

## FERTILIZERS!

Landing to-day, at I. C. Railway:

## 1 CAR LOAD

"Ceres" and "Popular"

## SUPERPHOSPHATE

—OF—

## LIME.

FOR SALE AT LOWEST PRICES.

P. NASE &amp; SON,

INDIANTOWN, ST. JOHN, N.B.

May 5, 1886.

## 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) FREDERICTON.

sept 22-24

## 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, (Pol-

ished Brass), from \$3.25 upwards. 2 cases

Silver Plated Ware, (Toronto Silver Plate

Co., standard goods). Every article guar-

anteed. 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 Floor Covers, Upholstery

Goods. In fact almost every thing for

housekeeping.

J. G. McNALLY,

Fourth Door above People's Bank,

Queen Street, Fredericton.

## Tennant,

## Davies &amp; 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. &amp; A.

Unlaundried

## Dollar Shirt,

AND THE POPULAR

PERFECT FITTING NEW YORK

DOMESTIC PAPER PATTERNS.

Inspection invited.

## Tennant,

## Davies &amp; Co.

JUNE, 1886.

## Summer Stock

—OF—

## BOOTS &amp; 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.

## FOR SALE.

3,000 SACKS, SUITABLE FOR

handling Grain.

Low priced.

P. NASE &amp; SON,

Indiantown, St. John.

TEAS.

TEAS.

125 PACKAGES, ex "York City,"

which, with stock on hand,

makes a full assortment of unexcelled

values. GILBERT BENT &amp; SONS, 24

## SUNLIGHT ALL THE WAY.

"Good-by, Jennie; the road is long,  
And the moon is hard to cross;  
But well you know there is danger  
In the bog and the marshy moss.  
So keep in the foot-path, Jennie!  
Let nothing tempt you to stray,  
Then you'll get safely over it,  
For there's sunlight all the way."

The child went off with a blessing  
And a kiss of mother love;  
The daisies were down at her feet,  
And the lark was singing above.  
On, on the narrow foot-path—  
Nothing could tempt her to stray;  
So the moon was passed at nightfall,  
And she'd sunlight all the way.

And I, who followed the maiden,  
Kept thinking, as I went  
Over the perilous moor of life  
What unwary feet are bent.  
If they only could keep the foot-path,  
And not in the marshes stray,  
Then they would reach the end of life  
Ere the night could shroud the day.  
Harper's Weekly.

## The Sabbath-School.

## INTERNATIONAL LESSONS.

[FROM PELOUBET'S NOTES.]

Third Quarter.—Lesson 4.—July 25.

## THE RESURRECTION OF LAZARUS.—JOHN xi: 20-27, 39-44.

GOLDEN TEXT.—Jesus said unto her, I am the resurrection and the life.—JOHN xi: 25.

## THE ARRIVAL OF JESUS AT BETHANY.—Vers. 17-19.

Jesus arrived at Bethany when Lazarus had been dead and buried four days, the burial, according to Jewish custom, taking place on the same day on which he died (Acts 5: 6, 10). Lazarus was laid in his own private tomb in a cave—probably in a garden, the favorite place of interment. Not only the rich, but even those moderately well-to-do, had tombs of their own. In such caves, or rock-hewn tombs, the bodies were laid, having been anointed with many spices, with myrtle, aloes, and, at a later period, also with hyssop, rose-oil, and rose-water.

## THE CONVERSATION OF JESUS WITH MARTHA UPON THE RESURRECTION.—Vers. 20-27.

Then Martha, as soon as she heard that Jesus was coming, Jesus did not at first come to the house, but in some way let the family know that he had arrived near the village. Went and met him: but Mary sat still (better "still sat") in the house. Every reader must be struck with the remarkable coincidence between this narrative and that of Luke 10: 38, 39, in the parable of the two sisters. Martha, even in the midst of her sorrow occupied with attention to family concerns, sees the messenger who announces the approach of Jesus, and goes forth to meet him, outside the village (ver. 30). Mary, absorbed in her grief, hears nothing of the message: it is not until Martha returns to her that she learns that Jesus is near.

