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THE BEST THING KNOWN FOR
WASHING AND BLEACHING

IN HARD OR SOFT, HOT OR COLD WATER.
SAVES LABOR, TIME AND SOAP AMAZ-
INGLY, 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 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.
J. G. McNALLY
Has just received several large instal-
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\$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
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J. G. McNALLY,
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Brussels, Tapestry,
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Cocoa Mattings, Floor Oil-cloths and Linoleums,

WHOLESALE AND RETAIL.
AT LOWEST PRICES.
Agents for the Celebrated M. R. & A.
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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,

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

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!
—J. G. Whittier.

The Sabbath-School.

INTERNATIONAL LESSONS.

[FROM PELOUBET'S NOTES.]

Third Quarter.—Lesson 1.—July 4.
JESUS AND THE BLIND MAN.—
JOHN IX: 1-17.

GOLDEN TEXT.—One thing I know, that
whereas I was blind, now I see.—JOHN
9: 25.

THE BLIND MAN.—Vers. 1-5.
And as Jesus passed by. He saw a
man. It was he who saw the blind
man, not the blind man who came
to him; and so earnestly did he look
upon him that even his disciples
perceived it. Which was blind from
his birth. Of the six miracles con-
nected with blindness which are re-
corded this is the only case de-
scribed as blindness from birth. In
this lies its special characteristic,
for "since the world began was it
not heard that any man opened the
eyes of one that was born blind"
(ver. 32). The sad history of this
man, "blind from his birth," may
have been already familiar to his
disciples, as he was evidently a well-
known beggar in Jerusalem, one
with whose story many were ac-
quainted (ver. 8).

And his disciples asked him, say-
ing, who did sin, etc. This question
grew out of the fact that it was the
common opinion among the Jews
that every trouble and misfortune
was the direct result of some special
sin. But here was a case where the
disciples could not see how this
could be true. Blindness that began
before he was born could not be the
punishment of his own sin. They
ask, therefore, on account of whose
sin was it? "It was not only a
Jewish opinion that such afflictions
were a divine punishment for sin;
it is the teaching of experience, that
special diseases are frequently the
natural consequence of sin either in
the sufferer or his ancestry, and the
teaching of Scripture that all dis-
ease, and even death itself, is the
fruit of sin."

Jesus answered, Neither hath this
man sinned, nor his parents, i. e. so
as to be the cause of the blindness.
Our Lord does not deny the exist-
ence of sin either in this man, or in
his parents. Nor that it was through
sin that all evil came into the world,
but only that this blindness was not
the punishment for any sin in either
the man himself or his parents. But
that the works of God should be made
manifest. Christ turns the atten-
tion of his disciples to a new aspect
of the case. Instead of groping back
into the hidden mysteries of the
divine purposes, and striving to trace
the connection between sin and
suffering, they were to look forward
and see what the mercy and grace
of God would accomplish. He was
to receive eyesight, and with it the
blessing of salvation. It would fur-
nish an opportunity for Christ to
give a new proof that he is the light
of the world.

I (better we) must work the works
of him that sent me, while it is day,
i. e., while the fitting opportunity
lasts. The substitution of "we"
for "I" (a change supported by the
best evidence) lends peculiar force
and beauty to the verse. Jesus as-
sociates his disciples with himself;
like himself they have a calling
which must not be disobeyed, to
work the works of God; for them,
as for himself, the period of such
action will not always last. The
night cometh, when no man can work.
He does not expect even himself
from the proverbial law. The day
of opportunity passes, never to re-
turn. Even Christ must do his
work of redemption, and of teach-
ing, at the time appointed, or it
never could be done. He might do
other works afterwards, but not
those.

As long as I am in the world, I
am the light of the world. It was
propheesied that the Messiah should
open the eyes of the blind (Isa. 29:
18; 35: 5; 42: 7). The direct re-
ference is to Christ's fulfilment of
these prophecies (Luke 4: 18, 21).

