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Sold by all Druggists. Price \$1; six bottles, \$5.

The Sabbath-School.

INTERNATIONAL LESSON.

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

GOLDEN TEXT.—*This do in remem-
brance 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 bond-

age of sin. But (3) chiefly their

purity as a consecrated nation, since

fermentation is incipient putrefac-

tion, 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 re-

quired. 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 disci-

ples: Peter and John. *And saith*

unto them, Go ye into the city: Jeru-

salem. *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. *And*

... say 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 guest-chamber. 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; pil-

grims and strangers were received,

and rooms were allotted to them for

the celebration of the feast.

Whether Christ had previously ar-

ranged 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 know-

ing. *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 scrub-

bed, the furniture cleaned, and all

things made to put on a new ap-

pearance." *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 disci-

ples 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, prob-

ably 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 be-*

gan 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-con-

demning watchfulness than censori-

ous 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 dippeh

with me in the dish. This did not

point out any particular person.

In response to the whispered ques-

tion 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 pas-

sages as Ps. 22 and Isa. 53. He

must die if he would save the world.

But woe to that man. Not a threat-

ening, but a sad statement of a ter-

rrible 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 tem-

porary 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*

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 mar-

vellous gift of his love, by which

eternal life, and everlasting com-

munion 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 wis-

dom 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 as-

semble 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 re-

minds us that salvation, like the

bread and fruit of the vine, is the

gift of God. (3) It brings to re-

membrance 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.