Lord, if thou hadst been here, my brother had not died. The words are a simple expression of love, without any admixture of complaint. But they are an expression of deep regret at his necessary absence. She felt sure that Jesus would come as soon as he could, and that he who had healed so many who were strangers would not do less for his most dearly beloved friends.

But I know, that even now, whatsoever thou wilt ask of God, the words express a half-formed hope, which she dare not utter, that her brother may be restored to life again. Word has come to them from Jesus, telling that his sickness should not issue in death, but that it should further God's glory and glorify the Son. And now he is himself present. His words cannot fail, and he himself cannot be there without a purpose.

Jesus said unto her, Thy brother shall rise again. These words might mean that her brother would be brought back to life again now, or they might be spoken for the purpose of giving her comfort in the assurance of immortal life through the resurrection. I know that he shall rise again in the resurrection at the last day. This statement of Martha's faith is to be interpreted by the belief of the orthodox Jews. A vague hope of a far-distant revival did not comfort her. It is in contrast to, and in correction of, this creed, that Christ utters the declaration of vers. 25, 26.

Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live, etc. The intention of the saying seems to have been to awaken in Martha the faith that he could raise her brother from the dead in his highest and proper form. This he does by announcing himself (it is the expressed, emphatic personal pronoun—"I, and no other") as "THE RESURRECTION" meaning, that resurrection in the last day shall be only by my power, and therefore I can raise now as well, and more than that, THE LIFE ITSELF. Jesus is the source of the resurrection, and the fountain of life. Whoever, therefore, by faith in Christ, has Christ in him the hope of glory, never knows death. What we call death summons him simply to depart and be straightway with Christ (Phil. 1: 23; Luke 23: 43). The eternal life which Christ here and

now gives to those who are by faith united to him (John 5: 24) is never suspended.

## COMFORTS AND BLESSINGS FROM JESUS AS THE RESURRECTION AND LIFE.

We have the assurance that there is immortal life. Death does not end all. Lazarus could not have been brought back to life had his soul gone out like an extinguished flame. Only eternal life begun here gives any hope of eternal life beyond the grave. Jesus is the moral resurrection from the death of worldliness and sin to new spiritual life. All these blessings can come only through Jesus Christ, through faith in his name.

She saith unto him, Yea, Lord: I believe. She not only is convinced, but it is no new experience. I believe that thou art the Christ. She believes that Jesus is the Christ, and, therefore, accepts as true all he has said, and believes in his power to raise the dead to life again.

JESUS AT THE GRAVE.—Vers. 28-38.

Martha, having received such comfort and hope, hastens to impart the good news to her sister. "The Master is come, and calleth for thee." He sends a like message to us.

THE MASTER'S CALL. He is our rightful master and teacher. He calls us by his noble, loving character; by his words; by kind acts towards us; by his Holy Spirit; by holding out the supplies for all our wants; by the invitations and exhortations of friends; by Sabbath and religious services; by his providences; by afflictions; by our consciences.

He calls us to himself and God; to the resurrection of life; to higher and better lives; to heaven.

Mary went as soon as she received the summons, and, falling at his feet, uttered the same words as Martha, when she first saw Jesus. Together they went to the grave.

JESUS WEPT. It is well that this short sentence should be in a verse by itself, the shortest verse in the Bible, but one of the most blessed. We learn from this verse. That the most tender, personal friendship is not inconsistent with the most pure religion. Piety makes more tender the emotions of love. It is right, it is indispensable, for the Christian to sympathize with others in their afflictions. Sorrow at the death of friends is right. It is right to weep. All that religion does in that case is to temper and chasten our grief, to teach us to mourn with submission to God, to weep without murmuring. We have here an instance of the tenderness of the character of Jesus. The same Saviour wept over Jerusalem, and felt deeply for poor dying sinners. To the same tender and compassionate Saviour Christians may now come (Heb. 4: 15); and to him the penitent sinner may also come, knowing that he will not cast him away.

