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INTERNATIONAL LESSON.

Second Quarter-Lesson VII.-May 19. THE LORD'S SUPPER .- Mark 14: 12-26.

GOLDEN TEXT .- This do in remembrance of me.—Luke 22:19.

PREPARATION FOR THE PASSOVER. _Vers. 12-16. And the first day of unleavened bread: the Passover feast, lasting 7 days in which no leaven was to be used. Unleavened Bread. This specially symbolized three things: (1) The haste with which they fled from Egypt, not having time to wait for bread to rise. (2) Their sufferings in Egypt, hence called the bread of affliction, and hence all the afflictions of the bondage of sin. But (3) chiefly their purity as a consecrated nation, since fermentation is incipient putrefaction, and leaven was thus a symbol of impurity. When they killed the passover: the lamb for the Passover feast. Where wilt thou that we go and prepare, etc. A chamber was needed; and the materials of a simple but satisfying repast were required. The paschal lamb itself had to be purchased, and then it had to be slain in the temple "between the evenings;" that is, between the ninth and eleventh hours of the day, or between three and five o'clock in the afternoon. After being slain in the sacred place, it had to be taken to a private dwelling to be cooked. And he sendeth forth two of his disciples: Peter and John. And saith unto them, Go ye into the city : Jerusalem. And there shall meet you a man bearing a pitcher of water. A very unusual sight in the East, where water was drawn by women; hence it was a definite sign that they had found the right person. Andsay ye to the goodman of the house: or, master of the house. He was probably a disciple, but secretly, like many others, "for fear of the

Jews." The Master saith, Where is the guestchamber. The one designed for my use. Where I shall eat the Passover. This message seems stranger to us than it would to the man even if he had little knowledge of Jesus. During the Passover week hospitality was recognized as a universal duty in Jerusalem; pilgrims and strangers were received, and rooms were allotted to them for the celebration of the feast. Whether Christ had previously arranged with him for the use of a room, or whether the instruction to Peter and John was founded wholly on supernatural knowledge of the welcome which would be accorded to him, we have no means of knowing. And he will shew you a large upper room, furnished: i. e,, with tables, couches and necessary dishes. Prepared: swept and clean, and in order for the feast. Even at the present day, the very humblest Jewish family generally has at the Passover time "the walls of the house white-washed, the floor scrubbed, the furniture cleaned, and all things made to put on a new appearance." And they made ready the passover. The two disciples would probably wait for their Master's arrival with the other ten.

THE CELEBRATION OF THE PASS-OVER.—Vers. 17, 18. And in the evening he cometh: from Bethany. And as they sat: reclined on couches, as was their custom.

EVENTS AT THE PASSOVER.—Vers. 18-21. The Strife. We must now return to the time when the disciples were assembling in the upper room and about to take their places at the table. Even in this most solemn hour there arose a strife as to who should be the greatest, probably with reference to the places of honor at the table.

Jesus washes their Feet. When they had taken their places at the table, Jesus gave them a lesson which burned its truth upon their souls. He took the lowest place, and performed the menial service which their pride had refused. Their feet must have been covered with dust from their walk. To wash their feet was the work of slaves; and since no one had offered to perform the office, Jesus himself, rose from his place at the meal to do the menial service. No wonder the conscience-smitten disciples were amazed, and that Peter could not endure that Jesus should wash his feet. The Traitor announced. And as they sat and did eat, Jesus said: The Saviour's heart was touched with the ingratitude of one for whom he had done so much. One of you which eateth with me: an intimate friend. Shall betray me: Judas had already agreed to betray him for 30 pieces of silver. The announcement showed the disciples that Jesus was not taken by surprise, but knew all that was before him. And they began to be sorrowful: because Jesus should be betrayed; because one of their number should fall so low as