THE BLIND MAN CURED.—Vers.
6, 7. He spat on the ground, and
made clay of the spittle. Was there
efficacy in the clay? The Jews
thought that clay was good for the
eyes, but of course there was no
power in it to give sight to the
blind. If we ask ourselves why
means were used in this instance,
we can only suggest that it was
partly for the sake of him who was
to be healed, partly for theirs who
afterwards heard of it. It is notice-
able that Christ never cured with-
out giving the healed something to

do, as a test of his faith and obedi-
ence. When he was asked to heal,
the simple request served as an in-
dication of faith; when, as here, he
volunteered the cure, he seems al-
ways to have required some act as
an evidence of faith.

We should never despise means,
even in works where all the power
is divine. Even while we use means
we should not depend on them, but
on the Lord who made the means,
and is the source of the power that
flows through them.

And said unto him, Go, wash in
the pool of Solomon, i. e., wash off the
clay that has been put upon your
eyes. This was a test of his faith
and obedience. The pool of Solomon
is identified with a pool or tank still
found in the vicinity of Jerusalem
Which is by interpretation, Sent
The pool, by its very name, was a
symbol of him who was sent into
the world to work the works of God.
He went his way. He believed, he
obeyed, and it was done unto him
according to his faith. Observe how
great the trial to this blind man's
faith, directed to take so consider-
able a walk, in his blindness, as a
condition of cure. Observe, too,
in the miracle a parable of redemp-
tion. The whole world lieth in
darkness from the beginning; Christ,
the light of the world, comes to call
us out of darkness into marvellous
light; the condition of receiving that
light is faith, exemplified by obedi-
ence, without which the soul re-
mains in darkness; and he often
calls us to prove our faith by walk-
ing, in obedience to his direction, in
the darkness for a while, in order
that we may come into the light.

INVESTIGATION OF THE CASE BY
HIS FRIENDS.—Vers. 8-12. The
neighbors, etc. These would be the
ones to recognize the man in his
changed condition, and to report the
marvellous change in him. That
he was blind. The best critical
authorities read, that he was a beg-
gar. He now abandoned that occu-
pation, and this circumstance first
attracted notice. Is not this he that
sat and begged? implying what he
was accustomed to do. It is the
change in his conduct that is first
observed. And this is what the
world usually notices first in those
to whom spiritual eyesight is given.

He is like him. They would not
believe that such a miracle had been
wrought, and therefore argued that
they must have been misled by a
striking resemblance. So men who
do not wish to believe in the reality
of their friends' conversion find some
way to explain the change they see.
"The opening of the eyes would
naturally change the whole counte-
nance." If we are truly changed
by grace, our friends and neighbors
will remark the difference in us. I
am he. This settled the question of
fact.

He answered. He tells the story
of his healing. A man. Better, the
man; one well-known.
The question, Where is he? appears
to be asked, not in a spirit of enmity,
but simply from a natural curiosity
and interest. I know not. Jesus
did not wait for the man to return
to him.

INVESTIGATION BY THE RULERS.—
Vers. 13-17. They brought to the
Pharisees, etc. But they are per-
plexed about this new prophet, who
he is, and are uncomfortable because
work has been done on the Sabbath,
and they think it best to refer the
matter to the Pharisees, the great
authorities in matters of legal ob-
servance and orthodoxy. There
were in Jerusalem two smaller
courts, or synagogue councils, and
the man was probably taken to one
of these.

And it was the Sabbath day, etc.
There were two counts in their in-
dictment. (1) He had made clay,
and (2) he had healed the man. In
neither case did he break the Fourth
Commandment, even in its strictest
construction, but only their Phari-
see caricature.

Then again the Pharisees also.
As not content with the report of
others.
This man is not of God, because
he keepeth not the Sabbath day. The
logic is simply, God ordained the
Sabbath; but God will not contra-
dict himself, and endorse a man
who defies his laws. Therefore, if
this man breaks the Sabbath, that
fact alone proves that he is not God's
messenger. The fact of a miracle is
not denied; but it cannot have been
done with God's help; therefore, it
was done with the devil's help.