## LAZARUS RESTORED TO LIFE.—Vers. 39-44.

Take ye away the stone. That rock tomb, like a door. Martha... saith unto him, etc. It was the common Jewish idea that corruption commenced on the fourth day, that the drop of gall, which had fallen from the sword of the Angel, and caused death, was then working its effect, and that, as the face changed, the soul took its final leave from the resting-place of the body. It was merely Martha's opinion, from what generally happened under like circumstances, that decay had already commenced. Nothing can be known as to the fact. For he hath been dead four days. "Dead" is in italics, and is supplied. It may be equally right to supply "buried," or "there."

Said I not unto thee. The reference is probably to the message sent to the sisters as reported in ver. 4 (see last verse). If thou wouldst believe, thou shouldst see the glory of God. The performance of the miracle was itself dependent on the fulfillment as the condition, "If thou wouldst believe." To unbelieving Martha, Jesus could no more have restored the dead brother than to the unbelieving Jairus his child (Luke 8: 50), or to the widow of Nain her son, if her attitude toward his compassion (Luke 7: 13) had been one of unbelief.

Jesus lifted up his eyes. A natural, simple, but expressive act of worship. The natural forms of worship are an aid to worship, both for ourselves and those who are with us. And said, Father, I thank thee. Is not the address recorded in these verses simply a thanksgiving spoken in respect of a previously offered private prayer? Is it not probable that the prayer was being offered during the period of delay beyond Jordan, throughout the travel to Bethany, and in the groanings at the sepulchre? In the filial relation of the Lord Jesus to the Father, all power is given to him; the Son can do nothing of himself; and, during his humiliation on earth, these acts of power were done by him, not by that glory of his own, which he had laid aside, but by the mighty working of the Father in him, and in answer to his prayer.

And I knew that thou hearest me

always. He was never denied, for he always prayed in the right spirit, with the right motives, and with perfect faith. The prayer was answered when he seemed to be denied (as when he prayed in Gethsemane that the cup might pass from him), and when the request was visibly granted, as here. Because of the people which stand by I said it. So that they would know that his power was from God. That they may believe that thou hast sent me. He cried with a loud voice, Lazarus, come forth. Undoubtedly these external signs were only for the individuals present, the power of raising the dead dwelling, not in the voice but in the will of Jesus expressed thereby.

And he that was dead came forth bound hand and foot with grave clothes. The word rendered "grave-clothes" means properly the bands or straps by which the linen sheet was fastened to the body. It was the Jewish custom to wrap the dead comparatively loosely in a winding-sheet or shroud, which would have impeded though not prevented arising and walking. The expression, he came forth, does not necessarily indicate that he walked, especially if the sepulchre were dug vertically, but simply that he arose, which he could easily do notwithstanding the linen cloths in which he was enveloped.

1. Men naturally are dead in trespasses and sins.

2. They cannot by their own power raise themselves to life.

3. The only hope of men is in Jesus who is the life.

4. We should go to Jesus in behalf of those we love who have not this life.

5. Sometimes Jesus delays his answers to our prayers for the conversion of friends, but it is always for some wise reason, and usually to grant us better blessings in a better way.

6. But he always comes to them in answer to our prayers.

7. Jesus weeps over those who are dead in sin.

8. Jesus sympathizes with us in every desire that they may live.

9. But they need more than sympathy; they need help, and Jesus gives them life.

10. Jesus calls, Come forth, but there is something for them to do,—to obey and come.

11. When they come into the new life, they are often bound with the grave-clothes of former habits, of prejudice, of ignorance of spiritual truths.

12. One of our duties is to "loose them and let them go."

## HOOKS AND EYES.

For more than a dozen years the manufacture of hooks and eyes for women's and children's dresses may be said to have been dead, buttons having superseded them. But there are indications that hooks and eyes are again to come into use, at least to a considerable extent. If this should prove to be the case, it will gladden the hearts of some who have preserved their machinery from the scrap heap. Thirty years ago the State of Connecticut had manufacturing within her territory that produced these little articles to the value of \$112,000 annually at fifteen cents a gross. Previous to 1830, or thereabout, hooks and eyes were made by hand and sold at \$1.50 per gross.

