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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.

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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.  
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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 marvelously cheap. Do not fail to call. I have determined to make inducements to you by offering fine Goods at very low prices.  
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BOOTS,  
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## OH! TO BE READY.

Oh! to be ready when death shall come!  
Oh! to be ready to hasten home!  
No earthly clinging, no lingering gaze,  
No strife at parting, no sore anxiety,  
No chains to sever that earth hath twined,  
No spell to loosen that love would bind.

No flitting shadow to dim the light  
Of the angel-pinions winged for flight;  
No cloud-like phantoms to fling a gloom  
Twixt heaven's bright portals and earth's dark tomb,  
But sweetly, gently to pass away,  
From the world's dim twilight into day.

To list to the music of angel lyres,  
To catch the raptures of seraph choirs.  
To learn to trust in the risen One,  
Till borne away to a fadeless throne,  
Oh! to be ready when death shall come!  
Oh! to be ready to hasten home!

## The Sabbath-School.

### INTERNATIONAL LESSONS.

[FROM PELGUBET'S NOTES.]

Second Quarter.—Lesson 9.—May 30.  
JESUS FEEDING FIVE THOUSAND  
—JOHN VI: 1-21.

GOLDEN TEXT.—Jesus said unto them, I am the bread of life.—JOHN VI: 35.

Nearly a year of Christ's life comes between the last lesson and this. The events are recorded in Matt. 4: 12 to 14: 12. Mark 1: 14 to 6: 26. Luke 4: 14 to 9: 9. John omits nearly all of this Galilean ministry, and only touches certain salient points out of which special discourses of Jesus grew, and confines himself chiefly to Jesus' work in Judea.

MULTITUDES GATHERING AROUND JESUS NEAR BETHSAIDA.—Vers. 1-4. After these things. Spoken of in the last lesson and the discourse which followed. The events recorded in the preceding chapter were at the time of a passover. According to ver. 4, a passover was now near, and there is therefore an interval of a year between the two times. Jesus went over the sea of Galilee. From the western side, probably near Capernaum, to the eastern shore. Two reasons are given: (1) because he had just heard of the death of John the Baptist. He went to the nearest place outside of Herod's dominions. (2) The disciples had just returned from their missionary tour in Galilee, and needed rest, which could not be easily obtained at this time amid the crowds.

And a great multitude followed him. Great multitudes follow him wherever he goes. From every part of the land they come to listen to his teachings and to be healed. The circumstance that the Passover was nigh at hand, so that many must have been starting on their journey to Jerusalem, partly accounts for the multitudes. The multitude, recognizing Jesus and his disciples as they sailed away, started for the same place by land, and some had reached the place before Jesus and his apostles. The largest proportion arrived later, and soon swelled to the immense number of "about 5,000 men," "besides women and children." Because they saw his miracles which he did. They were attracted by curiosity; by his teachings which accompanied his miracles; by a desire to be with the great prophet, and perhaps aid or at least have part in the coming of his kingdom; some doubtless had special needs or were friends of the sick.

Jesus went up into a mountain. The mountainous part of the district. There he sat with his disciples. Though they came hither for retirement and rest the time was not idly spent. The disciples had time for reporting more fully their missionary journey, for conversation and instruction and prayer.

And the Passover... was nigh. The Passover this year was April 16. As Jesus and his disciples could not attend the Passover feast at Jerusalem, they would keep such festival in a new and wondrous way.—his heart, but not its form.

FEEDING THE FIVE THOUSAND.—Vers 5-11. When Jesus then lifted up his eyes. From the place among the hills where he was sitting with his disciples, and from which elevation he could see far over the plain. And saw a great company come. The multitude spoken of in ver. 2. Jesus, seeing them, came out from his retirement in the hills and, moved with compassion, taught them many things, and healed their sick. He saith unto Philip. Much is omitted here that is recorded in the other Gospels (Matt. 14: 14, 15; Mark 6: 34, 35; Luke 9: 11, 12). A large part of the day was spent in teaching and healing. The multitudes, absorbed in these matters of exciting interest, found themselves, toward evening, wearied and hungry, and a long distance from their homes or from any supplies, and probably many of them without money to purchase any. The disciples, learning of the destitute condition of the people, go to Jesus and suggest that he dismiss them, and send them away to obtain food (Luke 9: 12). Whence shall we buy bread? It would seem impossible to obtain food enough for so great a multitude. Try he said to prove him. To test and try him, to call his attention to the greatness of the need,

and the impossibility of supplying it by any human means.

