


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. ABSOLUTELY, 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 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)
sept 22-11 FREDERICTON.

New Store, Stock, and Prices.

FURNITURE, Carpets and Crockery, all at lower prices. 650 doz. Meakin's White Granite, reduced 10 per cent. 100 doz. Milk Pans and Flower Pots, 20 per cent lower. 2 doz. Library Lamps; (Polished Brass), from \$3.25 upwards. 2 cases Silver Plated Ware, (Toronto Silver Plate Co., standard goods). Every article guaranteed. Prices reduced. Four large ware-rooms full of Parlour, Chamber, Dining Room, Office and Kitchen Furniture, Carpets, Linoleums, Oil-Cloths, Bedding, Towels, Table Linen, Curtains, Curtain Poles, Table and Piano Covers, Upholstery Goods. In fact almost every thing for housekeeping.

J. G. McNALLY,
Fourth Door above People's Bank,
Queen Street, 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. Unlaundried

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

**Tennant,
Davies & Co.**

JUNE, 1886.

Summer Stock

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.

FARMS FOR SALE.

THE Subscriber will sell 32 Acres of Land in Douglas, three miles from Fredericton. A Dwelling House, two Barns and Shed are on the place; the water is convenient; it cuts 30 tons of hay, and has good pasture.

He will also sell 19 Acres of Land in Andover, V. Co., two and-a-half miles from the Village. Apply in person or by letter to

(REV.) JOHN HENDERSON,
DOUGLAS, YORK COUNTY.

June 30, '86.

THE LIGHT THAT IS FELT.

A tender child of summers three,
Seeking her little bed at night,
Paused on the dark stair timidly,
"O mother! Take my hand," said she,
"And then the dark will all be light."

We older children grope our way,
From dark behind to dark before;
And only when our hands we lay,
Dear Lord, in thine, the night is day,
And there is darkness nevermore.

Reach downward to the sunless days,
Wherein our guides are blind as we,
And faith is small, and hope delays;
Take Thou the hands of prayer we raise,
And let us feel the light of Thee!

John Greenleaf Whittier.

The Sabbath-School.

INTERNATIONAL LESSONS.

[FROM PELOUBET'S NOTES.]

Third Quarter. - Lesson 6. - August 8.

GENTILES SEEKING JESUS. - JOHN xii: 20-36.

GOLDEN TEXT. - And I, if I be lifted up from the earth, will draw all men unto me. - JOHN xii: 32.

GENTILES COMING TO JESUS. - Vers. 20-22. And there were certain Greeks.

The original word "Hellenes" means persons of Greek nationality. They may have come from Greece, or from some of the Greek cities nearer by, of which there were several in Decapolis.

Among them that came up to worship at the feast. That were accustomed to go up. They had been admitted to the privileges of Judaism. They belonged to the class known as "Proselytes of the Gate," so named from the phrase in the law, "the stranger that is within thy gates." These were not circumcised, but accepted Judaism, attended the feasts, acknowledged the one God.

The same came therefore to Philip. Why to Philip? Probably because they may have had some slight acquaintance with him. Philip and Andrew are Greek names, and the only ones of Greek origin among the disciples. Sir, we would see Jesus. Not merely to look at him, but to have a private conversation with him on religious subjects. Why did they seek to see Jesus? Possibly curiosity may have had some influence. Having witnessed the triumphal entry, and his miracles, etc., they may have been inclined to believe that he was indeed the Messiah, and wished to learn the truth with greater certainty. They may have gone further, and have desired to do him homage as their king and Saviour. It was one of the first demonstrations of the heathen world in favor of the Gospel. It was one of the signs not only that the doors of the Kingdom of God were to be opened to all nations, but also that the nations were beginning to seek after God.

We would see Jesus. This should be the desire of every heart. Seeing Jesus will attract our hearts to him, and away from the world. The more clearly a church sees Jesus, the nearer they will be to being a true and perfect church. If the world would see Jesus, their prejudices against religion would be removed.

Philip cometh and telleth Andrew. The two were of the same city (John i: 44). The fact that Philip takes Andrew with him is one of the not unfrequent indications of the awe with which, despite the fulness and even familiarity of his love, Christ inspired his most intimate disciples (Luke ix: 45; Mark ix: 32, etc.).

