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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.

QUEEN STREET, (WEST END)
sept22-tf FREDERICTON.

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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 marvellously 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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JUST Opened—A large and well assorted stock of SILK HANDKERCHIEFS, White and Crimson, Hem-Stitched China Brocade, White and Fancy; Surahs in White and Fancy, etc.; New Linen Hem-Stitch and Tape Border Handkerchiefs.
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ROBERTSON & ALLISON,
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Boys' Clothing

—FOR—

SPRING, 1886.

WE HAVE opened a thoroughly well assorted stock of SUITS for CHILDREN, BOYS and YOUTHS, to which we would invite special attention. Having given this department a great deal of attention, we are able this spring to show a larger stock of better styles and patterns than ever before.
Special care has been exercised to obtain good wearing Cloths and neat Styles.

FOR CHILDREN AND BOYS

Of 4 to 12 years of age, we have the best range of Suits ever shown by us, consisting of Blouse and Pants, in several new styles. These are nice fitting, natty garments, and are sure to please.

FOR BOYS OF 10 to 14,

We have a fine range of Knickerbocker Suits, Jacket, Vest and Short Pants, neat patterns, serviceable, well cut.

FOR BOYS AND YOUTHS

Of 12 to 17, our Suits of Jacket, Vest and Long Pants are well assorted, good styles, fine neat patterns of Cloths and good fitting garments.

SPECIAL.—We would suggest an early inspection of the above while the Stock is fresh, and Styles and Sizes unbroken.

A few Sample Jersey and Velvet Suits for Boys of 4 to 8.

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ROBERTSON & ALLISON,
mar3

TEAS. TEAS.

125 PACKAGES, ex "York City," which, with stock on hand, makes a full assortment of unexcelled values. GILBERT BENT & SONS, 224

"WHOSOEVER."

There were children on the floor,
Conning Bible verses o'er.

"Which word all the Bible through
Do you love best?" queried Sue.

"I like Faith the best," said one;
"Jesus is my word alone."

"I like Hope;" "and I like Love;"
"I like Heaven, our home above."

One more, smaller than the rest—
"I like Whosoever best;"

"Whosoever, that means all—
Even I, who am so small."

Whosoever! Ah! I see;
That's the word for you and me.

"Whosoever will," may come—
Find a pardon and a home."

—Cleanings for the Young.

The Sabbath-School.

INTERNATIONAL LESSONS.

[FROM PELOUBET'S NOTES.]

Second Quarter.—Lesson 4.—April 25.

JESUS AND NICODEMUS.—JOHN iii. 1-18.

GOLDEN TEXT.—Ye must be born again.—JOHN iii. 7.

INTRODUCTION.—Among those who thus believed was a prominent member of the Sanhedrim, a devoted, earnest, fair-minded man. In order to inquire more fully into the claims and teaching of the new teacher, he made a visit to Jesus one evening after the crowds had gone. This interview is the subject of to-day's lesson.

THE INQUIRER.—Vers. 1, 2. "Nicodemus" means conqueror of the people. Nothing is known about him except what John tells us here and in chap. vii. 50, and chap. xix. 39. A ruler of the Jews. He was one of the Pharisees, the strictest and most religious sect of the Jews, who believed in a future state, studied the Scriptures, and were looking for the Messiah, whom they expected to be a temporal deliverer and king—a member of the Sanhedrim, the highest ecclesiastical tribunal of the nation. Tradition reports him to have been a man of great wealth. He was probably also a scribe, or teacher of the Law (teacher of Israel, John iii. 10—teacher of the Law), and hence belonged to that branch of the council which represented the learned class of the nation.

Came to Jesus. This was probably during the Passover week, April 9-16, A. D. 27. By night. Why by night? The reason generally assumed is fear of the Jews; but this is not asserted by the Evangelist. Simple prudence. He was cautious by nature and education. He would not commit himself as a follower of the unknown teacher until he was assured that he was really the Messiah. We cannot wonder that he should have wished to shroud his first visit in the utmost possible secrecy. It is well to note that his going at all implies strength of character, unprejudiced desire for the truth, earnestness, and honesty of purpose.

INSTRUCTION ABOUT ETERNAL LIFE. Vers. 3-8. Jesus answered. His spoken or implied questions. Except a man (any one) be born again. Nicodemus impliedly asks to know what new doctrine Christ has to teach; Christ replies in substance that the world needs not new doctrine, but new life. He cannot see the kingdom of God. The kingdom of God is that condition or state where God reigns as king, where he is the supreme object of love and service, where his will is the law, and men obey it as naturally as they breathe, and where all his subjects are formed in his holy image, and inspired with his spiritual life.