Philip answered him. Philip's answer shows that he had not fully learned the lesson of perfect trust in Jesus' divine power. Two hundred pennyworth. Two hundred denarii worth. The denarius was a Roman silver coin worth about fifteen cents. The whole amount mentioned is, therefore, about thirty dollars. That every one of them may take a little. Even this would be a scant supply. There is a lad here. And therefore able to carry very little. Which hath five barley loaves. The ordinary coarse food of the lower orders (Judg. 7: 13). Two small fishes. Small, and generally dried or pickled, fish eaten with bread, like our "sardines." Millions were caught in the lake.

Jesus said, Make the men sit down. For the sake of order and ease in the distribution of the food. There was much grass in the place. This is not inconsistent with its description by the other Evangelists as a desert place, the word desert implying simply solitude, not an arid soil. So the men sat down. The women and children were probably apart by themselves, as oriental custom would require.

And when he had given thanks. Asking a blessing upon food before meals was a universal custom among the Jews, and was practiced both by Christ and by the apostles (Luke 22: 17, 19; 24: 30; Acts 27: 35). He that enjoys aught without thanksgiving is as though he robbed God. He distributed to the disciples, etc. Jesus did the work; and yet he used the disciples in it, as he ever does in giving spiritual food to the world.

GATHERING UP THE FRAGMENTS.—Vers. 12-14. Gather up the fragments. It is usual to understand by "pieces" the fragments broken by the multitude during their meal; but it is more probable that they were pieces broken by our Lord,—pieces that remained undistributed or unconsumed because of the abundance of the supply.

THE DESIGN of this command is to bring out the preciousness of the food which Jesus had given. He likewise exhorts his disciples to frugality. It completes the proof of the miracle, for more remained than there was to begin with.

Then those men, those who had been fed. When they had seen the miracle. The miracle was a sign to them that God was with Jesus. That prophet that should come into the world. Foretold in Deut. 18: 15, 16, and referred to by the delegation sent from Jerusalem to inquire of John the Baptist as to his character and authority (John 1: 21).

JESUS PRAYING ALONE.—Vers. 15. When Jesus therefore perceived. Either by reading in their hearts the half-formed design; or perceiving it in their whispered conference; or informed of it by the apostles, who doubtless shared the enthusiasm of the multitude, and who may have been as eager as any for the coronation of their Lord. Take him by force. They would compel him to appear what he really was, and what they imagined perhaps that he was too modest or too timid to assert for himself. To make him a king. Carry him up to Jerusalem and proclaim him king at the Passover. For they expected this Messiah to be a temporal king, and to reign in great glory in the royal city. He departed again into a mountain himself alone. Mark says that he retired for prayer. Before he went he dismissed the people to their homes. The action of the people to make him a king was the renewal of one of his greatest temptations,—to obtain a worldly kingdom and greatness and honor, with ease and plenty and immediate success, instead of a spiritual kingdom and the salvation of men by the hard and slow way of self-denial and the cross. He must fight this battle out alone, in the presence and with the help of God, as he had more than two years before, in the great temptation in the wilderness.

STILLING THE TEMPEST ON GALILEE.—Vers. 16-21. And when even (evening) was now come. His disciples (the apostles) went down into the sea. The words imply that they went reluctantly. They would not leave Jesus alone in this desert place, except by his express and urgent command. And entered into a ship. Fishing boat large enough to carry Christ and the twelve, besides the sailors, but not too large to be propelled by oars. And went over the sea toward Capernaum. But a contrary wind (Mark 6: 48), blowing strongly from the north-east, drove them back, so that the real direction in which they went was westerly, toward Capernaum. It was now dark, and Jesus was not come to them. They had been unable to make the land where they expected to take Jesus on board the boat, and now it had grown too dark to see him and too stormy to reach the place. And the sea arose. It is a common occurrence for the winds to arise suddenly upon this lake, drawing down through the

