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from falling, and, if the hair has become
weak or thin, promotes a new growth.

"To restore the original color of my
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gray, I used Ayer's Hair Vigor with en-
tire success. I cheerfully testify to the

Efficacy

of this preparation."—Mrs. P. H. David-
son, Alexandria, La.

"I was afflicted some three years with
scalp disease. My hair was falling out
and what remained turned gray. I was
induced to try Ayer's Hair Vigor, and
in a few weeks the disease in my scalp
disappeared and my hair resumed its
original color."—(Rev.) S. S. Sims,
Pastor U. B. Church, St. Bernice, Ind.

"A few years ago I suffered the entire
loss of my hair from the effects of tetter.
I hoped that after a time nature would
repair the loss, but I waited in vain.
Many remedies were suggested, none,
however, with such proof of merit as
Ayer's Hair Vigor, and I began to use it.
The result was all I could have desired.
A growth of hair soon came out all over
my head, and grew to be as soft and
heavy as I ever had, and of a natural
color, and firmly set."—J. H. Pratt,
Spofford, Texas.

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The Sabbath-School.

INTERNATIONAL LESSON.

Second Quarter—Lesson III.—April 21

THE TWO GREAT COMMANDMENTS.—
Mark 12: 28-34.

GOLDEN TEXT.—*Love is the fulfilling
of the law.*—Rom. 13: 10.

THE SCRIBE'S QUESTION.—Ver. 28.
And one of the scribes: Matthew
calls him a lawyer. The scribes
were learned men; they preserved,
copied, and expounded the law.
Came. Approached, and addressed
our Lord. Having heard them
reasoning together. He had listened
to the discussions of our Lord with
the Herodians about the tribute,
and with the Sadducees about the
resurrection. And perceiving that
he had answered them well: rightly.
Asked. I judge that he was neither
a caviller, nor a disciple, but one
curious to see what reply Christ
would make to one of the puzzling
theological problems of the day.
Which is the first commandment of
all? First in importance; the most
fundamental one. The Jews divid-
ed the commandments of their law
into greater and lesser; but were not
agreed in the particulars. Some
contended for the law of circum-
cision; others, for that of sacrifice;
others, for that of phylacteries, the
Sabbath, the law against idolatry.

LOVE TO GOD THE SUM OF THE
FIRST TABLE OF THE LAW.—Vers.
29, 30. *Jesus answered him:* by
quoting from Deut. 6: 4, 5, the very
words which "every devout Jew re-
cited twice every day, and the Jews
do it to this day." Hear, O Israel;
The Lord our God is one Lord. This
mighty text asserts that the Lord
God of Israel is absolutely God, and
none other. *And thou shalt love
the Lord.* We have here the lang-
uage of law, expressive of God's
claims. Love. "Some persons
would make religion to consist of
little else than a self-denying course
of the practice of virtue and obedi-
ence. They make it a kind of
house-of-correction work. But no!
I love the service of my God. *The
Lord thy God.* He is the Lord in
personal relations to us. *With all
thy heart.* Heart denotes in general
terms the affection and will. Our
love to God must be fervent, warm,
living. *And with all thy soul.* Soul
is the individual existence, the per-
son himself. The two words are
united to teach that the entire, un-
divided person must share in that
which it has to perform with the
heart. *With all thy mind.* This
commands our intellectual nature:
"Thou shalt put intelligence into
thine affection"—in opposition to a
blind devotion, or mere devoteism.
With all thy strength. Enjoins the
full devotion of all powers. Love to
God that is not supreme is not
love at all. *This is the first com-
mandment.* The foundation com-
mandment. He that obeys this will
necessarily obey all others. Obedi-
ence to it would turn our earth into
a paradise. Reasons for loving God
supremely. (1) He is supremely
good; he is the sum of all good. He
that loves God loves all that is good
and hates all that is evil. (2) His
goodness is attractive; it is worthy
of love. (3) All we have and are
we owe to him; and the only way
we can make any return is to love
him and obey him in love. (4) "The
best thing in man is love, and God
wants the best. (5) In him are
found all that ought to move the
highest affections of men. (6) God
draws specially near those who thus
love him. They shall be safe. They
shall be useful. Love fulfilling the
Law. He that loves God will obey
God. Apply this to each of the
four commandments on the first
table of the law. Love to God ful-
fills the first commandment, making
him first in our hearts. It will pre-
vent us from setting up any idol
even in our hearts. It will keep us
from taking his name in vain. It
will make his holy day to be a day
of worship and praise to him.

