

Family Groceries!

W. H. VANWART,
QUEEN ST., FREDERICTON.
KEEPS always on hand a large and well-selected stock of everything that should be found in a First Class Grocery.

He invites country trade, feeling sure that he can sell Groceries of as good quality and at prices as low as any establishment in the city.

All kinds of Country Produce taken in trade.
QUEEN STREET, (WEST END),
FREDERICTON.

J. G. McNALLY
Has just received several large instalments of Goods.
\$850 worth Silver-Plated Ware, now open, and several lots to arrive.
TORONTO SILVER PLATE CO.'S
ELEGANT NEW GOODS.
All stamped. No doubt about the quality. Every article guaranteed as represented.

Also—35 Cases of Fancy Goods
From the best markets, and another lot of those handsome PARLOR LAMPS at \$1.00. So marvellously cheap. Do not fail to call. I have determined to make inducements to you by offering fine Goods at very low prices.

J. G. McNALLY,
deed4 Opposite City Hall, Fredericton.

DANIEL & BOYD.

Grey Flannels—all widths;
Navy Blue Flannels;
Scarlet Saxony Flannels;
White Medium Flannels;
Rock Maple Shirtings;
Plain and Compound Wineys;
3 Cases Colored Dress Goods;
Black French Merinos;
Black Italian Cloths;
Superfine Worsteds Coatings;
Canadian Tweeds;
Complete Ranges of Union and All-Wool
Hosiery from the best makers;
Plain and Check Etoff Tweeds;
Cardigan Jackets;
Wool Clouds, Wool Squares;
All-Wool White Blankets;
Grey Union Blankets for lumbermen;
Horse Rugs.

Letter orders receive prompt attention, and where selections are left to us, goods are carefully selected by a competent staff, and the best value given.

DANIEL & BOYD,
MARKET SQUARE.

**Tennant,
Davies & Co.**

Directly opposite Normal School,
Fredericton, - N.B.,
Importers and Dealers in

DRY GOODS,
House-Furnishing Goods,
—IN—
CARPETS,
—IN—

**Brussels, Tapestry,
Wool-Union
AND HEMP.**

**Cocoa Mattings,
Floor Oil-cloths
and Linoleums,**

WHOLESALE AND RETAIL.
AT LOWEST PRICES.
Agents for the Celebrated M. R. & A.
Unlaundried

Dollar Shirt,
AND THE POPULAR
PERFECT FITTING NEW YORK
DOMESTIC PAPER PATTERNS.
Inspection invited.

**Tennant,
Davies & Co.**
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—IN—
GENTLEMEN'S DEPARTMENT.

JUST Opened—A large and well assorted stock of SILK HANDKERCHIEFS. White and Crimson, Hem-Stitched China; Broadies, White and Fancy; Surahs in White and Fancy, etc.; New Linen Hem-Stitch and Tape Border Handkerchiefs. All the latest styles of BRACES—Duplex, Resistant, Armstrong, Cantab, &c. New American Collars, all sizes; New Chevrete Gloves, &c.; Hosiery; New Plain and Fancy Merino Socks; New Self Colored and Fancy Cotton Socks; New Silk Umbrellas, all prices; New Alpaca Umbrellas, Double Frames and Automaton; Spring and Summer Underclothing of our well known reliable makes, in Gams, Balbriggan, Cotton, White and Colored Merino; Waterproof Coats; Rugs of all kinds; English Solid Leather Bags, Valises, Portmanteaus and Trunks; New Patterns Laundried Regatta Shirts.

MANCHESTER, ROBERTSON & ALLISON,
mar31 27 & 29 KING STREET.

WHOLESALE DRY GOODS!
BRITISH & FOREIGN IMPORTS.

DANIEL & BOYD
Open the Spring Trade with an immense variety of British and Foreign
DRY GOODS.

EVERY DEPARTMENT STOCKED
WITH NEW GOODS.

NOVELTIES ALWAYS ARRIVING.
Our Travellers are now showing Full Ranges of all the latest productions of the BRITISH AND CONTINENTAL MARKETS.