Jordan valley from the Lebanon range in the north. So when they had rowed about five and twenty or thirty furlongs. Three or three and a half miles, or half way across the lake. Mark says that Jesus saw them, perhaps from the mountain, where he had long been praying. Alone or in company, in sickness or in health, by sea or by land, in perils in the city, in perils in the wilderness, the same eye which saw the disciples tossed on the lake is ever looking at us. We are never beyond the reach of his care. Our way is never hid from him. He knows the path that we take, and is still able to help. He may not come to our aid at the time we like best, but he will never allow us utterly to fail. Jesus sees us, and will not forsake us. They see Jesus. It was the fourth watch of the night (Matt. 14: 25), which began at 3 o'clock in the morning. It was while they were endeavoring to come to Jesus that he came out upon the sea to meet them. And they were afraid. Because they did not recognize Jesus but thought it was a ghost or apparition. It is I; be not afraid. That which calms our tears most of all in trouble is the conscious presence with us of a Saviour who loves us with an everlasting love, and who controls all the powers of nature, and of the spiritual world, one who is both able and willing to save. Then they willingly received him. They are reassured by his voice, and their fears cease. That they did receive him into the ship is stated by St. Matthew and St. Mark, and is implied here. And immediately the ship was at the land. As soon as Jesus entered the boat the sea was calm, and they reached the land. And since, when they saw Jesus walking on the water, they were three miles from this shore, (see ver. 19), it must have been by miracle that they reached it so suddenly. Or we may adopt either of the following: We may give to the word immediately a large latitude of expression, understanding it merely to mean that since the wind at once ceased (Matt. 14: 32), they had no further difficulty in reaching their destination. Or the word rendered "immediately"—which is more exactly our straightway—may find its full meaning in the straight line of the boat's after course, as contrasted with its being tossed hither and thither during the storm. The whole context seems to find its full meaning in the sense of difficulty and danger before our Lord was received into the boat, and in the sense of safety and peace afterwards.

### DIARY OF A RUM-SELLER.

Monday. Took Ragged Bill's last dime for whiskey.

Tuesday. Had a visit from Charlie Piper, who swore off three months ago and signed the pledge; gave him three drinks on tick.

Wednesday. That poor fool, Dick Plaster, who gets wild and nervous after one drink, came in to-day; sold him a quart.

P. S.—Hear he killed his wife in a drunken rage.

Thursday. Johnny Slogan's wife begged me never to sell another drop to him. She cried till I promised.

P. S.—Sold him enough this very day to make him smash furniture and beat his children. Ha! ha! ha! Business is business.

Friday. Phil Carter had no money; took his wife's wedding-ring and silk dress for an old bill; sent him home gloriously drunk.

Saturday. Young Sam Chap took his third drink to-day. I know he likes it, and will speedily make a drunkard; but I gave him the value of his money. His father implored me to help break up the practice before it became a habit; but I told him if I didn't sell to him some one else would.

Sunday. Pretended to keep the Sunday-law to-day, but kept open my back door. Sold beer and wine to some boys, but they'll be ashamed to tell of it. Bet my till is fuller to-night than the church-baskets are.

N. B.—My business must be respectable, for real gentlemen patronize my bar. And yet I guess I won't keep a diary, for these facts look very queer on paper.

### FOR ME.

"For whom did Jesus endure so much, William?"

"For sinners."

"Yes; but can you not bring it nearer home?"

"Yes; for us—for all our class."

"Ah, that comes nearer; but we must bring it closer still. James, you love this Saviour. For whom did he suffer and die?"

"For me."

"Yes. We all want to say and feel and know that 'Jesus died for me.' 'For me,' as much as if I were the only sinner in the world. 'For me,' that I may have a whole Saviour. How many of you, my dear pupils, can say from the heart, 'Jesus died for me; he loves me and I love him.'—Kind Words.

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Full Lines in Ladies' and Children's

Hosiery and Gloves;

Dress Materials in all the Newest Fabrics

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Ladies' Mantles, Ulsters and Wraps made

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