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KEEPS always on hand a large and  
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Has just received several large instal-  
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\$850 worth Silver-Plated Ware, now  
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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  
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J. C. McNALLY,  
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Tennant,  
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Directly opposite Normal School,  
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CARPETS,  
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Indian town, St. John.

TEAS.  
125 PACKAGES, of "York City,"  
which, with stock on hand,  
makes a full assortment of unexcelled  
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## WITNESSING FOR CHRIST.

BY REV. THOMAS J. MACMURRAY, LL. B.

"Ye are My witnesses."

I'll witness for Jesus,  
Whatever befall,  
And speak of the anguish  
He bore for us all.

Why should I be silent,  
When love brought Him down,  
That I might be given  
A robe and a crown?

Ashamed to confess Him,  
Who loves even me?  
Ashamed of my Saviour  
Who died on the tree?

Oh, no! I will herald  
His greatness each day,  
And deem it an honor  
This homage to pay.

Should darkness o'ertake me  
On life's raging tide,  
I'll trustingly witness  
For Jesus, my Guide.

And when I step into  
The river of death,  
His name would I mention  
E'en with my last breath.

Thus, if I prove faithful  
And true to the end,  
I'll not be rejected  
By my Divine Friend.

## The Sabbath-School.

## INTERNATIONAL LESSONS.

[FROM PELOUBET'S NOTES.]

Second Quarter.—Lesson 11.—June 13.

JESUS THE CHRIST.—JOHN vii.

37-52.

GOLDEN TEXT.—Thou art the Christ, the

Son of the living God.—MATTHEW xvi. 16.

THE FEAST OF TABERNACLES.—

Time. This feast was held from the

15th to the 21st of Tisri (Sept.-

Oct.) of each year, the first two

days and the last being kept sacred,

like Sabbaths, the other days being

half holidays. Object. It is called

in Ex. xxiii. 16 the feast of in-

gathering, and was in one aspect a

Thanksgiving for the produce of the

year. It was also a commemora-

tion of the life in the wilderness,

and a thanksgiving for the settle-

ment in permanent habitations;

hence the command to dwell in

booths (or "tabernacles") during

the week the feast lasted. (See

Lev. xxiii. 33-44.) How celebrated.

Jerusalem, the city of solemnities,

the city of palaces, the city of

beauty and glory, wore quite an-

other than its usual aspect. Booths

were erected everywhere. They

were made of branches of trees.

Nobody was living at home; every-

body in these booths,—all the people

of the city, and crowds from the

country. Two remarkable features

were added to this feast: (a) the

drawing of water daily from the

pool of Siloam, and (b) the lighting

of the eight great lamps in the court

of the women. The symbolism. The

whole symbolism of the feast, be-

ginning with the completed harvest,

for which it was a thanksgiving,

pointed to the future.

THE LAST DAY OF THE FEAST.—

The pilgrims are all in festive array.

In his right hand each carries a

myrtle or willow-branch tied to-

gether with a palm-branch between

them. This was supposed to be in

fulfilment of the command, Lev.

xxiii. 40: A procession from the

temple followed a priest who bore a

golden pitcher. They proceeded to

the fountain of Siloam, in the valley

south of the temple. Here the priest

filled from this fountain the golden

pitcher, and brought it back into the

court of the temple. The rejoicing

was so great the Rabbis used to say

that he who had never been present

at this ceremony did not know what

rejoicing meant. The water from the

golden pitcher was poured upon the

altar. Immediately the great

"Hallel," consisting of Psalms

cxlii-cxlviii, was chanted. As the

Levites intoned the first line of

each psalm, the people repeated it;

while to each of the other lines they

responded by Hallelu Yah ("Praise

ye the Lord.") At this moment

there arose, so loud as to be heard

throughout the temple, the voice of

from sin. As the Scripture hath  
said, The reference is not to any  
one isolated passage, but to the gen-  
eral tenor of Scripture. Out of his  
belly. Better, his heart. It signi-  
fies the inmost heart of the man,  
which, saturated with Christ's life,  
opens like the rock (Ex. xvii. 6),  
and pours forth its spiritual wealth.  
Just as the rock in the desert not  
only contained water, but the water  
flowed forth for the thirsty multi-  
tudes. Shall flow. This clearly  
implies something received that it  
may flow from the recipient unto  
others. The water which he drinks  
becomes in him a spring from which  
living waters flow, as the light  
which illuminates him makes him  
in turn one of the lights which il-  
luminates the world. The true Chris-  
tian cannot fail to impart the spirit  
of Christianity to others. Rivers.  
Denoting abundance, freeness, con-  
tinued supply. Of living water.  
The Gospel of Christ, which is the  
truth of God received into the  
heart by the Spirit, brings life,  
health, and joy.