Andrew and Philip tell Jesus. Jesus was undoubtedly, at the time this request was communicated to him, in the court of the women, in which he frequently taught, and where he had just before spoken of the widow's mite, for the treasury chests were in that court. Here these Greeks could not enter. On this account Jesus must go out into the court of the Gentiles to meet these strangers.

JESUS GLORIFIED THROUGH HIS DEATH. - Vers. 23-30. And Jesus answered them. Both the disciples who brought the request and the Greeks who had made it. Probably the Greeks came with the disciples. The Lord unfolded the deepest significance of their request in relation to the consummation of his own work. The hour is come that the Son of man should be glorified. Hour is here equivalent to the more general word time or era. The prophets of the Old Testament foretold the ingathering of the Gentiles through the Messiah. This is both his glory and the glory of the Jewish nation in him (Ps. 2: 8; Isa. 53: 11).

Verily, verily. Thus he calls emphatic attention to the fact that only by his death can his great work be accomplished. Except a corn of wheat fall into the ground and die, a grain of wheat, though containing in itself the germs of life, would remain alone. It would be safe, perhaps, but useless, and not really live unless it fell to the earth. Then the life-germs would burst forth, and the single grain, in its own death, would give life to blade, and stalk, and ear of corn. This law Christ now teaches to be a law also of the moral world, and one to which his own life is subject. The moral power which is the life of the world finds its source in the death of the Son of man. "He is life." In him

is life." Whosoever believeth in him hath eternal life.

Though, as we have seen, Christ had his own death in view, he yet speaks of the principle in its universal application. He that loveth his life shall lose it. To love one's life or soul, according to Christ's meaning, is so to make self first and chief, that self-gratification becomes the law of all action. To do this is to lose the life or soul. He that hateth his life in this world. Treats it as if he hated it, sacrifices it to his better life, when they come in conflict.

If any man (would) serve me, let him follow me. Service of Christ is to be sought, not by secret interviews, but by practical following of him. And where I am. In character, in glory, in his kingdom, in companionship on earth, and in heaven. There also shall my servant be. There is no other way to where Christ is. Him will my Father honor. As he honors Christ; making him partaker of the joys and rewards of him whom he serves.

Now is my soul troubled; and what shall I say? The word rendered "soul" is the same word as that rendered "life" in ver. 25. It is the seat of the natural feelings and emotions, and, as the fatal hour approaches, our Lord is in that region of his human life troubled. There is a real shrinking from the darkness of the death which is at hand. Father, save me from this hour. That is, the agony of his trial and crucifixion. There was a real struggle between this earthly life or soul, and his spiritual consciousness. "No," he says, "I cannot say this." For this cause. To fulfill the duties, and bear the agonies it brings. Come I unto this hour. But I will say (ver. 28). Father, glorify thy name. Not my will, but thine be done. Do what will most glorify thy name on earth, at whatever cost to me. Others make both to be prayers. The result is first a prayer under the influence of fear, Save me from this hour. Compare "Let this cup pass from me" (Matt. 26: 39), and then a prayer under the influence of ready obedience. Glorify thy name. Through my sufferings. Then came there a voice from heaven. The plain implication of the narrative is that this was an articulate voice, the words of which were understood by others than Jesus, though not by all. The whole multitude heard a noise; but the meaning of the voice was only perceived by each in proportion to his spiritual intelligence. I have both glorified it, and will glorify it again. The Father had glorified his name by giving Jesus daily and hourly the power to do and to bear all that had been laid on him up to that moment; and he would glorify it by continuing to give him the power to do and to bear all that should be laid on him to the end.

The people... said that it thundered. The general crowd heard the sound, but they were not prepared spiritually to understand its meaning. Others said, An angel spake to him. These comprehended more than the others, and recognized that it was a voice speaking in some language, but they did not know its meaning. This voice came not because of me, but for your sakes. To give you a striking and indubitable proof that I am the Messiah, that you may remember it when I am departed, and be yourselves comforted, supported, and saved.

