

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 CON-
TINENTAL MARKETS.

Dry Goods Merchants will consult their
own interests by inspecting our lines be-
fore placing their orders.

DANIEL & BOYD.
mar31

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 qual-
ity and at prices as low as any establish-
ment in the city.
All kinds of Country Produce taken in
trade.
QUEEN STREET, (WEST END)
FREDERICTON.
sept22-tf

J. G. McNALLY
Has just received several large instal-
ments 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 marvelously 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,
dec4 Opposite City Hall, Fredericton.

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.
Unaltered

Dollar Shirt,

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

Tennant, Davies & Co.

JUNE, 1886.

Summer Stock

—OF—

BOOTS & SHOES

ABOUT COMPLETE AT

Lottimer's

Shoe Store.

Purchasers will find the largest and Best
Assorted Stock of

BOOTS AND SHOES

To select from, in the City of Fredericton.

—AT—

LOTTIMER'S SHOE STORE,

QUEEN STREET,
FREDERICTON.

FOR SALE.

3,000 SACKS, SUITABLE FOR
handling Grain.
Low priced.

P. NASE & SON,
Indiantown, St. John.

TEAS. TEAS.

125 PACKAGES, ex "York City,"
which, with stock on hand,
makes a full assortment of unexcelled
values. GILBERT BENT & SONS, 124

SAFE.

In his hands we are safe; we falter on
Through storm and mire;
Above, beside, around us, there is One
Will never tire.

What though we fall, and bruised and
wounded lie,
Our lips in dust!
God's arm shall lift us up to victory:
In him we trust.

For neither life, nor death, nor things
below,
Nor things above,
Shall sever us that we should ever go
From this great love.

The Sabbath-School.

INTERNATIONAL LESSONS.

[FROM PELOURET'S NOTES.]

Third Quarter.—Lesson 2.—July 11.
JESUS THE GOOD SHEPHERD.—
JOHN X. 1-18.

GOLDEN TEXT.—I am the good shepherd:
the good shepherd giveth his life for the
sheep.—JOHN X. 11.

THE PARABLE OF THE SHEEP-
FOLD.—VERS. 1-6.

THE SHEEPFOLD. A sheepfold in the
east is not a covered building
like our stables, but a mere enclosure
surrounded by a wall of loose
stones with thorn-bushes upon the
top, and is usually an effectual bar-
rier against the wolves. The door
consists of a few sticks laid across
the entrance, and here the shepherd
and his dog watch all night. The
sheep are brought into it in the
evening, several flocks being gener-
ally assembled within it. The shep-
herds, after committing them to the
care of a common keeper, the porter,
who is charged with their safe keep-
ing during the night, retire to their
homes.

THE INTERPRETATION. (1) The
sheepfold, in this parable, answers
primarily to Israel, the then visible
and organic church of God, but sec-
ondarily to the church of Christ in
all ages, the visible and external or-
ganization, in which the professed
disciples of Christ, his sheep, are
gathered for better protection. (2)
The door. To it the entrance had
been his free love, his gracious pro-
vision, his thoughts of pardoning,
his purpose of saving mercy. That
was God's Old Testament door into
his sheepfold. The door was the
appointment of God, the consecra-
tion to God's service, a character
fitting for that service, preparation
by the knowledge of the truth, by spir-
itual experience, by the presence of
God, to enable the disciples to shep-
herd the sheep. Later the figure
is changed, and Christ himself is
represented as the door, all the above
being found in him.

He that entered not by the door.
As above. But climbeth up some
other way. So as not to be seen by
those who have the care of the sheep.
Therefore they climb secretly over
the wall in order to steal the sheep
from the fold. Thieves sometimes
climb up the wall and push aside
the bushes, and sheep-stealing is as
much a profession in Turkey as
horse-thieving is in some other
countries. These are they who enter
the ministry, or become teachers
and leaders of religion, from selfish
motives, without entire consecration
to God, simply to gain honor, or
money. The same is a thief and a
robber. He receives the honor and
the emoluments of his office without
performing its duties. He leads the
sheep astray into sin and error. He
obtains possession of sheep to which
he has no right. Thus, the fold and
the true shepherd are robbed of the
sheep; and the sheep are robbed of
their lives and happiness, of their
shepherd's care and home.

