immediately which no man could summer. Of all nations. This implies that the gospil would be prevented among all nations. Kindreds, and people, and fongues. Each nations and race has something operial to contribute to the general good. God has already redeemed mone of every race, to a text, to show the Church what God would do with all. Stood before the farons. An worshippers and servants. Clothed with white robes. Emblems of purity and the bearty of hollieses, which they have attained through the atomenant. And palms of their house, and they have attained through the atomenant. And palms of their house, and have the sacknowledgment that their salvation—the advice, saying, Salcation. Their cry is the sacknowledgment that their salvation—to advice, saying, Salcation. Their cry is the salvation which they now tatate—is doe not to themselves, but to their God and to Lamb. Both are joined in the salvation, but the elder nanwers the woodering free the chore, who are they, and whence came the control of the contr

THE WID WITH ROSE.
It was peeping through the brambles,
That little wild, white rose,
Where the hawthorn hedge was planted
My garden to enclose.
All beyond was fern or heather
Os the breesy open moor;
All within was ann and shelter.
And the wealth of baulty store.
But I did not heed the fragrance
Of flower or of tree,
For my eyes were on that rose-bud,
And it grew too high for me.

And it grew too high for me.

In vain I atrove to reach it,
Through the tangled mass of greenIt only smiled and nodded
Behind its thorpy screen.
Yet through that apmmer morning
I dingered near the apot
I why do things look sweeter
If we possess them not?
My garden buds were blosming,
But all that I could see
Was that little mocking wild rose
Hanging—jast too high for me.
So, in life's wilder sadden.

Hanging—just too high for me
So, in life's wider garden,
There are buds of promise too
Beyond our reach to gather,
But not beyond our view—
And like the little charmer
That tempted me astray,
They steal out half their brights
Of many a summer day
Of hearts that fail for longing
For some forbidden tree,
Look up and learn a lesson
From my white ropes and me!

From my white rose and me!

Tis wiser far to number
The blossoms at my fret,
The blossoms at my fret,
Than ever to be sighing
For just one bud more sweet.
My sunbeams and my shadows
Fall from a pierced hand;
I can better trust His windom
Since His heart I understand.
And maybe in the morning,
When His blessed face I see,
He will tell me why my white rose
Grew just too high for me!

The United States attorney at Sait Lake City gives the following amongst other facts concerning the home life of the "Latter Day Saints":

"I can point you to a place in Utah called a home where a man dwells with three sisters, and dalle each sister his wife, is rearing children by each of the three, and all dwell under the same roof, called by the seared name of home. I can point you to another place, almost within a stone's throw of this building, where a man is dwelling under the same roof with a mother, a daughter, and a graud daughter, and calling each by the 'sacred name of wife, and has begotten children by each of them.

As specimens of the perjary which Mormoziem authorizes and commits, Mr. Dixon mentions the case of a woman who declared on oath that her daughter, living in her home, was married and was a mother, but that she did not know who was her daughter's husband. Such per juries the church defends and praises. "—Religious Intelligencer.

conqueet.—The Independent.

APVICE TO MOTRIMA.—THE YOU disturbed at a price and control of the suffering and crying with pain of Cutting Teetiff It as each at once and get a bottle of "Min. Winadow's Soothing Syrup" for Chit. will relieve the poor little sufferer immediately. Depend upon it, mothers; there is no minimal to the control of the control

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Hello, talters, where did you come from 7"

Real Lange, thoughs observed may be between the found from 7"

Real Lange, thoughs old apply between the found from 7"

Real Lange, thoughs old apply between the found from 7"

The boy tried to draw back, but he was too late.

"Bare feet and such a cap is that! Well, you're too fine entirely. Doe's yet know, but he was almost the greatest genius of the found from 7"

Real Lange, though such a proposition of the element that chills and plants. How the found from 7"

The boy tried to draw back, but he was too late.

"Bare feet and such a cap is that! Well, you're too fine entirely. Doe's yet know, which young the found from 7"

Real Lange, though such a fine and the found from 7"

The boy tried to draw back, but he was too late.

"Bare feet and such a cap is that! Well, you're too fine entirely. Doe's yet know, which young the first too list wife, which young married people might read together with proof to the free deep to their dear first home.

The owner made a faint effort to recover it.

"That was mean, Jim," sald one of the late of the correspondence of Edward Irving, who was almost the greatest genius of the worker. A committee of the correspondence of the was too late.

"Bare feet and such a cap is that! Well, you're too fine entirely. Doe's yet know, which you're too fine entirely. Doe's yet know, which you're too fine entirely. The worker with your continue, we shall save the freed to recover the proof of the proposition of the propositio

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