THE ATTRACTIVE POWER OF THE CROSS. - Vers. 31-33. Now. "The hour" of ver. 23, which culminated at the crucifixion. Is the judgment of this world. The eventful period when it shall be determined who shall rule this world. There has been a long conflict between the powers of light and darkness. Satan has so effectually ruled that he may be said to be the prince of this world. But my approaching death will destroy his kingdom, will break down his power, and will be the means of setting up the kingdom of God over man. Now shall the prince of this world. He rules the worldly influences, the powers of selfishness and sin. Be cast out. His kingdom shall be destroyed. It does not mean that then his reign over all men should entirely cease, but that then would be the grand conflict, in which he should be vanquished, and from that time his kingdom begin to decline, until it should finally cease.

And I, if I be lifted up. Upon the cross, as explained in the next verse. The word for "lifted up" is usually rendered "exalted." Will draw all men unto me. Or towards me. Christ crucified was and is the attractive power, drawing man to himself. All men. Not merely all nations, people of all ages, but all men. It does not mean that every one would become a Christian, for the facts at that very time refute such an idea; but he was attractive to human nature; even those who were opposed were drawn. They hated the light, but they could not help looking at it. And in the end the whole world will be drawn to Christ. Christ by his cross will draw to himself not only men of all classes and climes but all human

interests and resources, all commerce, all enterprise, all art and science, wealth and power in the world.

Every conceivable power that can draw men to a holy, Christlike life is found in Christ crucified. (1) Heroism which always attracts men. (2) The love of God more clearly shown than anywhere else. (3) A vision of the evil and danger of sin, which never seems so evil as when seen in the light of what it costs God to save from it. (4) The forgiveness of sin and reconciliation with God. (5) The hope of everlasting joy and glory. The power of the church and the Sunday-school is in holding up Christ crucified. The more Christ, the more true success. No outside attraction can take the place of this.

OBJECTIONS ANSWERED. - Vers. 34-36. We have heard out of the law that Christ abideth for ever. The term "law" refers to the whole of the Old Testament. They may have referred to such passages as Ps. 89: 36 and 110: 4; Isa. 9: 6; Dan. 7: 13, 14. They expected him to free them from Roman bondage, and to rule over them in an earthly paradise to which there should be no end. How sayest thou, The Son of man must be lifted up? Who is this Son of man? For he cannot be the one foretold in Scripture, whose kingdom is an everlasting kingdom.

Then Jesus said. He could have explained how the Messiah that was to abide forever, and have dominion over all the world, must be a crucified and risen Saviour, and how through the resurrection he was to abide forever, for he saw this infinitely more clearly than we do, and yet it is plain to us. But the people would not have understood nor believed. He therefore, instead of answering them directly, gave them a solemn warning, pointing out at the same time the only way to the answer of their questions. Yet a little while is the light with you. This may refer to the opportunity they yet had as a nation to repent, and accept the Messiah, and be saved from the destruction that was impending. It was not yet too late, but it soon would be. "The last hour of the day of salvation had arrived, the sun was about to set for Israel." Within forty years Jerusalem and the temple were destroyed. Then it was that darkness came upon them, and they knew not whither they were going, or what was to become of them. "Since then Israel has wandered in the wilderness of this world, like a caravan without a goal and without a guide."

While ye have light, believe in the light. Accept it as God-given, and act accordingly. Or, while you have the light of opportunity, believe in him who is the light of the world. That ye may be. Rev. Ver., "That ye may become sons of light," implying a process of growth. Jesus departed. This was the farewell of Jesus to Israel. He then retired and did not reappear on the morrow.

PRACTICAL HINTS. The desire of every one should be to see Jesus. It is wise to ask others to help us to see him.

To be with Christ in service and in self-denial is the way to be with him in his glory.

The way to serve Christ is to follow his example and his precepts.

There are often great and severe conflicts in the souls, even of the good; but they that seek first the glory of their heavenly Father will gain the victory.

All decisive hours, hours of great choices and great temptations, are judgment days.

The power of the church, of the preacher, and of the teacher, for good is in proportion to their experience and teaching of a crucified and risen Redeemer.

Now is the accepted time.

SALVATION OF CHILDREN.