But this spake he. This is John's  
interpretation of Christ's words in  
the temple. Of the Spirit, which  
they that believe on him should re-  
ceive. The Holy Spirit and his in-  
fluences were the living waters,  
abundant, free, purifying, bringing  
life, health, salvation to the soul as  
water to the thirsty, as rain to the  
 parched earth, and making every  
Christian a source of the same in-  
fluences which he has received from  
the Holy Spirit. For the Holy  
Ghost, was not yet given. The dis-  
pensation of the Spirit, when his in-  
fluences should come in their full  
abundance, had not yet come. It  
would not come till after the aton-  
ing sacrifice was made, John xvi. 7.  
Because that Jesus was not yet glori-  
fied. The great work of the Spirit,  
could not fittingly be accomplished  
till Jesus had completed his work,  
made his atonement.

DISCUSSIONS AS TO WHETHER  
JESUS WAS THE CHRIST.—VERS. 40-  
44. Jesus claimed to be the Mes-  
siah. The Jews expected their  
Messiah to fulfill the promises re-  
peated at the ceremony of the Out-  
pouring, and therefore understood  
Jesus to make this claim. Of a  
truth this is the Prophet. The Pro-  
phet of Deut. xviii. 15, which some  
identified with the Messiah, others  
supposed would be the forerunner of  
the Messiah. Others said, This is  
the Christ. The great Messiah  
King whom they expected, whom  
the prophets foretold, and to whom  
their whole religious ceremonial  
pointed. Shall (the) Christ come  
out of Galilee? Christ seemed to  
them to come from Galilee, because  
his childhood home and much of his  
ministry was there. They did not  
believe that the Christ could come  
from Galilee, because, as below, it  
seemed to contradict their Scrip-  
ture. They could not bear to think  
that one of these despised Galileans  
should be their King.

Hath not the scripture said? This  
is their argument for believing that  
Jesus, being a Galilean, in their  
opinion could not be the Messiah.  
That Christ cometh of the seed, or  
offspring, of David. And out of the  
town of Bethlehem, where David  
was? Where he was born and  
lived for about sixteen years, till he  
was called into the service of King  
Saul. All the trouble with their argu-  
ment was that they did not take  
to ascertain the facts. Their quota-  
tions of Scripture was an argument  
in favor of Jesus being the Messiah,  
for he fulfilled the Scriptures.

Some of them. Of the multitude.  
Would have taken him. Arrested  
him, and carried him before the  
Sanhedrim. But no man laid hands  
on him. Not even those who had  
been commanded to do it (see vers.  
32-45). They were fettered on the  
one hand by the fear of the adher-  
ents of Jesus, and on the other by  
the secret power of God.

NO MAN SPAKE LIKE THIS MAN.  
—VERS. 45-49. Then came the of-  
ficers. Not Roman soldiers, but  
temple police. They had been di-  
rected by the officers of the Sanhe-  
drim to arrest Jesus (ver. 32). To  
the chief priests and Pharisees. The  
day was a Sabbath, and yet the  
council was gathered. It would  
seem as if the Sanhedrim had con-  
tinued sitting, waiting for the re-  
turn of its officers, an extraordinary  
proceeding on so great a day, show-  
ing the intensity of their hostility.

Why have ye not brought him? The  
officers had returned without ful-  
filling their mission. Never man  
spoke like this man. They were not  
overawed by the multitude, but by  
the words of Christ himself. There  
is no stronger testimony, even in  
the Gospels, to the marvellous moral  
power of Christ's personality and  
words than this declaration. This  
testimony came, too, from men who  
had been influenced by a hostile  
spirit.

Are ye also deceived? Have any  
of the rulers, etc. Implying that  
those who were sent were men of  
influence and position. They im-  
plied that any one of influence, of  
knowledge, of good sense, who was  
capable of studying the question in

all its bearings, would not accept  
this young man Jesus as the Mes-  
siah. But this people, the multitude,  
who knoweth not the law. Hence  
they are not qualified to judge for  
themselves in these matters. They  
are easily led astray (ver. 47). Are  
cursed. Worthy of contempt and  
perdition.