Nicodemus saith, how can a man be born when he is old? How is it possible for a man, whose whole nature at any moment is the sum of all the past, to start afresh? How can he undo, or do away with, the result which years have brought and goes to form himself? The great mystery of religion is not the punishment, but the forgiveness of sin; not the natural permanence of character, but spiritual regeneration. And it is one aspect of this mystery which Nicodemus puts forth clearly.

Except a man be born of water and of the Spirit. The Jewish proselyte, as a sign that he put off his old faiths, was baptized on entering the Jewish church. John the Baptist, employing the same symbolic rite, baptized Jew as well as Gentile, as a sign of purification by repentance from past sins. Nicodemus understood by Christ's expression, "born of water," a reference to this rite of baptism, and by the expression, "born of the Spirit," a reference to a new spiritual life. The declaration, then, is that no man can enter the kingdom of God except by (1) a public acknowledgment and confession of sin, a public putting off of the old man and entering into the new; and (2) a real and vital change of life and character wrought by the Spirit of God in the heart of the believer. By the one act he enters into the visible and external kingdom; by the other, into the spiritual and invisible kingdom. Baptism signifies the removal, by cleansing, of the old sinful life,

which cleansing is essential to the new life. The baptism meant more than this. As Strauss says: "If on man's part baptism is the declaration of his renunciation of sin, on God's part it is the declaration of the pardon of sin." As really, then, as salvation comprehends the two facts, pardon and regeneration, so really did Jesus sum up in the two words, *water and Spirit*, the whole of salvation, and consequently man's entrance into the kingdom of God. He cannot enter the kingdom of God. Become a citizen of the kingdom, and have a part of its privileges.

That which is born of the flesh is flesh. Jesus now lays down the great principle of God's universe on which his doctrine of the new birth is based, and which proves its necessity, namely, "like produces like." From plants only can plant life come. Animal life produces animal life. So it is that that which is born of the spirit is spirit. Spiritual life in us must come to us from God's spiritual life. Ye must be. The emphasis is on *ye*, even the Jews, even the best and most learned of the Jews. *Must be*. There is no escape from this law. It would be as easy to change the law of gravitation, or the laws of light and sound or natural descent, as to avoid the operation of this law, that you must be born from above in order to enter the kingdom above.

The wind bloweth where it listeth (pleaseth), i. e., according to its own unknown laws, and not according to our pleasure or will. Thou hearest the sound thereof, etc. You see the results, but you cannot tell the causes which are beyond our reach. We know the facts, though we cannot see the methods. So is everyone that is born of the Spirit. The Spirit's methods we cannot know, or how he imparts new life. But the facts of the new life are as plain and certain as that the strong wind bends the forest trees. We may not know the day nor the hour when we are born again, but we may know the facts by the fruits.

THE AUTHORITY OF THIS TEACHING.—Vers. 9-13. 10. These words express surprise, and possibly a hint of rebuke. One who had studied the Old Testament as he had, and thought so much, and accepted the position of teacher, ought to have known these things.

We speak that we do know, etc. We, i. e., Jesus, and to some extent all who have experienced the spiritual life. The testimony of those who know should be received.

If I have told you earthly things. Those which can be seen and experienced on the earth, as the new birth, and its fruits. It would include too the "signs" he had wrought. And ye believe not. Will not accept and practise these teachings and enter the kingdom of God. How shall ye believe, if I tell you of heavenly things? If you cannot trust my word in matters you can verify, how can you trust my testimony as to things you cannot verify by your own experience? Heavenly things are those truths which could not be learned without a revelation from heaven; divine forgiveness, the perfect, free, universal love of God, the divine nature of Christ, the atonement, the reality of life beyond the grave, the way to obtain it, the blessedness of heaven.

And no man hath ascended, etc. This does not mean that no one has died and his soul gone to heaven, but that no living person has gone to heaven, and seen what is there, and come back to report the facts to us, But he hath come down. This does not imply that Christ had ascended, nor does it refer to his future ascension three years later, but to the fact of his having been in heaven, and so qualified to reveal what was there. Even the Son of man, which is in heaven. His home is in heaven, and he maintains continually a vital connection with heaven; as God he is in heaven, while he is man on earth.