Dry Goods Merchants will consult their own interests by inspecting our lines before placing their orders.

DANIEL & BOYD,
mar31

"THEY SAY."

"They say!" Ah well! suppose they do! But can they prove the story true? Suspicion may arise from naught. But malice, envy, want of thought. Why count yourself among the "they" Who whisper what they dare not say?

"They say!" but why the tale rehearse, And help to make the matter worse? No good can possibly accrue From telling what may be untrue; And is it not a nobler plan To speak of all the best you can?

"They say!" Well, if it should be so, Why need you tell the tale of woe? Will it the bitter wrong redress, Or make a pang of sorrow less? Will it the erring one restore Henceforth to "go and sin no more?"

"They say!" O, pause, and look within! See how thy heart inclines to sin; Watch lest in dark temptation's hour Thou, too, shouldst sink beneath its pow'r! The frail, then, pity for their fall, But speak of good, or not at all!

—Eastburn.

The Sabbath-School.**INTERNATIONAL LESSONS.**

[FROM PELOUBET'S NOTES.]

Second Quarter.—Lesson 2.—April 11.

STUDIES IN THE WRITINGS OF JOHN.

THE FIRST DISCIPLES.—JOHN i. 35-51.

GOLDEN TEXT.—The two disciples heard him speak, and they followed Jesus.—JOHN i. 37.

Having set forth the divine nature of Jesus, we turn now to the manifestation of Jesus as the Messiah. John briefly sets forth the ministry of the Baptist, as introducing the ministry of Jesus. In the verses previous to the lesson is related the meeting with this deputation with John the Baptist at Bethany (Bethabara) and his testimony to them about the Messiah. The next day John sees Jesus approaching him and points him out as the Lamb of God which taketh away the sin of the world, and shows how he recognized him as the Son of God, by the sign of the Spirit descending upon Jesus like a dove, just after his baptism by John in the Jordan. On the next day begin the events of our lesson.

THE TESTIMONY OF JOHN TO JESUS.—Vers. 35, 36, 35. The next day, after the previous testimony of John the Baptist to Jesus. Two of his disciples. One was Andrew (ver 40). The other was probably the Apostle John himself.

And looking upon Jesus as he walked. Jesus had come from the wilderness of temptation to Bethabara, where John was baptizing. Behold the Lamb of God. Not only pure and innocent as a lamb, but the atoning sacrifice for sin. In verse 29 it is said that he "taketh away the sin of the world," (1) by making the sacrifice through which pardon could be freely offered to all; and (2) by the love of God manifested in him, which would touch and inspire the heart to goodness; and (3) by the gift of the Holy Spirit by whom the heart is renewed, thus taking away sin.

THE FIRST DISCIPLES OF JESUS. (Vers. 37-40.) Heard him speak. John rather made an explanation than a direct address. They overheard it, and took it as John's permission for them to go to Jesus. And they followed Jesus. Literally, followed him in his walk. But it was the beginning of a spiritual following. This day was really their conversion, the beginning of their Christian life.

Then Jesus turned. He met them half way in their search, showing them that he wanted to see them. So the Lord always welcomes and waits for those who seek him. And saith unto them, What seek ye? i. e., in me. They said unto him, Rabbi, where dwellest thou? They are timid and do not express their whole desire. They have more to ask than can be answered on the spot.

He saith unto them, Come and see. In the Rev. Ver. Come, and ye shall see. It almost seems as if this "come and see" call of Jesus were emblematic not merely of all that followed in his own ministry, but of the manner in which to all time the "What seek ye" of the soul is answered. They came and saw where he dwelt. It must have been some temporary lodging-place; for his home was yet in Galilee. And abode with him that day. The remainder of the day, from ten o'clock till evening.

One of the two. The other was probably John himself, who with his usual modesty refrains from mentioning his own name. Andrew. He was a disciple of John the Baptist, and had the honor of leading his brother Peter to Christ. Of his subsequent history and labors nothing is certainly known. He is said to have been crucified at Patre, in Achaia, on a cross in the shape of a cross, which is therefore called St. Andrew's cross.