LOVE TO MAN THE SUM OF THE
SECOND TABLE OF THE LAW.—Ver.
31. *And the second is like.* To
leave no room for distinctions be-
tween duties to God and man, our
Lord makes the second command-
ment the complement of the first.
Love to God is to manifest itself in
love to men. Alike binding, the
two are correspondent, not contra-
dictory. *Thou shalt love thy neigh-
bour.* Our neighbor is every one
whom we can help. *As thyself.*
Not as he does love himself, but as
he ought to love himself. This love
is the principle from which flows the
Golden Rule in practice, "There-
fore all things whatsoever ye would
that men should do to you, do ye
even so to them." *There is none
other commandment greater than
these.* There can be none greater.
No one can love God without lov-
ing his fellow-men; and no one can
truly love man without loving God.

It is as if he had said, "This is all,
Scripture in a nutshell; the whole
law of human duty.

NOT FAR FROM THE KINGDOM OF
GOD.—Vers. 32-34. *The scribe said
unto him. Thou hast said the truth:
for there is one God.* He clearly
saw this great truth. *To love....
is more (more acceptable) than all
whole burnt offerings and sacrifices.*
One can offer sacrifices and still be
bad; but no one can love as here
described and not be holy and
heavenly. *And when Jesus saw that
he answered discreetly, He said thou
art not far from the kingdom of God.*
He stood at the door of the kingdom
of God. He only wanted (but the
want was a serious one) repentance
and faith to be within it. Almost
in the Kingdom. Those are not far
from the kingdom who like this man
are (1) of a sincere and open mind.
(2) Those who, like him, realize in
their minds the true nature of the
kingdom, and see plainly what they
must do and be. (3) Those who
with these things are of blameless
morals, and have not to break off
deep-rooted and firm-grown habits.
But those who are merely near to
the kingdom are not saved. They
will not remain near. They must
either enter, or drift away. It will
be sad to be lost after having been
brought so near. Enter at once.
*No man after that durst ask him
any question.* No other attempt
was henceforth made to entangle
the Redeemer by replies to subtle
questions.

PRACTICAL HINTS.

The foundation of virtue is su-
preme love to God.
True love to God is love with the
whole spiritual nature, and with all
its energy. That is not love to
God which is not supreme and com-
prehensive.
Love to God is proved by its
fruits,—keeping the commandments.
Love is the fulfilling of the law in its
relations to others.
No sacrifices, no outward self-
denials, no ceremonies or forms, can
be substituted for love.
Whosoever has a clear perception
of the truth in its true meaning is
not far from the kingdom of God.
To be near the kingdom is not to
be within it. He who is only al-
most a Christian is lost.

The Late John Bright.

There are periods in every great man's
life when his influence and the force of his
intellect are felt to the greatest extent.
John Bright had been a leading figure in
British politics for fifty years, but of late
years, apart from the power of his oratory
he was not a power in moulding the affairs
of the nation. As an orator he always
took a leading place and perhaps as Lord
Salisbury said of him in the House of
Lords, he "was the greatest master of
oratory this generation has produced."
And as he added: "I may say, perhaps
of several generations. I have met men
who have heard Pitt and Fox, who thought
that their eloquence at its best was
inferior to the finest efforts of Mr. Bright."
This testimony was scarcely looked for
from such a source. But in Mr. Glad-
stone's case it would be different. Him-
self perhaps the greatest of living orators
was there to pass a eulogy upon an orator
even greater than himself, his life-
long friend, his comrade, his colleague.
His remarks on the deceased were there-
fore eagerly looked for.