THE MESSAGE OF THE DIVINE TEACHER.—Vers. 14-18. As Moses lifted up the serpent in the wilderness. The reference here is to the event recorded in Num. xxi. 4-9. Great numbers were bitten by the fiery serpents in the wilderness, and many died. The bite was incurable. Moses was directed to make a brazen image of the serpents, and place it upon a pole, and carry it through the camp, so that all could see; and whosoever looked upon this brazen serpent was cured. The looking was an act of faith.

That whosoever believeth. Believing is to accept with the heart the words of Jesus, so as to forsake sin and take him as our teacher and master. Why this "condition to salvation?" Because it is only in this way that the character can be reached and changed. Should not perish. As he must if he remained in sin. But have everlasting life. Eternal life is the life which nothing can destroy, which grows fuller and richer as the ages roll on. It is a present possession of the Christian. It is more than mere endless existence. It implies blessedness, fullness, joy, glad activity.

For God so loved. The emphasis is on the *so*. The proof and measure of this love is given in what follows. The world. This sinful, wicked, rebellious world; this world that rejected him. This is the wonder of the universe, that God did not annihilate such a world, but took such infinite pains to save it. There is no limiting this love to sect or race or age. God loved the whole world so that he made the supreme effort to save it. Gave. There has been an impression that Christ came to make God love men instead of hating them. But here we are told that God's love was the origin of salvation for men, that Christ came because God loved men before he came. His only begotten Son. (See Lesson I.) There is no other certain proof of God's perfect love for all men than this. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. viii. 32). That whosoever believeth. The offer is unlimited. The only condition—faith—is not arbitrary, but it is the necessary condition of salvation, lying in the very nature of things; as that food provided will not save a starving man unless he eats it, or that schools and libraries will not make him learned unless he studies. "Whosoever" is far better for us than if we were called by name; "whosoever" includes us and every one.

God sent not his Son... to condemn (rather, to judge) the world. For the world was lost and condemned for sin already. Christ declares the lost condition of men, and the punishment of their sins; but he does not bring that punishment, as some seem to think, but declares that man may be saved from it. But that the world through him might be saved, or may be saved, on complying with the conditions of salvation. Salvation is not merely deliverance from the punishment of sin, but from the sinful nature and sinful life, into fitness for a holy heaven.

He that believeth on him is not condemned, is not judged, or cometh not into judgment, because God has forgiven him, and imparted a new and holy life to him. He that believeth not is condemned already, hath been judged already. He is self-condemned. By refusing to believe, he places himself on the wrong side; he shows that he does not love holiness and God supremely, and is not fitted for heaven. He is judged by God, by doing those things which God has forbidden, and against which he has threatened punishment. Because he hath not believed, etc. Because he has rejected God's messenger, has refused God's conditions of pardon, has turned away from the new life.

LESSONS. Those who are awakened should seek more light, and seek it from the great Teacher. If Nicodemus needed to be converted, then surely we all do. They who would enter the kingdom of God must renounce all the evil of their past life and be cleansed from their sinful nature. The importance of a public profession of religion by baptism. The proof that we have been born again is found in the fruits which the divine life naturally bears. There is no proof that we are born of the Spirit, without the fruits of the Spirit (Gal. v. 22-23). Development and progress begin after we have been born again. The new life is at first like a child's life, and the Christian grows into a perfect man in Christ Jesus (vs. 6-8).

The mysteries in religion are like the mysteries in nature. The life of a seed is as mysterious as the new birth of a soul. Let us not be troubled about the method of our conversion, or whether we can tell when and where it occurred, but only be anxious that the fact of conversion be proved by its fruits (vers. 14-18). Note the infinite, measureless love of God, high as heaven, and broad as the east is from the west. We cannot be saved in sin; we must be saved from sin. We see the value of our salvation, that was worth such a cost. We see that there is no other way of salvation. God desires us all to come to him and be saved. If we are lost, it will be wholly our own fault; every lost soul is a moral suicide.

A MINUTE'S ANGER.

Not long ago, in a city not far from New York, two boys, neighbors, who were good friends, were playing. In the course of the game a dispute arose between the boys, and both became angry, one struck the other, who fell unconscious in the street, was taken home, and now for four weeks has suffered most cruelly. The doctors say that if he lives he will never be well, and will always suffer and need the constant care of a physician. If the boys had been the greatest enemies they would not, could not, have desired a worse fate for each other than this. But, instead of enemies, they were friends and loving companions. Now everything is changed. One will never be able to walk or to take part in active games; the other will never forget the suffering he has caused.

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Damask Napkins,
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