THE NEW CONVERTS BRINGING OTHERS TO CHRIST.—Vers. 45-51. He first findeth. After visiting and talking with Jesus a little while the two disciples went out for a time in order to find their brothers, and bring them to Jesus. His own brother Simon. The peculiar expression here seems to imply that each one went forth to find his own

brother Andrew to find Simon Peter, and John to find James. We have found the Messiah. The Greek spelling of the Hebrew word *Messiah*, which is the same as the Greek *Christ*, both meaning anointed, the anointed one, their expected deliverer.

There was a general expectation at this time of a great deliverer. Especially had John's preaching called attention to this promised Messiah, and increased the general expectation. These disciples now rejoice in the hope that they have found him. And he brought him to Jesus. With him, as with all who find Jesus, the first desire was to make known to those they loved their new found treasure.

Jesus would go forth into Galilee. WHY DID JESUS RETURN TO GALILEE? That was his home. There he could best gather around him a few chosen disciples, and prepare for the beginning of his ministry. He first findeth Philip. Who was of the same region with Andrew, Peter and John, and no doubt was here to listen to John the Baptist. Philip the Apostle is not to be confounded with Philip the deacon, mentioned in Acts. Of the labors and death of Philip nothing is certainly known. A tradition says that he preached the gospel in Phrygia, and suffered martyrdom.

Philip findeth Nathanael. Doubtless an old acquaintance. It is not stated where he found him, but they met somewhere on the journey. Observe that the young disciple does not wait, but as soon as he has found Christ begins to declare his discovery to others. So with all. Nathanael. The prevailing opinion is that Nathanael is another name of the Apostle Bartholomew. We have found him, of whom Moses in the law. The Pentateuch, the five books of Moses, thus distinguished from the other books of the Old Testament. And the prophets did write (Isa. vii. 14; ix. 6-7; lli. 13-15; llii. 1-12; Ez. xxxiv. 23-31; Dan. ix. 24-27). Jesus of Nazareth, the son of Joseph. This is the language, not of the Evangelist, but of Philip. Joseph was the reputed father of Jesus, and Philip supposed this was true.

Can there any good thing come out of Nazareth? Nathanael was surprised: Nazareth was but a small, unimportant village. It was proverbial that "out of Galilee ariseth no prophet." All Galileans were despised for their want of culture, their rude dialect, and contact with Gentiles. All would naturally expect that the Messiah would come from the city of David, or from Jerusalem, the religious centre of the Jews. Come and see. This was the best answer. Do not stop to theorize, but inquire into the facts. Experience is the best proof of the Gospel.

Jesus saw Nathanael coming. He must have been near, for he seems to have overheard what was said. Saith of him, Behold an Israelite indeed. Not outwardly, but inwardly; one answering to the true idea of an Israelite, as contrasted with the prevalent formalism and hypocrisy of the time; a true, prayerful servant of God. In whom is no guile. No deceit, no hypocrisy, a truly sincere man, seeking the truth without prejudice. It does not say he was sinless, but guileless.

When thou wast under the fig tree, I saw thee. Jesus replies to Nathanael's question by referring to a previous incident in his history. No doubt Nathanael was there for meditation and prayer. I saw thee. Both outwardly, as by prophetic vision, and also his heart, his thoughts, his spiritual being.

Nathanael answered and said unto him, Thou art the son of God; thou art the King of Israel. These two titles together describe the Messiah, (1) in relation to his divine origin, (2) in relation to his earthly kingdom. Nathanael in applying these terms to Jesus recognized and confessed that in Jesus he had found the expected Messiah.

Jesus answered. . . . Because I said. . . . Believest thou? So far you do well. On good evidence you believe. Thou shalt see greater things than these. Actually experience greater proofs of my divine mission than are shown in these revelations of thy thoughts.