Others said, How can a man that is
a sinner do such miracles? The
logic of this is based on the same
principle as that of the others. God
will not contradict himself and en-
dorse a man who defies his will and
nature as expressed in his laws.
They were correct. The others had
misinterpreted the facts.
They say unto the blind man again.
Each side hopes to find something
in his account that will favor them.
But they gain nothing from him to
help them against Jesus.

the man himself grows bolder in the
faith, and argues the case so clearly,
that their only answer is to expel
him from the synagogue. But he
finds Jesus afterwards, and becomes
a true disciple. His spiritual as well
as his bodily eyes are opened.

(1) In general suffering, dark-
ness, blindness, both spiritual and
physical, is the fruit of sin. (2)
But in many cases we cannot trace
the connection. The wicked do not
always suffer the most in this world;
and we have no right to infer, be-
cause a person suffers more than
another, that he is a greater sinner.
Indeed, it is often the very reverse
of this in God's providence, and the
best people are among the greatest
sufferers. (3) God permits his chil-
dren to suffer in order that through
the suffering may come a higher
good to them. God's love, and bless-
ing, and transforming power will be
made known to them: he leads them
through a path of darkness to a light
and joy inconceivable and full of
glory.

JESUS THE LIGHT. (1) To the
body, (2) to the mind, (3) to the
spirit. He reveals truth, joy, heav-
en, hope, righteousness. He gives
life, which is the light of men.

OUR PART. (1) We must receive
the light by faith. (2) We must
use the means. God is the author
of the means, as really as he is of
faith. To use the appointed means
is a mark of faith. (3) We must
reflect the light which Jesus has
brought into the world. (4) We
must do each work in its time.
There is a too late even for good
deeds.

THE BIBLE ON BUSINESS.

Buy the truth and sell it not.
He that is surety for a stranger
shall smart for it.

A good name is rather to be
chosen than great riches.
But where shall wisdom be found?
It cannot be gotten for gold.
The rich and poor meet together;
the Lord is the maker of them all.
In all labor there is profit; but
the talk of the lips tendeth only to
penury.

He that loveth wine shall not be
rich. Who hath woe? They that
seek mixed wine.
The prosperity of fools shall
destroy them, but who so hearkeneth
unto me shall dwell safely.

He becometh poor that dealeth
with a slack hand, but the hand of
the diligent maketh rich.
Happy is the man that findeth
wisdom; for the merchandise of it
is better than the merchandise of silver.

There is that scattereth and yet
increaseth; and there is that with-
holdeth more than is meet but
tendeth to poverty.

A perfect and just measure shalt
thou have, that thy days may be
lengthened in the land which the
Lord thy God giveth thee.

Though he (the unjust man) heap
up silver as the dust, and prepare
raiment as the clay; he may pre-
pare it, but the just shall put it on,
and the innocent shall divide the
silver.

Ye shall do no unrighteousness
in judgment, in mete-yard, in weight
or in measure, just balances, just
weights, a just ephah (a dry mea-
sure) and a just hin (a liquid mea-
sure) shall ye have.

HOW TO AVOID A BAD HUSBAND.

Never marry for wealth. A
woman's life consisteth not in the
things she possesses.

Never marry a fop, who struts
about dandy-like in his gloves and
ruffles, with a silver headed cane,
and rings on his fingers. Beware!
there is a trap.

Never marry a niggardly, close-
fisted, mean, sordid wretch who saves
every penny, or spends it grudgingly.
Take care lest he stint you to death.

Never marry a stranger, whose
character is not known or tested.
Some girls jump into the fire with
their eyes wide open.

Never marry a mope or a drone
—one who draggles through life, one
foot after the other, and lets things
take their own course.

Never marry a man who treats
his own mother or sister unkindly
or indifferently. Such treatment is
a sure indication of a mean and
wicked man.