Upon rising he was received with cheers.
He said: Mr. Bright has been to a very
remarkable degree happy in the moment
of his removal from among us. He lived
to see the triumph of almost every great
cause, to which he specially devoted his
heart and mind. He has established a
special claim to the admiration of those
from whom he differed through his long
political life by marked concurrence with
them upon the prominent and dominant
question of the hour. (Hear, hear.) But
though Mr. Bright came to be separated
from the great bulk of the Liberals on the
Irish question on no single occasion has
there been any word of disparagement.
I acknowledge that I have not through
my whole political life fully embraced the
character of Mr. Bright and the value of
that character to the country. I was one
of those who did not agree with the par-
ticular views he and some of his friends
took of the Crimean contest, but felt pro-
foundly and never ceased to think what
must have been the moral elevation of
men who, nurtured all their lives in the
temple of popular approval, could, at a
moment's notice, consent to part with the

whole of that favor they enjoyed, which
opponents might think the very breath of
their nostrils. (Hear, hear.) They ac-
cepted undoubted unpopularity, for that
war commanded the enormous approval
of the people. Amongst other gifts Mr.
Bright was delighted to be one of the chief
guardians of the purity of the English
tongue. (Hear, hear.) He was enabled
as an Englishman profoundly attached to
his country, the tongue of the people be-
ing to him almost an object of worship, to
preserve the purity of the language of
Shakespeare and Milton. (Cheers.) Every-
body is aware that office had no attractions
for him, but few can be aware what extra
efforts were required to induce him to be-
come a servant of the Crown.

IN THE CRISIS OF 1868,

when the fate of the Irish church hung in
the balance, it was my duty to propose to
Mr. Bright that he become a Minister.
I never undertook so difficult a task.
From eleven o'clock at night until one
o'clock in the morning we steadily de-
bated the subject. It was only at the last
moment that he found it possible to set
aside the repugnance he felt at doing any-
thing that might in the eyes of any one,
even of the most ignorant class of his
countrymen, appear to detract in the
slightest degree from that lofty independ-
ence of character which I have mention-
ed. It was my happy lot to unite so many
attractive qualities. If I had to dwell up-
on them alone, I should present a daz-
zling picture to the world. It was a hap-
pier lot to teach moral lessons by simplic-
ity, casuistry, unfailing courage and con-
stancy of life, thus presenting a combina-
tion of qualities that carried us to a higher
atmosphere. (Hear, hear.) His sym-
pathies were not strong only, but active
—not sympathies awaiting calls to be
made upon them, but sympathies of a man
seeking objects upon which to bestow the
inestimable advantages of

ELOQUENCE AND COURAGE.

In Ireland when support of the Irish cause
was rare; in India when support of the
native cause was rarer still; in America at
the time when Mr. Bright, foreseeing the
ultimate issue of the great struggle of
1861, stood as the representative of an
exceedingly small portion of the educated
community of the country, although un-
doubtedly representing a large part of the
national sentiment—(hear, hear)—in all
these cases Mr. Bright went far outside
the necessities of his calling. Whatever
touched him as a man of the great Anglo-
Saxon race. Whatever touched him as a
subject obtained unasked his sincere,
earnest and enthusiastic aid. (Hear,
hear.) All causes having his powerful ad-
vocacy made a distinct advance in the
estimation of the world and distinct pro-
gress toward triumphant success. Thus
it has come about that he is entitled to a
higher eulogy than is due to success. Of
mere success, indeed, he was a conspic-
uous example. In intellect he might claim
a most distinguished place. But his char-
acter lay deeper than intellect, deeper
than eloquence, deeper than anything
that can be described or that can be seen
upon the surface. The supreme eulogy
that is his due is that

HE ELEVATED POLITICAL LIFE

to the highest point, to a loftier standard
than it had ever reached. He has be-
queathed to his country a character that
cannot only be made a subject for admira-
tion and gratitude but—and I do not ex-
aggerate when I say it—that can become
an object of reverential contemplation.
In the encomiums that came from every
quarter there is not a note of dissonance.
I do not know any statesman of my time
who had the happiness of receiving, on
removal from this passing world, the
honor of approval at once so enthusiastic,
so universal and so unbroken. (Hear,
hear.) Yet no one could better dispense
with the tributes of the moment, because
the triumphs of his life were triumphs re-
corded in the advance of his country and
of its people. His name is indelibly writ-
ten in the annals of time and on the
hearts of the great and overspreading race
to which he belonged, whose wide ex-
tension he rejoiced to see, and whose
power and prominence he believed to be
full of promise and glory for the best in-
terests of mankind.
Mr. Gladstone resumed his seat amid
much subdued cheering.

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