But he that entereth by the door.
By the way by which he directs the
sheep to enter; the door is the same
to all. Is the (better, is a) shepherd
of the sheep. Entering the door, as
described above, is the test whether
one is a true shepherd. Such an
one only will truly care for the
sheep.

To him the porter (the doorkeeper
of the fold) openeth. The Holy
Spirit is especially he who opens the
door to the shepherds. Others think
it is God the Father who opens the
door to shepherds. And the sheep
hear his voice. Listen obediently.
And he calleth his own sheep. That
portion of the great flock entrusted
to him. By name. It is a remark-
able fact in a mental husbandry, that
in a flock of hundreds or thousands
each individual sheep has its name,
knows it, and is known by it. We
have to think of a much closer re-
lationship between the owner and
his sheep, which were almost part
of his family, than any with which
we are familiar. All animals learn
to know those who love and protect
them, and the Eastern shepherd was
as much with his sheep as we are
with the domestic animals.

Jesus takes a living, personal,
peculiar interest in each redeemed
soul; bending over it continually
with infinite tenderness, watching
each doubt, each fear, each trial,
each temptation, each fall, each ris-
ing again, each conflict, each victory,
each defeat, watching each and all
with a solicitude as special and par-
ticular as if it were upon it that the
exclusive regards of his loving heart
were fixed. And leadeth them out.

We have here the third character-
istic of the true shepherd. He not
only enters the fold by the door, and
calls the sheep with his well-known
voice, but he is careful to lead them
forth to good pasturage.

He goeth before them. To this day
the Eastern shepherd goes before his
flock, leading, not driving, the sheep,
and keeping them near him through
their recognition of his voice. The
shepherd goes before, not merely to
point out the way, but to see that
it is practicable and safe. So our
good Shepherd goes before us; he
leads us where he would have us go;
he is a perfect example of what he
would have us to be; he lays no
burden upon us that he does not
bear himself; he has gone before us
through the gates of death, to
lead the way to heaven. So every
pastor and teacher should go before
his flock, an example, a leader in
every good work, guiding and direct-
ing all. And the sheep follow him.
This is the proof that we belong to
his flock, if we follow in the foot-
steps of the Master, turning neither
to the right hand nor the left what-
ever temptations may allure us on
one side. For they know his voice.
They are so tame and so trained that
they follow their keeper with the
utmost docility. They know his
voice, and follow on; but if a stranger
call they stop short, lift up their
heads in alarm, and if it is repeated
they turn and flee, because they
know not the voice of a stranger.
This is not the fanciful costume of a
parable; it is simple fact. And a
stranger will they not follow. No
matter how much he may seek to
entice them away, as sneak thieves
sometimes do.

The true disciple recognizes the
voice of Christ. He knows whether
a teaching or an influence is from
him.—(1) by the inner witness of
the Spirit; (2) by comparing it
with the Word of God; (3) by its
truth and righteousness; (4) by its
tendency. Whatever leads away
from God, whatever tempts to sin,
whatever has not the spirit of Christ
pervading it, is not from God.

This parable. Or, more nearly,
allegory. This familiar incident, il-
lustrating a great moral truth, they
understood not. That is, the Phar-
isees to whom he was speaking, while
they understood the words, did not
understand the meaning and applica-
tion of his imagery. "They did
not feel the application of it; they
did not see what shepherds and
sheepfolds had to do with them."

EXPLANATION.—CHRIST THE DOOR.
—VERS. 7-10. Then. Therefore,
because they did not understand. I
am the door of the sheep. In saying,
"I am the door of the sheep,"
Jesus says in effect, (1) that through
him alone has any true guardian
and guide of the sheep entered into
the fold; (2) that through him
alone will the sheep within the
"fold" be led out into the open pas-
tures.

How is this SAYING TRUE? (1)
Jesus brought the truths of salva-
tion from God. (2) He made the
only atonement for sin. (3) He
brought to men the new spiritual,
divine life. (4) He brought in him-
self every power which could lead
men to be good. He was the em-
bodiment of all the influences by
which men become children of God,
even under the old covenant. To
him all their sacrifices, and cere-
monies, and all their prophecies
pointed.

