

JAMES PYLE'S



PEARLINE

THE BEST THING KNOWN FOR
WASHING AND BLEACHING

IN HARD OR SOFT, HOT OR COLD WATER.

SAVES LABOR, TIME AND SOAP AMAZINGLY, and gives universal satisfaction. No family, rich or poor should be without it. Sold by all Grocers. BEWARE of imitations well designed to mislead. PEARLINE is the ONLY SAFE labor-saving compound, and always bears the above symbol, and name of JAMES PYLE, NEW YORK.

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 at 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.

8850 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 PAIR 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,

dees 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 Marinos;

Black Italian Cloths;

Superfine Worsted Coatings;

Canadian Tweeds;

Complete Ranges of Union and All-Wool

Homespun from the best makers;

Plain and Checked Eff 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.

BARNES'S

New

Brunswick

Almanac

—FOR—

1886

Now Ready.

Contains beside the usual information,

the Customs Tariff, corrected

to present date.

For Sale at the Bookstores, and wholesale

and retail by

BARNES & CO.,

82 PRINCE WM. ST., ST. JOHN, N. B.

"ONLY."

"Inasmuch as ye have done it unto one

of the least of these, my brethren, ye have

done it unto me."—Matt. xxv. 40.

Only a word for the Master,

Lovingly, quietly said:

Only a word!

Yet the Master heard,

And some fainting hearts were fed.

Only a look of remembrance,

Sorrowful, gentle, and deep;

Only a look!

Yet the strong man shook,

And he went alone to weep.

Only some act of devotion,

Willingly, joyfully done;

"Surely 'twas nought!"

(So the proud world thought)

But yet souls for Christ were won!

Only an hour with the children,

Pleasantly, cheerfully given;

Yet the seed was sown

In that hour alone

That would bring forth fruit for heaven!

"Only!"—but Jesus is looking,

Constantly, tenderly, down

To earth, and sees

Those who strive to please;

And their love he loves to crown.

The Sabbath-School.

INTERNATIONAL LESSONS.

[FROM PELOUBET'S NOTES.]

Second Quarter.—Lesson 1.—April 4.

STUDIES IN THE WRITINGS OF JOHN.

THE WORD MADE FLESH.—JOHN

i. 1-18.

GOLDEN TEXT.—The Word was made flesh

and dwelt among us.—JOHN i. 14.

JOHN THE APOSTLE.—John was

a native of Bethsaida on the shore

of the Sea of Galilee (Luke v. 10;

John i. 44), and his home was there

or at Capernaum. The date of his

birth is uncertain; but he was prob-

ably younger than his Master.

His father's name was Zebedee,

a well-to-do fisherman on the Sea of

Galilee. His mother's name was

Salome. She was one of the women

of Galilee who ministered to

Jesus and was with Jesus at the

cross, and with the first at the

sepulchre. From a comparison of

Matt. xxvii. 56 with John xix. 25,

it would appear that she was own

sister to the Virgin Mary; this is

not the interpretation of all critics.

According to the above, John was

first cousin to Jesus, and hence more

distantly related to John the Bap-

tist. He was brought up to his

father's business, and carried on

fishing in the waters of Galilee. Ac-

cording to all traditions John never

married. He was one of the earliest

disciples of Jesus. After the Cruci-

fixion little is known of his life.

He was at Jerusalem at the first

Great Council, A. D. 50. It is sup-

posed that he made his home in that

vicinity till the destruction of Jeru-

salem in A. D. 70, and then at

Ephesus. According to Irenaeus

and Jerome, he died in the year 98,

at the age of 90 or 95 years, and

was buried at Ephesus. He wrote

the Gospel of John, A. D. 80 to 90,

three epistles, and the Book of

Revelation, A. D. 90-96. He had a

peculiarly tender, gentle, loving

and receptive nature, and with these

was also ardent, bold, and impetuous.

He blended the gentleness of the

dove with the sublime force and

vision of the eagle.

I. THE DIVINE NATURE OF JESUS.

—Vers. 1-4. In the beginning. Be-

fore time, before creation. In the

ages of eternity when God only ex-

isted. The Word. That the Word

was Jesus Christ is evident from

ver. 14. He is called the Word of

God because through him is re-

vealed to us the thoughts and feel-

ings of God, as our words express

our thoughts and feelings to others.

