

# 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 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.  
sept 22-11

## J. C. 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. C. McNALLY,  
dec 4 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. Unlaundried

## 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,  
Lottimer's Shoe Store,  
QUEEN STREET,  
FREDERICTON.

## FOR SALE.

3,000 SACKS, SUITABLE FOR  
handling Grain.  
Low priced. A business has been  
shown here for some time.

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

TEAS. TEAS.

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

## BETHSAIDA.

John vii. 2-13.

Behold the eager thousands press  
Around the Christ—so wise to bless!  
Among that throng,  
Are mourned the strong,  
Who, proud of self, confessed no wrong.  
He sees more needy still their case,  
Who, in our day, refuse his grace,  
And spurn his face.

Shall we their falling strength renew  
With barley loaves and fishes few?  
Among so many, what are they,  
To men who in the desert stray?

"We can not give! Oh, send and buy,"  
Our unbelieving spirits cry.  
Yet vain such help! No earthly store  
Can satisfy these starving poor!

No, Lord! give thou that we may give;  
So shall these waiting thousands live!  
Bless thou, and break our lowly bread;  
With growing loaves shall all be fed!

Yea, more! the fragments from thy board  
Surpass our richest store, dear Lord.  
"Enough! To spare!"  
Thy children share  
Abounding grace, thy constant care;  
And still proclaim o'er all the gloom,  
The blessed words, "And yet there's  
room,"  
"And yet there's room."

## The Sabbath-School.

### INTERNATIONAL LESSONS.

[FROM PELOUBET'S NOTES.]

Third Quarter.—Lesson 3.—July 18.  
THE DEATH OF LAZARUS.—JOHN  
xi. 1-16.

GOLDEN TEXT.—Our friend Lazarus sleepeth: but I go, that I may awake him out of sleep.—JOHN xi. 11.

### THE BEREAVED FAMILY.—Vers.

1-3.—A certain man named Lazarus. We know nothing of his history aside from this narrative. The indications are that he was a younger brother. From the incident in Luke x. 38-42, we judge that Martha was the head of the household. Simeon, probably the father, though possibly the husband of one of the sisters, was a leper; he had probably died or been banished by the law because of his leprosy (Matt. xxvi. 6) or may have been healed by Jesus (see Lesson 5.) The family appear to have been one of wealth and social distinction. How and where the household first became acquainted with Jesus we do not know. Of Lazarus's life after his resurrection, nothing whatever is known. Bethany lies on the eastern slope of the Mount of Olives, less than two miles south-east of Jerusalem. Its present name is El-Azariéh, derived from, and memorializing the resurrection of Lazarus. It is now a poor, wretched mountain-hamlet of some 20 families; but viewed from a distance, looks remarkably beautiful.

It was that Mary which anointed the Lord. There were three other persons by this name mentioned in the Gospels: The mother of our Lord; the wife of Cleophas and Mary Magdalene. Hence this explanation. The deed of Mary is mentioned here by anticipation, since it did not happen until later (see chap. xii. 3-7). There is no sufficient reason for identifying Mary of Bethany with the "woman which was a sinner" (see Luke vii. 37 et seq.), or for identifying either with Mary Magdalene. Anointed the Lord. This was two months later, in their home in Bethany, two days before the crucifixion. Whose brother Lazarus was sick. He died very soon after the messenger was sent.

Therefore, his sisters sent unto him, To Bethabara (Bethany) beyond Jordan. It was 28 or thirty miles. Lord, behold, he whom thou lovest. There are many unrecorded and unknown ones whom Jesus loves, and who love Jesus; many more, perhaps, than we think. Is sick. Very beautiful is it to observe their confidence in him; they take it for granted that this announcement will be sufficient, and say no more; they do not urge him to come; they only tell their need, as being sure that this will be enough; he does not love, and forsake them whom he loves.

A VISION OF THE REASONS FOR SORROW.—Vers. 4-6. When Jesus heard this, he said. The only right understanding of this answer, and our Lord's whole proceeding here, is, that he knew and foresaw all from the first, as well the termination of Lazarus's sickness and his being raised again, as the part which this miracle would bear in bringing about the close of his own ministry. Is not unto death. These words must have greatly tried the faith of the sisters. For by the time that the messenger returned, it is probable that Lazarus was already dead. Could it be that their divine friend had deceived them, or had been himself deceived? But as with so many other of the divine promises, which seem to us for the moment to come to nothing and utterly to fail, so was it with this word, a perplexing riddle till the event had made it plain. But for the glory of God. Which glory would be through the glorifying of the Son.

Now Jesus loved Martha, and this statement is made in explanation of ver. 6, that the reader may not fall into the error of supposing that Christ's delay was due to any indifference or unconcern on his

part. Therefore... he abode two days still in the same place where he was. Why? Because this delay was necessary to complete the work in which he was engaged. Because this delay was necessary to the consummation of the miracle of the resurrection of Lazarus in such form as to forever prohibit the impression that death had not really taken place. And to develop and increase the faith and love of the Bethany family and his disciples, and give them a vision of the future life and their Saviour's power, such as can be seen only from the mountain-top of sorrow. Jesus himself was soon to lie three days in the grave; if, therefore, he was able to raise up Lazarus after four days' burial, they would have stronger faith in the resurrection of Jesus from his three days' burial.