All that ever came before me are
thieves and robbers. The context
most clearly proves that Jesus is
speaking of those who "came before
him," professing to be "the door of
the sheep. When we ask who they
are to whom this description ap-
plies, we naturally think, in the first
instance of false Messiahs, of whom
many appeared in Jewish history.
But the meaning of the words must
extend much farther, and must em-
brace all who had sought to turn
the people from waiting for the pro-
mise which God had given, or had
substituted other principles of na-
tional life for the hope of the Mes-
siah. But the sheep did not hear
them. The true people of God did
not go after these false Messiahs,
nor obey the false teachings of the
Pharisees.

By me if any man enter in. To
the fold, to the kingdom of God, the
state of reconciliation and salvation
offered by the Messiah. He shall
be saved. Shall be safe from the
robbers and wolves that seek to de-
stroy; safe from false teachers;
safe from the punishment of his
sins; safe from the troubles, dangers,
and temptations of life. Shall go in
and out, and find pasture. Satis-
faction for every need of the soul.
The fulness of the Christian life is
exhibited in its three elements,—
safety, liberty, and support. And
while he does so he finds pasture.

of religion tends to deprave man-
kind of its free, natural, and joyous
life is anti-Christian; the constant
tendency of Christ's teaching and
influence is to make the whole life,
social, intellectual, moral, and spir-
itual, more abundant. And that
they might have it more abund-
antly. The spiritual life is to be
overflowing, without measure, as
God continually bestows his gifts.
That in Christ we might not only
live, but live comfortably, plentiful-
ly, live and rejoice.

EXPLANATION.—CHRIST THE GOOD
SHEPHERD.—VERS. 11-18. I am
the good shepherd. Christ is the
perfect shepherd, as opposed to his
own imperfect ministers; he is the
true shepherd as opposed to false
shepherds.

MARKS OF A GOOD SHEPHERD.
(1) He feeds the sheep, leading
them by the still waters and into
green pastures. (2) He provides a
home for them. (3) He defends
them from all dangers. (4) He
rules over them with justice and
kindness. (5) He has a personal
love for each one. (6) He will do
all these for them, even at the ex-
pense of his life. The good shepherd
giveth his life for the sheep. In
Palestine, at any moment, sheep are
liable to be swept away by some
mountain torrent, or carried off by
hill-robbers, or torn by wolves. At
any moment their protector may
have to save them by personal haz-
ard. The shepherd-king tells us
how, in defence of his father's flock,
he slew a lion and a bear. Every
hour of the shepherd's life is risk.
So Jesus gave his life for the sheep.
He that will have others cannot
save himself. I lay down my life
for—that is, instead of—the sheep.

But he that is an hireling. Not
every one that serves for pay is a
hireling, but one who serves only
for pay, without love for the work,
or care for the employer. He is a
hireling who is seeking his own in-
terests, his reputation, his pecuni-
ary gains, more than the good of
the flock. The wolf catcheth them,
and scattereth the sheep. Any and
every wilful and determined oppo-
nent to truth and righteousness is a
wolf.

And know my sheep, and am
known of mine (even) as the Father
knoweth me, etc. In a limited way
this is true of the good pastor or
shepherd; he knows his flock per-
sonally and sympathizingly; he is
not merely a preacher to them; he
is their best friend and adviser.
But it is only Christ who can say,
I know my sheep.

And other sheep I have, which are
not of this fold. The Gentiles who
were not in the kingdom of God,
but would be brought in as members
of the church he was soon to found.
They shall hear my voice. They will
listen to the Gospel. And there
shall be one fold. Better, one flock;
no one exclusive enclosure of an
outward church,—but one flock, all
knowing the one shepherd, and
known of him. And one flock be-
cause one shepherd; one not in
 creed, or organization, or method of
worship, but one in Christ Jesus.

Therefore doth my Father love me,
because I lay down my life. Not be-
cause I lay it down. That is, be-
cause Christ's Spirit is one of self-
sacrificing love, manifested by, but
not alone embodied in, the incar-
nation, he is loved by the Father.
That I might (may) take it again.
(1) His rising from the dead was as
necessary as his dying, for by his
resurrection he secured the fruits of
his death.