to be a traitor. To say unto him: to Jesus, as well as to one another. One by one, Is it I? And another said, Is it I? Better that question than "Is it he?" Better self-condemning watchfulness than censorious pride. Even Judas asked the same question, but only lest his silence should betray him, and Jesus replied to him, "Thou hast said." It is one of the twelve, that dippeth with me in the dish. This did not point out any particular person. In response to the whispered question of John, he points out the traitor to him by an act which would attract no notice from the others. The Son of man indeed goeth (to his death), as it is written: in such passages as Ps. 22 and Isa. 53. He must die if he would save the world. But wee to that man. Not a threatening, but a sad statement of a terrible fact. Good were it for that man if he had never been born. Such a life was not worth the living. It could not with truth be said of one, it had been good for that man if he had not been born, if the temporary punishment of his sin was to be followed by his final redemption.

THE INSTITUTION OF THE LORD'S SUPPER.—Vers. 22-26. And as they did eat. Sometime during the feast. Jesus took bread. Took the loaf or thin cake of unleavened bread. The bread points to Jesus as the food of the soul. Blessed. Invoked God's blessing upon it, as was the pious custom. And brake it. Signifying Christ's body broken for us. Take, eat; this is my body. Luke adds, which is given for you; Paul, which is broken for you; and both add, this do in remembrance of me: signifying that Jesus is himself the spiritual bread to them. This is my body: represents my body. We interpret it as we do his other sayings: The seed is the word, the harvest is the end of the world, I am the door, I am the vine.

And he took the cup. Nowhere in the accounts of the Lord's Supper is the word "wine" used, but "cup," "fruit of the vine," so that fresh, unfermented grape juice fulfils all the conditions of this observance. Given thanks. Here is one of the wonders of Christ's love, that he could give thanks over the shedding of his own blood. How much more should we give thanks for that marvellous gift of his love, by which eternal life, and everlasting communion with God become ours. And they all drank of it: for all would participate in the atoning sacrifice it symbolized. This is my blood. A type or emblem of his blood, his life, which he laid down as the atonement for sin. Of the new testament: or covenant. The new covenant was that God would renew and save all who believed in Jesus. It is the new promise to men, the Gospel dispensation, in which God has used his perfect wisdom in seeking to save the world from sin. Which is shed for many. This blood of the New Testament was for every soul that comes to him. Verily I say unto you, I will drink no more of the fruit of the vine. He would have no more social meals with them. This was his last. Until that day that I drink it new: not new wine, but "a new kind of wine, at a new supper." In the kingdom of God: completed and perfected, when all should assemble to commemorate the triumph of Christ. It is a prophecy of his final triumph. The general thought appears to be, "I have done with Passover wine; I have done with symbols. Hitherto has been the old, symbolic, preparatory; but from this hour, when the Son of man is glorified, the new begins."

The Significance of the Lord's Supper. The celebration of this supper brings to remembrance the leading truths of the Gospel of Jesus Christ. (1) It holds up to our view the love of God, who gave his only begotten Son. (2) It reminds us that salvation, like the bread and fruit of the vine, is the gift of God. (3) It brings to remembrance the life of Christ, all he was, and did, and said. (4) As the Passover to the Jews, so this supper helps us to realize the grievous bondage of sin from which Christ has redeemed us. (5) It holds up before our eyes the atonement, the sacrifice for sin, the body of Christ broken and his blood shed for us. (6) It teaches that Christ is the food of the soul. (7) We must partake by faith, or it would be of no avail. (8) We are taught to distribute to one another the spiritual blessings God gives us. (9) By this meal our daily bread is sanctified. (10) We realize the most intimate communion with God in Christ. (11) Communion with one another. (12) It is a feast of joy. (13) It is a prophecy of Christ's second coming, of the perfect triumph of his king. dom; for we are to celebrate it till he comes. (14) It is holding up before the world the cross of Christ;