A DEFENCE BY NICODEMUS.—  
Vers. 50-52. Nicodemus. His de-  
fence of Jesus in this excited meet-  
ing required no little boldness and  
conviction of the truth. Being one  
of them, i. e., a Pharisee and a mem-  
ber of the Sanhedrim.

Doth our law judge any man,  
before it hear him? There is a  
covert sarcasm here. They had just  
been sneering at the people for not  
knowing the law, and yet at the  
same time they themselves were  
acting contrary to the law. They  
had not examined the claims of  
Jesus. They were seeking to ar-  
rest and put him to death in con-  
travention to the law. Art thou...  
of Galilee? Any one who would  
defend Jesus of Galilee, even to do  
him justice, they thought must be  
allied to the Galileans. Out of  
Galilee ariseth no prophet. The pre-  
judices of the Pharisees led them to  
forget their history as well as their  
law. Jonah was of Galilee (2 Kings  
xiv. 25), Elijah very probably (1  
Kings xvii. 1) and Nahum either of  
Galilee or of Assyria, a heathen  
land (Nahum i. 1).

## IS PRAYER A POWER?

A faithful teacher in a large sur-  
burban Sabbath-school in Philadel-  
phia was greatly pained to overhear  
her class of nine large boys say  
among themselves, "Let's not come  
next Sunday, but stay away and have  
some fun." She knew them well,  
and feared their plan would be car-  
ried into effect. On the following  
Sabbath she found them standing on  
the street near the school, but evi-  
dently not intending to enter. As  
she passed them with a kindly word  
of recognition, but without one  
word of invitation to come in, she  
secretly prayed to the Spirit of all  
grace to melt their hard hearts and  
constrain them to give up their  
plans and come back.

She took her chair and soon was  
rejoiced to see one after another  
of the class enter and sit quietly in  
their places without one word.  
The lesson was upon Hezekiah's  
prayer and its immediate answer.  
Finally the teacher asked: "Did  
any of you ever have an answer to  
prayer?" Each and all replied  
strongly in the negative. One said  
that he did not believe in prayer at  
all. Another said that prayer was  
never answered, excepting in the  
heart of him who made the prayer.  
Another said that he would like to  
know if it were true, but that he  
had never seen it nor felt its power  
at any time.

Here was the teacher's oppor-  
tunity. She said: "Well, boys, I  
had a proof of the power of prayer  
to-day, and not upon my own heart  
alone, for you all felt its influence  
and were led and controlled by its  
force. I prayed that God would in-  
cline you to come in. Am I not  
right? Did you not feel the influ-  
ence leading you to enter? Honest-  
ly did you not? Tell me candidly.  
Own up the whole truth that we  
know just how it was to-day and  
here regarding prayer."

They all admitted that they felt  
the strange and gentle influence  
leading them to come, first to the  
corner and then into the school.  
Said one: "I believe if we had  
gone to the Zoological Garden your  
prayers would have brought us  
back, even from that far away  
place." Another said: "Boys, let's  
try it next Sunday." But no one  
was disposed to make any further  
experiment with that teacher's  
prayer. There could be no ques-  
tion but that prayer had indeed  
been answered then and there—  
that very day; and if then and  
there, why not at other times and  
always? Then, too, they had felt  
the influence and knew that God  
was indeed near to them in answer  
to prayer.—Westminster Teacher for  
May.

## THE JUBILEE IN FIJI.

"Save Fiji, O Lord, save Fiji!"  
was the dying prayer of John Hunt.  
In October and November last the  
Wesleyan Mission in Fiji celebrat-  
ed their fiftieth anniversary. Special  
deputations from the neighboring  
Australian colonies brought con-  
gratulations. One of these came  
from Tonga. The delegate was a  
Fiji chief, a native minister, who  
was the first convert in the country  
and the first to preach the Gospel;  
who was banished from Fiji to Tonga  
because of his religion, and now,  
after half a century, bore the con-  
gratulations of the Tonga church to  
this mother church of Fiji. On re-  
turning to Fiji he did not find a  
score of heathen in the whole group.  
Fancy this jubilee, with the Hallelu-  
jah and the Gloria, among the  
rest, while the man-eating, polyga-  
mous, torture-dealing and warlike  
tribes of these islands, and all this  
change wrought within the lifetime  
of this single chief and preacher.

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ors and Fancy Cotton Socks; New Silk  
Umbrellas, all prices; New Alpaca Um-  
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