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The Sabbath-School

INTERNATIONAL LESSON.

Second Quarter-Lesson X.—June 9.

JESUS BEFORE PILATE.—Mark 15: 1-20.

GOLDEN TEXT.—*Pilate saith unto them, Take ye him, and crucify him.*—John 19: 6.

THE SANHEDRIM, REASSEMBLED AT DAYBREAK, CONDEMN JESUS TO DEATH.—*And straightway in the morning: at the earliest possible moment after sunrise. Held a consultation with... the whole council.* This meeting was convened to ratify what had been done before with haste. Both the hour and the place of the former meeting were illegal. *Bound Jesus.* The shackles which had been put upon Christ at the time of his arrest would seem to have been removed during the trial. Now he is bound, and, according to old tradition, with a cord around his neck.

JESUS SENT TO PILATE FOR CONDEMNATION.—Vers. 1-5. *And carried him away, and delivered him to Pilate.* To Pilate's hall of justice, which was probably in the tower of Antonia, the Roman fortress and castle just outside the wall of Jerusalem. Jesus was taken to Pilate because they wished him to be put to death, and only Pilate had this power.

The Accusation. The Jews, suppressing the religious grounds on which they had condemned our Lord, had advanced against him a triple accusation of (1) seditious agitation; (2) prohibition of the payment of the tribute money; and (3) the assumption of the suspicious title of "King of the Jews." This last accusation amounted to a charge of treason.

And Pilate asked him, Art thou the King of the Jews? Christ had claimed to be king; promulgated laws; organized in the heart of Caesar's province the germ of an imperishable kingdom.

Thou sayest it. This is not to be taken as a doubtful answer, but as a strong affirmation. *And the chief priests accused him of many things.* They repeated their charges. *But he answered nothing.* He had replied to Pilate's questions in the judgment hall. *Pilate marvelled:* Here was an innocent one who neither denied, nor explained, nor complained.

PILATE SENDS JESUS TO HEROD. Pilate's second effort to release Jesus. Hearing Galilee mentioned as a part of the country where Jesus had stirred up the people, Pilate next attempts to escape from his perplexity by delivering Jesus up to Herod, the tetrarch of Galilee, who was then visiting in Jerusalem. Herod questions him at length, but Jesus refuses to say a word. Then Herod sent him back to Pilate.

JESUS AGAIN BEFORE PILATE.—Vers. 6-14. On Jesus' return to his jurisdiction, Pilate again summons the chief priests and elders, and tells them that Herod agrees with his decision that Jesus has done nothing worthy of death. He still is afraid to release him without the consent of the chief priests, and hence makes a third attempt to save himself from condemning an innocent man. *Now at that feast he released unto them one prisoner.* Thus it is a custom in some States Prison to release one or two prisoners every Thanksgiving Day. *And there was one, named Barabbas, etc.* Matthew says he was a celebrated prisoner. Barabbas was a ringleader in one of those outbreaks against the Roman domination. *And the multitude crying aloud* They thronged about the hall, and were clamorous. *Will ye, etc.:* an attempt to gratify the populace. *King of the Jews.* His use of the term, "the King of the Jews," was probably an attempt to enlist the patriotic feeling of the multitude on the side of the prisoner. *He knew that the chief priests had delivered him for envy: i. e.,* because they feared his influence upon the people.

PILATE WARNED THROUGH HIS WIFE'S DREAM. While the people were deciding to choose Barabbas instead of Jesus, a messenger came to Pilate from his wife, warning him not to deliver Jesus up to be crucified, for she had suffered many things in a dream because of him.

JESUS OR BARABBAS: WHICH?—Vers. 11-14. *But the chief priests moved the people.* While Pilate was receiving this message from his wife, and waiting the answer to his question, the chief priests and elders were busy in the crowd persuading them what answer to give. *And Pilate answered: What will ye then etc? What shall I do with Jesus? This is a question every person must answer, "What shall I do with this Jesus?" Every person must do something with Jesus. He must accept or reject him. Rejecting*

Christ is the great sin of the world. *And they cried out again, Crucify him.* Let him be executed according to Roman methods, and not by the Jewish method of stoning. *Why, what evil hath he done?* Pilate repeated this question three times, joining with it the proposal to chastise him and let him go. The only answer is a more excited demand.