No man taketh it from me. His
death was entirely voluntary. Men
killed him, but he had full power to
escape from them had he wished.
No one imposed upon him the duty
of leaving heaven, of coming to this
world, suffering and dying. He
chose to do it, that he might save
men. This commandment have I
received of my Father. While he
did it voluntarily, it was in accord-
ance with his Father's expressed
will. He gave him the command,
if he would save men, he must lay
down his life, and take it again.
This is the divine law of salvation.

In West Africa a society in Eng-
land has started a school for native
children. One day in that school a
little girl struck her school-mate.
The teacher found it out, and asked
the child who was struck:

"Did you strike her back again?"
"No, ma'am," said the child.
"What did you do?" asked the
teacher.

"I left her to God," said she.
A beautiful and most efficient
way so settle all difficulties, and
prevent all fights among children
and among men. We shall never
be struck by others when they know
that we shall not return the blow,
but "leave them to God." Then,
whatever our enemies do, or threat-
en to do to us, let us leave them to
him, praying that he would forgive
them and make them our friends.

If we practice goodness, not for the
sake of its own intrinsic excellence,
but for the sake of gaining some ad-
vantage by it, we may be cunning, but
we are not good.—Cicero.

Lime Baking Powders Must Go.

Official Expressions—"Royal" found to be the
only absolutely pure baking powder.

Governor Hill, of New York (says a reporter of the N. Y.
Tribune), says: "I have been astonished lately at the extent of the
adulteration of food. It would seem that every thing we eat is adul-
terated. * * This adulteration of groceries is becoming a na-
tional evil—one that we shall have to adopt severe means to check."

The machinery of the law cannot be put at work too speedily or
too vigorously against this wholesale adulteration of the things we eat.
Both the health and the pockets of the people demand protection.

* There is no article of food in general use more wickedly adul-
terated than baking powder. The New York State Board of Health
has analyzed 84 different brands purchased in the State, and found
most of them to contain alum or lime, many to such an extent as to
render them seriously objectionable for use in food.

The sale of adulterated baking powders has been prohibited by
statute in several States. It will be in the interests of the public
health when their sale is made a misdemeanor everywhere, and the
penalties of the law are rigidly enforced.

The only baking powder yet found by chemical analysis to be
entirely free from lime and absolutely pure is the "Royal." This
perfect purity results from the exclusive use of cream of tartar
specially refined and prepared by patent processes, which totally
remove from it the tartrate of lime and other impurities. The cost
of this chemically pure cream of tartar is much greater than any
other. The high grade of the Royal Baking Powder has been fully
established by official chemists.

Prof. Love, who made the analyses of baking powders for the
New York State Board of Health, as well as for the Government,
certifies to the purity and wholesomeness of the "Royal."

Prof. H. A. Morr, late Government chemist, says: "It is a
scientific fact that the Royal Baking Powder is absolutely pure."

Dr. E. H. Bartley, chemist of the Brooklyn Department of
Health, says (April 24, 1885): "I have recently analyzed samples
of the Royal Baking Powder, purchased by myself in the stores
of this city, and find it free from lime in any form."

Prof. McMurtree, chief chemist U. S. Department of Agri-
culture, Washington, D. C., says: "The chemical tests to which I
have submitted the Royal Baking Powder prove it perfectly
healthful, and free from every deleterious substance."

Bread, cake, biscuits, etc., prepared with Royal Baking Powder
will be lighter, sweeter, and more wholesome than if made with
any other baking powder or leavening agent.

SEEDS, Etc.

The Subscribers have in store, and arriving:
One ear Choice Western Timothy Seed;
7,000 lbs. Red, Large, Late Alsike and
White Clover Seed;
2,000 bushels Seed Oats;
White Fyfe, White Russian, Manitoba
and Quebec Red Fyfe Wheat;
Two, Four and Six Rowed Barley;
Corn, Field Peas, Flax, Turnips, and other
Field and Garden Seeds.