LESSONS IN CONNECTION WITH SICKNESS. (1) All persons, rich and poor, are liable to sickness. (2) There are often reasons for allowing sickness to come upon us, which are clear and wise in the divine mind, but are a mystery to us. (3) Sickness, especially in its convalescence, leads men to see both this world and the spiritual world, and eternal things in a new and truer light. (4) Sickness often fits us to sympathize with others and to help them. (5) God's glory in his goodness and love is manifested in his healing and helping us. Others so and are led to believe. (6) When we are sick we should go to Jesus with our trouble; not to the neglect of means, for whatever helps and cures is the gift of God's love, but for his guidance, and help, and blessing.

THE RETURN TO JUDEA.—Vers. 7-10. Let us go into Judea again. It is to be noticed that the words are not let us go to Bethany. The Jews of late. Not more than a month or two before. Sought to stone thee. The disciples see clearly that to go to Bethany is as perilous as to return to Jerusalem.

Are there not twelve hours in the day? i. e., a definite time marked out by God for work, which no man can shorten or change. The day means more than the limit of his hours for work. It means light, help, means, opportunity. It means all that God sends to us to enable us to do our work. If any man walk in the day. If any man is doing his appointed work, is fulfilling his duty with the help and blessing of God. He stumbleth not. As applied to himself the words of Jesus mean: "Following the will of God, which leads me into Judea again, I am walking in the light, and the Jews cannot take my life till God's appointed time comes, and that time is not yet."

If a man walk in the night. Contrary to God's command, without God's approval and blessing, striving to prolong life by neglect of duty. He stumbleth, because there is no light in him. He has nothing to guide him, no one to protect him, and he cannot succeed in accomplishing his purpose.

THE DEATH OF LAZARUS.—Vers. 11-16.—After that. Implying an interval between the previous discourse and the words which follow. Somewhere in the time between ver. 4 and ver. 11 the death of Lazarus probably occurred. He saith unto them, Our friend Lazarus sleepeth. Our friend implies that Lazarus was loved by the disciples as well as by their Lord. I go, that I may awake him out of sleep. Never was bolder declaration made. He proclaims his deliberate purpose to raise Lazarus from the dead.

Then said Jesus unto them plainly, i. e., dropping all metaphor, or comparison of death to sleep. And I am glad for your sakes that I was not there. These words are explained by the clause which follows. To the intent ye may believe. Already they believed in him; but "every new flight of faith is in its degree a new beginning of faith." Had he come to Bethany while Lazarus lay sick, he would have healed his sickness; but great as might have been the miracle if he had done so, or if, arriving when Lazarus had just breathed his last, he had called back the departing spirit, in neither case would the disciples have seen the crowning "manifestation" of their Lord, or have believed in him as "the resurrection and the life."

Then said Thomas, which is called Didymus (that is, the twin). Let us also go, that we may die with him. With Christ, not with Lazarus. He could not believe that Christ could with safety go into Judea again; in this, indeed, he really forecast the result, which was the crucifixion of his Lord; but neither could he bear to be separated from him.

The true home is one where Jesus is one of the family, and where he loves to abide.

We may make our home thus (1) by casting out every word and thought that would be unpleasant to him; (2) by cultivating those qualities and actions which are congenial to him, so that he will feel at home; (3) by loving him; (4) by inviting him to come.

Sickness and sorrow come to every household.

Jesus can, and will to those who trust him, make all trouble work out the highest good to the sufferer, and God will be glorified in the loving kindness and tender mercies he shows to them through their trouble. We should follow Jesus wherever he leads, though it be to die with him.

## DON'T GET INTO DEBT.

Not many years ago a young man came in town to finish the studies at the office of one of our best lawyers. He was well educated, intelligent, agreeable and kind; but he was poor, and in order to support himself he tried to get a class in French. A few scholars came, and the thing did not pay. After a while he paid his landlady, left his boarding house and took to the woods. On the side of a hill, in a thick pine grove, he pitched his tent, where he cooked his food, ate, slept, and studied. Of course, this strange conduct made a great deal of talk. One morning, after a terrible thunder-storm during the night, his friends hunted him up.

"You'll be sick of your bargain after this," they said, "and be glad enough to have a waterproof roof over your head."

"I did not take to the woods from choice," answered the young man. "I could not see my way clear to pay my lodgings, and I am resolved never to be in debt. I know too well the danger of being in debt—my scanty income will carry me through the summer, when I hope better times are coming."

Gentlemen offered to aid him but he sturdily refused their offers, got through his studies, and has now a large business, which handsomely supports him.