PILATE WASHES HIS HANDS BEFORE THE JEWS. Just before Pilate gave his final decision, he took water and washed his hands, thus expressing in symbol what he uttered in words, "I am innocent of the blood of this good man." But all this made him none the less guilty. The Fate of the Murderers. It is proper here to note the fate of the murderers of Jesus. Judas died by his own hand. Pilate was soon recalled, degraded, banished to Gaul, where he committed suicide. The tower from which he is said to have precipitated himself is still standing. The prize for which he staked his soul never became his. Herod died in infamy and exile; Caiaphas was deposed the next year. The house of Annas was destroyed a generation later by an infuriated mob, and his son was dragged through the streets and scourged and beaten to his place of murder. In 40 years the Jews lost all. Their temple and their city were laid in ruins amid unparalleled horror, and more than a million of them perished in the overthrow; and since that time they have been a nation without a country, or capital or temple.

SENTENCE OF SCOURGING AND CRUCIFIXION.—Ver. 15. *And so Pilate, willing to content the people: to satisfy their demands. Delivered Jesus to be crucified:* although he had repeatedly declared him innocent. *When he had scourged him: as was usual before crucifixion.*

JESUS MOCKED BY THE ROMAN SOLDIERS.—Vers. 16-20. *And the soldiers led him away:* from the court where the scourging took place. *Into the hall called Pretorium:* the abode of the Roman governor. *Call together the whole band:* that none may miss the sport. *And they clothed him with purple:* in mockery of his claims to be king. *And platted a crown of thorns.* The thorns were most likely twigs of the commonest thorn-bush in Palestine. *And began to salute him.* They placed a reed in his hand as a mock scepter. *Smote him on the head:* "driving the thorny crown upon the pierced and bleeding brow." *Spit upon him:* the height of insult.

PILATE MAKES ONE MORE EFFORT TO RELEASE JESUS.—John 19: 1-15. Jesus, bleeding, scourged, crowned with thorns, and wearing the purple robe, is led out into the presence of the Jews, in hopes that they will think this to be enough to satisfy them. But in vain. The cry is still, "Crucify him." He is taken back into the court, his own clothes put upon him, and he is led to the place of crucifixion.

PRACTICAL HINTS.

God compels men to unconsciously fulfil His word. What they do for the purpose of destroying his truth and his kingdom, he changes into means for their advancement.

Patient endurance in silence of personal wrong is often the surest way to victory.

To each one is presented the choice, the world or the Saviour.

To choose Christ is to choose heaven, righteousness, truth, love, happiness, God.

To choose the world is to choose pleasure and sin, defeat, sorrow, remorse, death eternal.

Whoever commits any action which Christ has forbidden, whoever cherishes any feeling or temper which Christ disapproves, declares, "I will not have this man, but Barabbas."

We must all do something with Jesus. We must accept or reject him. There is no escape from deciding.

L. C. SHARP, M. D., C. M.

(Late Resident Surgeon Montreal General Hospital)

Marysville, N. B.



NOTICE

Is hereby given that all communications in respect to matters affecting the Department of Indian Affairs, should be addressed to the Honorable E. Dewdney as Superintendent General of Indian Affairs, and not as Minister of the Interior, or to the undersigned. All Officers of the Department should address their official letters to the undersigned.

L. VANKOUGHNET,
Deputy Superintendent-General
of Indian Affairs.

Department of Indian Affairs,
Ottawa 11th May, 1889. 25-5-13t, J

SINGLE BLESSEDNESS.

A Contented Old Maid Discusses
the Marriage Question.

A Few Prominent Hints on the Education
of Girls—Marriage a Sad Lottery and,
at the Best, a State Full of Cares,
Worry and Anxieties.