Christ is the Word of God in the

Old Testament. He is probably the

"Angel of the Lord" who so often

came to men in the early ages.

Christ's own person is the Word of

God, he "being the brightness of

his glory and the express image of

his person," so that he could say,

"He that hath seen me hath seen

the Father." Christ is the revela-

tion to us of the character and love

of God. Christ's teachings reveal

to us the mind and heart of God;

the heaven and eternal life God has

prepared for us, and the way there;

and God's desire that we should all

come to him. Christ's atonement

on the cross is the revelation of

God's love for us and his plans for

us. No word of love ever equalled

this or so expressed to man the very

heart of God. Christ is still the

Word of God by the Comforter, the

Spirit of Truth, whom he sends to

reveal the truth of God.

And the Word was with God.

With the One Infinite Eternal God.

The Word existed in the eternal

period before all creation, naturally

and essentially ONE BEING with the

Father, yet possessing some species

of relative distinction from the

Father. And the Word was God.

This statement annihilates two

errors that might arise: That the

Word being with God, might be in-

ferior. No; he was God, none

greater than he. That if equal to

God, there might be two Gods. No;

he is not one of two Gods. He is

God himself, the One Eternal God.

All things were made by him. Came

into being through him, by his

agency. The Word was that part

of the godhead through which the

creative power was exerted. And

without him was not anything. This

denies the eternity of matter.

In him was life. He is the foun-

tain and source of all life, animal,

vegetable, intellectual, spiritual,

eternal (Col. i. 17; John x. 10);

nothing in the universe moves or

has power except through him.

Whenever any living thing began

to live the Word was the source of

that life. It is interesting to note

that science to-day confirms this

statement. And the life was the

light of men. The intimation is

that all the light of Old Testament

prophecy and instruction came

through the Word, i. e., through the

Mediator. How does Christ the life

give light? By giving spiritual life,

by renewing the soul. He gives

light by his teachings. He gives

light by his example. He gives

light by all his manifestations of

the nature and heart of God. He

gives light by the revelations and

experiences through the Spirit whom

he sends.

THE MANIFESTATION OF THE

DIVINE WORD TO MEN.—He (the

light) was in the world. In all past

ages, in every manifestation of God,

in the history of the chosen nation,

but especially when he appeared as

the man Jesus Christ, the Saviour

of the world. And (yet) the world

knew him not. Did not recognize

him as their Saviour and creator

and king. On the contrary they

crucified him.

Unto his own. His peculiar

people, the Jews. Jesus was a Jew.

And his own received him not. The

nation as a whole did not receive

him as the Son of God, their pro-

mised Messiah. They might to-day

be the central power and glory of

the world, had they only received

him.

But as many as received him.

Although the Jews as a nation did

not receive him, nor the world as a

whole, yet many individuals, both

Jews and Gentiles, did receive him.

How they received him is explained

in the last clause of the verse. To

them gave he power. Not capability,

nor privilege, nor claim, but power

and right; the original word com-

bines the two ideas.

WHAT IS INCLUDED IN BEING

CHILDREN OF GOD? We are born

again into the nature and character

of God. We are members of God's

family. We are under his peculiar

loving care. We are heirs of all

things through him. Even to them

that believe on his name. This ex-

plains who are the sons of God and

how they became such.

John bare witness of him. Of the

Word made flesh. And cried, he

that cometh after, etc. The exact

meaning seems to be, "He who is

coming after me (in his ministry, as

in his birth) has become superior to

me, for he was in existence from all

eternity before me."

For the law. Both the moral and

ceremonial. Was given by Moses.

As the means or instrument. But

grace and truth came by Jesus

Christ. The grace is the favor of

God, the truth is the clear revelation

of the divine character and will.

Observe the contrast between Christ

and Moses (com. Heb. iii. 5-6), and

between the gifts brought by the

two. The law was given, a com-

pleted thing, once for all; grace and

truth came, and continually come,

grace for grace, out of the inex-

haustible fullness of the giver.

No man hath seen God. Men see