Never on any account marry a
gambler, a profane person, one who
in the least speaks lightly of God or
religion. Such a man will never
make a good husband.

Never marry a sloven, a man who
is negligent of his person or dress,
and is filthy in his habits. The ex-
ternal appearance is an index to the
heart.

Shun the rake as a snake, viper,
demon. Avoid him.

Finally, never marry a man who
is in the least addicted to the use of
ardent spirits. Depend upon it,
you are better off alone than you
would be tied to a man whose
breath is polluted, and who is being
destroyed by alcohol.

Analyzing the Baking Powders.

"Royal" the only absolutely pure baking pow-
der made.—Action of the New York State
Board of Health.

Under the direction of the New York State Board of Health,
eighty-four different kinds of baking powders, embracing all the
brands that could be found for sale in the State, were submitted
to examination and analysis by Prof. C. F. CHANDLER, a Mem-
ber of the State Board and President of the New York City
Board of Health, assisted by Prof. EDWARD G. LOVE, the well-
known late United States Government chemist.

The official report shows that a large number of the powders
examined were found to contain alum or lime; many of them to
such an extent as to render them seriously objectionable for use
in the preparation of human food.

Alum was found in twenty-nine samples. This drug is em-
ployed in baking powders to cheapen their cost. The presence
of lime is attributed to the impure cream of tartar of com-
merce used in their manufacture. Such cream of tartar was also
analyzed and found to contain lime and other impurities, in some
samples to the extent of 93 per cent of their entire weight.

All the baking powders of the market, with the single excep-
tion of "Royal" (not including the alum and phosphate powders,
which were long since discarded as unsafe or inefficient by pru-
dent housekeepers) are made from the impure cream of tartar of
commerce, and consequently contain lime to a corresponding
extent.

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
of the N. Y. Tartar Co., which totally remove the tartrate of
lime and other impurities. The cost of this chemically pure
cream of tartar is much greater than any other, and on ac-
count of this greater cost is used in no baking powder but
the "Royal."

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

"I have tested a package of 'Royal Baking Powder' which
I purchased in the open market, and find it composed of pure
and wholesome ingredients. It is a cream of tartar powder of
a high degree of merit, and does not contain either alum or
phosphates or any injurious substances."

"E. G. LOVE, Ph.D."

*[NOTE.—For full details of the official action of the New York State Board
of Health on the subject of Baking Powders, see Annual Report of the Board,
transmitted to the Governor, February 8, 1882, pages 559 to 589 inclusive.]

DANIEL & BOYD

Have just received full assortments of th
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.

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MARKET SQUARE.

feb10

NEW GOODS

—IN—
GENTLEMEN'S DEPARTMENT.

JUST Opened—A large and well assorted
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White and Crimson, Hem-Stitched China;
Brocades, 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
Chevrette Gloves, One Hook; New Plain
and Fancy Merino Socks; New Self Col-
ored and Fancy Cotton Socks; New Silk
Unbelles, all prices; New Alpaca Un-
belles, Double Frames and Automaton;
Spring and Summer Underclothing of our
well known reliable makes, in Gauze, Bal-
brigan, Cotton, White and Colored Merino;
Waterproof Coats; Rugs of all
kinds; English Solid Leather Bags, Val-
ises, Portmanteaus and Trunks; New
Patterns Laundered Regatta Shirts.

MANCHESTER,
ROBERTSON
& ALLISON.

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

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South Market Wharf.

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Open the Spring Trade with an immense
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EVERY DEPARTMENT STOCKED
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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.

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last year without ordering it. It contains about 120 pages,
60 illustrations, prices, accurate descriptions and valuable
directions for planting all varieties of VEGETABLE
and FLOWER SEEDS, BULBS, etc. Invaluable
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Corn, Field Peas, Flax, Tares, and other
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Groceries, Flour, Meal, Pork, Fish, Feed,
Bran, Cotton-Seed Meal, Superphos-
phate of Lime, Land and Calcedine
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.

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