I have met with very few unmarried ladies who have not appeared to me to feel, after the age of thirty, that their existence was thoroughly comfortless and wretched, writes an "Old Maid" in the New York Ledger. Many have I heard express themselves thus openly; and that such is the fact can very easily be learned by an accurate observer of the human countenance. It is also certain that three out of every five of the young ladies of the present day must remain unmarried, because so many young men think they can not exist on less than two thousand a year when married; and how few men there are with two thousand a year compared with the number of young ladies in the country! There are sometimes five, six, eight girls in one family; generally all tolerably pretty, and most of them pleasing and accomplished women—many possessing talents of no ordinary stamp—yet, perhaps, in our drawing-rooms these lovely and accomplished beings are completely neglected by the other sex, "because" (I must repeat the sentiments I have heard from thousands of young men of fashion) "I never talk to girls. I dare not pay attention to unmarried women, because I am not a marrying man; my friend, —, flirted with so-and-so, and was accused of behaving improperly. I don't like to excite false hopes; I shall never marry, unless I can find a wife with at least two or three thousand a year, because I am much richer unmarried with the small fortune I have."

It is of no use to quarrel with the state of society as it is at present constituted, for we can not alter it; but I think it might be beneficial to give a few hints on the education of women, which might perhaps be useful in procuring them, in a state of single blessedness, as it is very falsely called, a greater share of happiness, or a less load of misery, than they at present appear to me to possess after the awful age of thirty.

A girl at thirty is called an old maid. She goes to a ball, and generally sits neglected all the evening, or dance with some gentleman who has been asked often to dine at her father's house, and who, perhaps, remarks: "Miss— is rather *passee*—a good old girl—and I must do my duty there; and now I shall dance with the beautiful Miss —." My heart always bleeds for these poor old girls continually. There are certainly some single women whose talents have made them as much considered in society as they ought to be; but, then, I have generally observed that they have fortunes, or have had advantages above others to bring them into notice, and to give to the natural ambition of the human species some scope of action.

I will suppose a case in which there are four girls—a moderate proportion in one family—and two sons; and I will suppose their father possesses five thousand a year. I will suppose one of the four young ladies very pretty, one tolerably pretty and the other two rather plain. They have been educated, in all probability, as the greater proportion of American girls are. First of all they go every Sunday to church, and are moderately rich, perfectly honorable, upright and well-principled. It is only for their own happiness that I would propose any change in the education of a class for whom I entertain so high a respect.

These four young ladies have all been brought up with the idea that they will become wives and mothers, and are taught to cherish these natural affections which, if by some remote chance one out of the four ever does marry, will make her so amiable and lovely as a married woman. They are all allowed to read modern novels, at least all such as are considered to have a moral tendency. Now, I maintain that there is scarcely one of these works which does not impress any young woman with the idea that happiness can alone be found in love and marriage.

The heroine is very amiable and perfect, surrounded with admirers, all contending for the honors of her least notice; but where is the novel which represents four poor, pretty, unnoticed girls, who are destined to pass their young years without so much as one admirer amongst them? Year after year passes—their bloom and beauty fade—and my four lovely and accomplished warm-hearted beings, having seen all their youthful castles fall one by one, become listless and unhappy. They have little in life to interest them; one dies of a complaint of the spine; another lives many years on arrow-root and calf's-foot jelly, and is enveloped in flannel even in July; a third is under the care of a Dr. S. for indigestion; and, perhaps, the fourth, who is made of tougher materials and born with less feeling than the others—or, perhaps, from having something to occupy her mind, in preparing the arrow-root for one sister and ordering the hard dumplings prepared by Dr. S. for the other—outlives her sorrows and disappointments; and, if she takes an interest in her brother's children, or a share in their education, or in something which gives vent to those affections which are implanted by nature in the breast of woman, she becomes happy.

This, then, appears to me to be the secret too much neglected in female education. Teach the girls, by all means, that one great source of happiness consists in the indulgence of virtuous affection; but do not teach them that there is no affection capable of producing this happiness except such as may be felt for a lover or husband. If the heart be properly regulated it may take a warm and sufficiently engrossing interest in many objects less intimately connected with it. Marriage is a sad lottery, and, at the best, is a state full of cares and anxieties. Freedom and independence ought not to be lightly parted with, or set down as possessions of little value.

Snakes Killed by Electricity.

According to a German scientific journal, they are using electricity in India to prevent snakes going into dwellings. Before all the doors and around the house two wires are laid, isolated from one another and connected with an induction apparatus. When the snake attempts to enter the house or go under it he completes the circuit as he crawls over the two wires, and if the shock he gets doesn't kill him it is likely to frighten him so that he goes away from there as soon as he can.

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