The machines for making hooks and eyes are quite ingenious, those for the hooks being capable of making ninety per minute and those for the eyes 120 per minute. That for making the hooks takes the wire from a reel through a straightener, when a blade strikes the piece in the middle of its length, and two side blades moving simultaneously bend the wire double, laying the two halves of its length close together and parallel. Then two pins rise, one on each side of the ends of the wire, to form the eyes of the hook, and two semi-rotating pushers bend the ends round the pins, making the eyelets for sewing the hook on to the fabric. The unfinished hook is still perfectly flat, when a horizontal pin and a vertical bender working upward, curve the double end of the hook, and a presser flattens the end to a "swan bill."

The eye is formed in another machine, but by means of similar appliances. Brass wire is used for silvered hooks and eyes and iron wire for the black or japanned goods. The silver coating is made by mixing an acid precipitate of silver with common salt and the cream of tartar of commerce to produce a paste. Certain proportions of this paste and of the brass hooks and eyes are placed in a tumbling barrel, and by attrition and affinity the brass and silver unite. The articles, as they come from the tumbling barrel, are of a lustreless white, but are polished by being placed in cotton cloth bags with bar soap and rubbed with hot water under the vibrating arm of a washing machine.—Anon.

## GOVERNMENT TESTS.

## The Royal Baking Powder Declared Superior to all Others.

The fact that Royal Baking Powder is, in all respects, the best baking powder offered to the public has been established beyond question.

Prof. H. A. Mott, when employed by the U. S. Government to analyze the various baking powders of the market to determine which was the best and most economical, after an extended investigation, reported in favor of the Royal, and it was adopted for government use.

Prof. Mott has continued his examinations of baking powders sold at the present day, and now affirms it as his deliberate judgment, arrived at after most thorough research and a careful examination of the principal brands of the market, that the Royal is undoubtedly the purest and most reliable baking powder offered to the public. Prof. Mott, in his recent report, says:

"The Royal Baking Powder is absolutely pure, for I have so found it in many tests made both for that company and the U. S. Government.

"I will go still further and state that, because of the facilities that company have for obtaining perfectly pure cream of tartar, and for other reasons dependent upon the proper proportions of the same, and the method of its preparation, the Royal Baking Powder is undoubtedly the purest and most reliable baking powder offered to the public. DR. HENRY A. MOTT, Ph.D."

Late U. S. Government Chemist.

## SEEDS, Etc.

The Subscribers have in store, and arriving:

One car 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, Superphos-

phate of Lime, Land and Calced

Plaster, Lime, Brick, Hair,

Oakum, Tarred 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.

P. NASE &amp; SON,

INDIANTOWN, ST. JOHN, N. B.

may 12

## MID-SUMMER OPENING.

WHOLESALE TRADE.

## NEW DRY GOODS.

380 PIECES Printed Lawns, 162

Muslins, fast colors, 4 Cases White

Figured Dress Muslins, 1 Case Cream

Figured Dress Muslins, 1 Case Indian

Prints, 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

Braid, all prices—sises, 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 &amp; BOYD.

may 19

## WHITE &amp; REGATTA SHIRTS,

LAUNDRIED AND UNLAUNDRIED.

A full stock of all sizes, 13½ to 18 inches,

of our Unrivaled Unlaundried White

Shirts, at \$1.00;

A complete assortment of Patterns in our

Unrivaled Unlaundried Regatta Shirts,

at \$1.00, sizes 14 to 17;

Our White Laundried Shirts in 3 grades

are the Best Value in the Dominion,

sises 13½ to 17 inches;

Our Laundried Regatta Shirts in 2 grades

are of Extra Quality this season, and all

good patterns;

Boys' Shirts, White and Regatta, Lau-

ndried and Unlaundried, 12 to 13½ inches.

All the above lines are strictly our own

manufacture, the work is first-class, the

materials of the best, and every shirt per-

fect fitting.

Custom Shirts of every description to

order at short notice. A large range of

patterns in French Regattas for Fancy

Shirts.

MANCHESTER.

jun 9

ROBERTSON

&amp; ALLISON

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.