Together with a full supply of
Groceries, Flour, Meal, Pork, Fish, Feed,
Bran, Cotton-Seed Meal, Superphos-
phate of Lime, Lead and Calcined
Plaster, Lime, Brick, Hair,
Oakum, Tanned and Dry
Sheathing Paper,
Roofing and Southern Pitch, Tar, Manila
and Hemp Cordage, Nails, Glass,
Paint, Oils, Tinware, Crockery, etc.
All of which we offer for sale at very
low prices for cash, or in Exchange for
Country Produce.

P. NASE & SON,
INDIANTOWN, ST. JOHN, N. B.
may 12

Linen Coats and Ulsters.

WE HAVE JUST OPENED A FULL
LINE OF GENTLEMEN'S LINEN
ULSTERS FOR DRIVING, &c.

LIGHT COATS suitable for Office or
Country Trips. White, French Linen,
very durable, Black Russel Cord, Blue
Striped Galatea, and a few Light-Weight
Grey Cloth.
Also, a large stock of Bathing Drawers
and Dresses, Striped Rowing Jerseys,
Pink and Flesh Shirts, &c.
LAWN TENNIS, Cricket and Base Ball
Belts; Tennis Sashes.
CRICKET and Sporting Shirts made to
order at short notice.

SPECIAL.—A nice assortment of BOYS
SUITS in Very Light Colorings and pretty
styles for Boys of 4 to 10.

MANCHESTER.
ROBERTSON
june23 & ALLISON.

MID-SUMMER OPENING.

WHOLESALE TRADE.

NEW DRY GOODS.

380 PIECES Printed Lawns, 162
Pieces Belfast Printed Linen
Muslins, fast colors. 4 Cases White
Figured Dress Muslins. 1 Case Cream
Figured Dress Muslins. 1 Case Indian
Linen, White and Cream. 19 Cases New
Prints, late novelties. 37 Cases St. Croix
Fine Gingham. 4 Cases French Colored
Dress Goods. 3 Cases Black Merinos,
Blue Black. 5 Cases Black French Cash-
mere. 4 Cases Black Jerseys, Plain and
Braid, all prices—sises, 34, 36 and 38
inch. 2 Cases Silk Handkerchiefs. 1 case
containing Novelties in Printed Border
Linen Handkerchiefs.

We are constantly adding to our many
Departments selections called from the
leading novelties as soon as they appear.
Inspection of our Stock and comparison
of prices invited.

DANIEL & BOYD.
may 19

DANIEL & BOYD

Have just received full assortments of the
following Goods for the Spring Trade:

Fancy Prints, Plain Cambrics,
Ginghams;
Shirtings, at all prices;
White Cottons, Pillow Cottons;
Grey Cottons, Cotton Tweeds;
Canadian Tweeds;
Knitting Cottons;
Paper Collars, Linen Collars;
Hosiery, Gloves;
Ladies' Jerseys,
And a large variety of Smallwares.

LONDON HOUSE,

MARKET SQUARE.
feb10

NEW GOODS

—IN—

GENTLEMEN'S DEPARTMENT.

JUST Opened.—A large and well assorted
stock of SILK HANDKERCHIEFS,
White and Crimson, Hem-Stitched China;
Broadens, 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
Chevyette Gloves, One Hook; New Plain
and Fancy Merino Socks; New Self Col-
ored and Fancy Cotton Socks; New Silk
Umbrellas, all prices; New Alpaca Um-
brellas, Double Frames and Automaton;
Spring and Summer Underclothing of our
well known reliable makes, in Gauze, Bal-
briggan, Cotton, White and Colored Mer-
ino; Waterproof Coats; Rugs of all
kinds; English Solid Leather Bags, Val-
ises, Portmanteaus and Trunks; New
Patterns Laundered Regatta Shirts.

MANCHESTER, ROBERTSON

& ALLISON.

june23

SUGARS.—100 Barrels BRIGHT; 50
Barrels YELLOW; 50 Barrels
GRANULATED.

GILBERT BENT & SONS,
may 19 South Market Wharf, N.

CLIFTON HOUSE,

74 PRINCESS AND 143 GERMAIN STS.,

SAINT JOHN, N. B.

A. N. PETERS, PROPRIETOR.

TELEPHONE COMMUNICATION.

HEATED BY STEAM THROUGHOUT.

Jan20 1y