I hate to hear people say, "They have received a pack of children into the church." "A pack of children!" Yes, and if Jesus carries them in His bosom, surely you are not imitating Christ, nor exhibiting much of His spirit when you look down upon them or despise them. To me one soul is as good as another. I rejoice as much in the addition of the poorest mechanic to this church as if he were a peer of the realm; I am as grateful to God when I hear of repentance in the young as in the aged; for souls, after all, are not affected in value by rank or age. They are all priceless and not to be weighed in the scale with worlds. I pray you, therefore, rejoice if the Spirit of God dwells in the lowly or in the great, in the young or the old. He is the self-same Spirit; He makes each renewed person equally His temple, and each saved one is equally a jewel of Christ, dear to the heart of the Eternal Father, beloved by Him who redeemed all His people alike with His most precious blood. - Spurgeon.

Afflictions hunt us again into God's fold when we have leapt out. They are God's file to rub off our rust; God's soap and fuller's earth to remove spots; God's fan to blow away our chaff. - Francis Roberts.

Barnes & Co.

STEAM

JOB PRINTERS,

Booksellers,

-AND-

Blank-Book

Manufacturers.

BLANK

BOOKS

RULED, PRINTED & BOUND

TO ANY PATTERN

AND STYLE.

THEY HAVE FURNISHED THEIR

PRINTING OFFICE AND

BOOKBINDERY

WITH

New Types

-AND-

PRESSES

-AND-

FIRST-CLASS MACHINERY,

AND MATERIALS,

AND ARE PREPARED TO DO ALL

KINDS OF WORK IN THEIR

LINE OF BUSINESS.

THEY HAVE SPECIAL FACILITIES

FOR MANUFACTURING AND

PRINTING EVERY DES-

CRPTION OF

Railway

Tickets.

OLD BOOKS REBOUND.

BIBLES AND TESTAMENTS,

VARIOUS PRICES,

Sent by mail, prepaid, on receipt of price.

Address -

BARNES & CO.,

Prince Wm. Street, St. John, N.B.

CLIFTON HOUSE,

74 PRINCESS AND 143 GERMAIN STS.,

SAINT JOHN, N. B.

A. N. PETERS, PROPRIETOR.

TELEPHONE COMMUNICATION.

HEATED BY STEAM THROUGHOUT.

Jan 20 1y

Spring Goods

NEW IMPORTATIONS!

J. Vassie & Co.

WHOLESALE.

Cor. King and Canterbury Sts.

Have Received the following instalments of Stock:

225 Cases,

Per S. S. "Sardinian," "Peruvian," "Sarnia," "Circassian," etc.

BRITISH MANUFACTURES!

193 Cases.

CANADIAN

American

MANUFACTURES.

ELECTRIC SOAP!

For Sale by

GILBERT BENT & SONS.

South Market Wharf.

LADIES SILK SCARFS & TIES.

Made up in the Latest Styles and Newest Patterns.

WE have just opened a nice assortment of all the leading colorings in

Striped Scarfs to Tie.

CAMBRIC SCARFS AND NARROW CAMBRIC TIES, in great variety.

The New Resilient Brace,

Now all the rage in London.

LATEST STYLE COLLARS, CUFFS,

LINEN HANDKERCHIEFS,

Plain and Unstitched.

SILK HANDKERCHIEFS,

White and Fancy, Brocaded, Hemstitched.

White & Colored Regatta Shirts,

Night Shirts, Flannel Shirts.

Tweed Waterproof Coats,

Travelling Rugs,

Boys' Satchels,

Trunks,

Linen Rugs,

Valises,

Rug Straps,

Rubber Rugs,

Portmanteaus,

Driving Aprons, etc.

MANCHESTER.

ROBERTSON

& ALLISON.

FOR SALE.

3,000 SACKS, SUITABLE FOR

handling Grain.

Low priced.

P. NASE & SON,

Indiantown, St. John.

BARBADOS MOLASSES.

To Arrive: - The Cargo of the "Levosee,"

PUNTS, TIERCES AND BBLs.

GILBERT BENT & SONS,

South Market Wharf.

pr 28

TEAS. TEAS.

125 PACKAGES, ex "York City,"

which, with stock on hand,

makes a full assortment of unexcelled

values. GILBERT BENT & SONS, etc.