Was not that pluck? And did he not well think that the danger of being in debt is a serious danger? I wish more people thought so. Getting loose in money matters is often the beginning of ruin. When a boy or a young man falls into the habit of borrowing money, spending freely, having things charged, neglecting to pay, dodging his creditors, promising to pay and not keeping his promise, he is in a bad way. He forgets, lies, loses his self-respect, and is slowly, but surely letting himself down, down, down. The history of many a man shows how far down it may be, even to robbery and murder. Two of the worst murders ever committed in Boston were done by respectable men to hide their debts. One killed his intimate friend because he could not pay a debt which he was owing him. The other, a young man, shot in cold blood in broad day a young associate that he might rob the bank he was in of a few thousands to pay his debts with. Both did their work coolly, and apparently without any twinges of conscience.

Both were above all suspicion. They had borne a fair character to the world; but there was a weak spot, a screw loose, a canker at the core. They were loose in their money matters. Debts were dogging at their heels. They had lost their uprightness; and having lost that, the devil can tempt a soul to anything.—Child's Paper.

## THE WORKINGMEN'S FRIEND.

The observance of the day of rest by abstaining from the ordinary labors of life, and turning the mind expressly to the teaching of religion and the care of the spiritual nature, is one of the primary teachings of Christianity. And upon it hang the best interests of society, while it is deeply related to home-life and personal character.

The Sabbath is the workingman's friend. It was made for man—for a world of toilers. It is also the friend of the capitalist. He will receive higher and better work from men who rest upon the Sabbath and appropriately use it. The right of observance of it, it need hardly be said, tends to healthfulness, industry, intelligence, sound morality.

On the score of social economy—not to speak of the higher plane of spiritual life—it becomes of inestimable importance for employers to secure to their workmen the full enjoyment of the Sabbath and to set them the example of the right use of it, and for the workmen rightly to guard and use their day of rest. The Sabbath-keeping people will have more true comfort and self-respect and enjoyment of life. Here, as elsewhere, obedience to the law of God is the surest way to healthiest living, to soundest secular prosperity.—Rev. Joseph Few Smith, D. D.

To attempt to serve God without love is like rowing against the tide. But love oils the wheels and makes duty sweet. The angels are swift-winged in God's service, because they love Him. Jacob thought seven years but little for the love he had for Rachel. Love is never weary.

We often excuse our own want of philanthropy by giving the name of fanaticism to the more ardent zeal of others.—Longfellow.

# Health in the Bread.

Perfect food is that which, while prepared in the most appetizing form, is also the most wholesome and nutritious. It should never be necessary to sacrifice the wholesomeness of an article in order to make it more palatable, nor, as is too often the case, should we be compelled to take our bread or cake bereft of its most appetizing qualities in order to avoid injury to our digestive organs.

The Royal Baking Powder possesses a peculiar quality, not possessed by any other leavening agent, that applies directly to this subject. It provides bread, biscuit, cake, muffins, or rolls which may be eaten when hot without inconvenience by persons of the most delicate digestive organs. With most persons it is necessary that bread raised with yeast should lose its freshness or become stale before it can be eaten with safety. The same distressing results follow from eating biscuit, cake, pastry, etc., raised by the cheap, inferior baking powders that contain lime, alum, or other adulterants. The hot roll and muffin and the delicious hot griddle cakes raised by Royal Baking Powder are as wholesome and digestible as warm soup, meat, or any other food.

Another greatly superior quality possessed by the Royal Baking Powder is that by which the preservation of important elements of the flour is effected in raising the bread by the mechanical operation of the gas without fermentation. Yeast, and all baking powders that produce the leavening gas by fermentation, as is well known, destroy a portion of the nutritive elements of the flour, and particularly those which are the most healthful and the greatest aids to a perfect assimilation of the food. The Royal Baking Powder, while perfectly leavening, retains without change or impairment all those elements which were intended by nature, when combined in our bread, to make it literally the "staff of life."

No leavening agent or baking powder, except the Royal Baking Powder, possesses these great qualifications.

## 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 Seeds;  
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, Tares, and other  
Field and Garden Seeds.

Together with a full supply of  
Groceries, Flour, Meal, Pork, Fish, Feed,  
Bran, Cotton-Seed Meal, Superphosphates  
of Lime, Land and Cane, Plaster, Lime, Brick, Hair,  
Oakum, Tarred and Dry  
Sheathing Paper,  
Roofing and Southern Pitch, Tar, Manilla  
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—Fyfe 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 Fyfe 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,  
june 23 ROBERTSON  
& 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  
Braided, all prices—sizes, 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,  
febl 10

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

GILBERT BENT & SONS,  
may 19 South Market Wharf.

## CLIFTON HOUSE,

74 PRINCESS AND 143 GERMAIN STS.,  
SAINT JOHN, N. B.

A. N. PETERS, PROPRIETOR.

TELEPHONE COMMUNICATION.  
HEATED BY STEAM THROUGHOUT.  
jan 20 11

## 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.  
mar 31

FISH. FISH.

STOCK of Fish in our warehouses Feb.  
15th, 1886: 275 bbls. and 4-bbls.  
Mackerel; 41 bbls. and 4-bbls. Mess Sd. h  
600 bbls. and 4-bbls. Herring—Canse,  
Shelburne and Bay; 300 qds. Codfish and  
Pollock; 18,000 boxes Smoked Herring—  
Grand Manan and Digby Chickens.  
GILBERT BENT & SONS.