Verily, verily. To make the statement doubly assured. Ye shall see the heaven open, i. e., "Heaven standing open." And the angels of God ascending and descending upon the Son of man. The figure is drawn from the vision of Jacob, the ladder between heaven and earth, and the angels ascending and descending on it (Gen. xxviii. 12). There are three interpretations: (1) Some suppose the reference to the angelic appearances to Christ, and the divine signs given in attestation of his mission (ver. 32; Matt. iv. 11; Luke ii. 13; ix. 29-31; xxii. 43); (2) others suppose that it refers to "the series of glories about to be unfolded in the person and work of Jesus"; the God of heaven, the realities of heaven, the truth and love of heaven shall henceforth be seen by men, and there shall be communications

between earth and heaven through Jesus Christ. (3) A third interpretation connects Christ's words here with his analogous declarations in Matt. xxv. 31; xxvi. 64, etc., and refers it to his second coming. Dr. Lyman Abbott well says of these three interpretations, "I believe that these three views are all embraced in the promise."

PRACTICAL.—Note the simple, natural, quiet way in which these first disciples were led to Christ. (Vers. 41-42). We see the value of personal, individual work and influence.

Peter was worth ten Andrews, but was led to Christ by Andrew. We may have small talent ourselves, but we may be the means of drawing better and greater men to Jesus. The true way to treat the Gospel is to "come and see." Try it.

INTERESTING BIBLE STATISTICS.

The following statistics have often been published, but we repeat the publication for the sake of those who may not have them at hand:

The books in the Old Testament, thirty-nine.

The chapters in the Old Testament, nine hundred and twenty-nine.

Verses in the Old Testament, twenty-three thousand two hundred and forty-one.

Words in the Old Testament, five hundred and ninety-two thousand four hundred and thirty.

Letters in the Old Testament, two million, seven hundred and twenty-eight thousand and one hundred.

The books in the New Testament, twenty-seven.

The chapters in the New Testament, two hundred and sixty.

The verses in the New Testament, seven thousand nine hundred and fifty-nine.

Words in the New Testament, one hundred and eighty-one thousand and two hundred and fifty-three.

Letters in the New Testament, eight hundred and thirty-eight thousand and three hundred and eighty.

The Apocrypha has chapters, one hundred and eighty-three.

The Apocrypha has verses, seven thousand eight hundred and one.

The Apocrypha has words, one hundred and fifty-two thousand one hundred and eighty-five.

The middle chapter and shortest in the Bible is Psalm cxvii.

The middle verse is the eighth of Psalm cxvii.

The word, "And," occurs in the Old Testament thirty-five thousand five hundred and forty-three times.

The word "Jehovah" occurs six thousand eight hundred and sixty-five times.

The word, "And," occurs in the New Testament ten thousand six hundred and four times.

The middle book of the Old Testament is Proverbs.

The middle chapter of the Old Testament is Job twenty-nine.

The middle verse of the Old Testament is second Chronicles, twenty-second chapter—seventeenth verse.

The shortest verse of the Old Testament is second Chronicles, first chapter, twenty-fifth verse.

The longest verse of the Old Testament is Esther, eighth chapter, ninth verse.

The middle book in the New Testament is second Thessalonians.

The middle chapters of the New Testament are Romans thirteen and fourteen.

The middle verse of the New Testament is Acts, seventeenth chapter, seventeenth verse.

The shortest verse in the New Testament is John, eleventh chapter, thirty-fifth verse.

"MORE OUT OF THE BIBLE."

At an outdoor meeting on Red Hill Common, in England, one of the speakers related several anecdotes which seemed to be scarcely credible. At the close a man called out,

"I say, gov'nor, let's have more out of the Bible next time."

A good many sermons might be improved by this same perscription: "more out of the Bible; more reading the Bible; more expounding the Bible; more illustrations brought from the Bible; more gems of truth gathered from the deep treasures of divine revelation; things new and old, which wait for us there. The hungry children of God are longing for his blessing and his salvation, and waiting to receive his living Word, and they ought not to be cheated with mere talk, and trash, when they need to be fed with the bread of God that cometh down from heaven.—The Armory.

The following is an Arabic proverb: "Men are four: He who knows not, and knows not he knows not. He is a fool; shun him. He who knows not, and knows he knows not. He is simple; teach him. He who knows, and knows not he knows. He is asleep; waken him. He who knows and knows he knows. He is wise; follow him."

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