not a selfish gathering of a few saints, but a proclamation of the

Saviour for all. Closing Scenes. After the institution of the Lord's Supper, there occurred that wonderfully touching interview with the eleven disciples, and the closing prayer, recorded by John (13: 31 to 17: 26). It is well to read these chapters at this point. The importance attached to the closing events is shown by the fact that the evangelists devote one-sixth of all their narratives to the account of these twenty-four hours. And when they had sung a hymn. It was customary to commence the Passover service with singing or chanting Psalms 113 and 114, and to conclude the services with the 115th to the 118th, in which not only the events of the exodus are commemorated, but there is a direct reference to the sorrows of the Messiah, and his resurrection from the dead. They went out into the mount of Olives. This may have been for solitude simply, or also in part for safety. He went directly to the Garden of Gethsemane.

PRACTICAL HINTS.

The institutions and ceremonies of the Old Testament help us to understand the truths of the New Testament.

Each of our hearts should be a guest-chamber for the Lord.

It is a great privilege to have Jesus make his home in our homes, and to make use of our property, our time, our talents.

Christ is honored and respected by careful observance of the institutions of religion.

A man may become terribly wicked under the highest privileges, the strongest light, the best teaching, the most perfect example.

As the existence of a pure soul is itself a proof and a prediction of heaven, so such a soul seems to prove and predict a hell.

As the Passover celebrates the birthday of the Jewish nation, so does the Lord's Supper the birthday of each Christian soul.

The simplest and most common things of daily life are employed to teach us of Christ, so that all may understand, so that everything shall remind us of him, and the whole daily life may be sanctified and transfigured.

The Lord's Supper, coming down to us through the ages, is irrefragable proof of the life and death of

The symbols that remind us of Christ's death contain in them also a hope and promise of victory and heaven.

AT SECOND HAND.

A Man's Passion for Books and a Boy's

Passion of Barter. "There used to be one man," said the second-hand man to a Lewiston (Me.) Journal reporter, "who came down to see me very often. He hasn't been around for a month, and I think must have moved away. He was a queer chap, and no mistake about it. He worked in the Auburn shoe factories, and, I've heard said, made good wages. But he had a liking for old books, and about every week he visited my library out there in the corner in search of something new that was old. His great hobby was books pertaining to agriculture. If he could get hold of any of those Board of Agriculture reports he was just happy. To me they are dry reading, but with him they were food of keen relish. I guess he's moved off now, but he must have a mighty collection of old books with him. He has bought enough in my store to supply all the farmers in the State with agricultural statistics."

At this point in the conversation a small boy came in. He had in his hand a pair of skates. He wanted to trade them for a sled. "Do you know that every boy is a born trader " asked the man of stories, after the boy had gone out. "Yes, sir, by the time a boy is five years old he begins to trade and dicker and swap. It's general, and I never saw a boy who wasn't so inclined. They'll dicker any thing. I have a chance to see something of it. Before ice and snow came they were all crazy for marbles, and they'd swap any thing for them. Later it was skates they wanted, and now the skating has gone they're trying to swap their skates for sleds. So it goes. Every thing in its season. It's fun to watch them maneuver. Some of them are pretty bright fellows and make some sharp

Nothing Too Good for Him.

Editor (to gentleman just arrived)-"Don't want any poetry." Gentleman-"No?" Editor—"Nor prose." Gentleman -"No?" Editor-"Nor blank verse." Gentleman-"How would a two-dollar bill suit you for a year's subscription in advance!" Editor-"Why, my dear sir, why didn't you say so at first! (To office boy) James, give this gentleman a couple of chairs and the floor to spit on."

Blessed Be the Tie.

"You are charged with bigamy," remarked the judge, impressively, while the prisoner glanced over his shoulder at three stern-visaged women. "Now," continued the court, "I intend to give you the severest penalty the law allows."

Here the prisoner covered his face with his hands and wept. "I shall sentence you to the State prison for twenty years. What are you grin-

ning at?"
"I thought," smiled the prisoner through his tears, "you was a-going to turn me loose!"—N. Y. Ledger.

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