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## John Haslin.

### The Sabbath-School.

INTERNATIONAL LESSON.

Fourth Quarter-Lesson I—October 6.

THE TRIBES UNITED UNDER  
DAVID.—2 SAM. 5:1-12.

GOLDEN TEXT.—Behold, how good  
and how pleasant it is for brethren  
to dwell together in unity.—Ps. 133:1

THE KINGDOM OF ISRAEL AS  
DAVID FOUND IT.—Kingly govern-  
ment had now been tried among the  
Hebrews for more than a genera-  
tion. To all appearance it had  
failed to attain the ends for which  
it was established. It had broken  
the nation into pieces. The high  
priesthood could scarcely be said to  
exist. Jealousies and heart burn-  
ings had been freely sown among  
the leading men by the king. The  
twelve tribes were disorganized and  
ripe for the seven years of civil war  
which followed. Saul's conduct  
showed a deplorably low state of re-  
ligious life. The ark had been at  
Kirjath-jearim since its capture by  
the Philistines and the death of Eli.  
Thus the religious life of the nation  
was at its lowest ebb. The nation  
was in partial subjection to foreign  
foes. The Philistines held the cen-  
tral part of the country, from the  
Mediterranean to the Jordan

DAVID BECOMES KING OF SOUTH-  
ERN PALESTINE.—On hearing of the  
death of Saul, David, with a large  
number of adherents went by divine  
direction to Hebron, and was an-  
nointed king over Judah. Here  
David reigned seven and a half  
years (ver. 5) in a quiet, simple  
manner, waiting for God's time  
when he should become king of the  
whole nation, growing in favor  
with God and man.

The northern tribes, under the  
lead of Abner, the general-in-chief  
of Saul's armies, had placed upon  
the throne Saul's son, Ishbo-heth, a  
weak man of about 35 years old.  
Their capital was at Mahanaim, in  
the tribe of Gad east of the Jordan.  
Here they were safe from the Phil-  
istines.

THE ACTIVE BUT PATIENT PRO-  
CESSES OF REFORM.—David would  
use no wrong methods of obtaining  
the promised kingdom, he waited  
for the unfolding of Providence.  
Yet he used every proper means.  
He asked God's guidance in all that  
he did. He ruled wisely over his  
smaller kingdom, and thus was pre-  
paring for his larger empire. When  
Abner came to him, offering to bring  
the other tribes into allegiance, he  
insisted on having Michal, his wife,  
Saul's daughter, restored to him  
(3:12-14). He would thus renew  
his alliance to the former king, as  
his son-in-law, and have a claim on  
the kingdom almost equal to that  
of Ishbosheth.

DAVID KING OVER ALL ISRAEL.—  
Vers. 1-19. The elevation of David  
to the throne of the nation may be  
justly regarded as a most important  
epoch in Hebrew history. Although  
but thirty-seven years of age when  
he began to reign over all Israel,  
he was a man of developed charac-  
ter and acknowledged power. He  
had raised himself, under the bless-  
ing of God, by the force of his  
talents and energy, from a very  
humble origin to the rank of a very  
powerful military leader, and as-  
cended the throne with all the  
prestige of a high character and  
great influence.

In chapters three and four we  
are told the story of Abner's re-  
volt against Ishbosheth, and his  
offer to bring all the tribes to David,  
the murder of Abner by Joab, and  
that of Ishbosheth by two of his  
captains, contrary to the will of  
David. The field was now free to  
David.

Then. In these circumstances  
the Israelites naturally turned to  
one whom they knew to be the king  
of God's anointing over them.  
Came all the tribes of Israel to David.  
The national assembly composed of  
all the warriors of the nation above  
the age of twenty who chose to  
come with their chiefs, met the  
elect David king. The particular  
numbers present from each tribe are  
given in 1 Chron. 12:23-40. The  
grand total—339,600 men, and 1224  
chiefs, and so many of them are  
from the other side of the Jordan—  
afforded a marvellous exhibition of  
national unity and enthusiasm.  
They gave three reasons. Behold,  
we are thy bone and thy flesh; i. e.,  
were of such common descent that  
it was unfitting for them to consti-  
tute different nations. In time  
past... thou wast he that leddest  
out. He had shown himself a  
competent leader. After this ex-  
ploit with Goliath his name had  
become a household word. They  
had known of his many other ex-  
ploits. And the Lord said to thee.  
He was anointed by Samuel to be  
king, by direction of God, and this  
fact seems to have become generally

known. Thou shalt feed. A meta-  
phor to express the ruler's care for  
his people. It was especially ap-  
propriate in the case of David, who  
was taken from the sheepfolds of  
Bethlehem to be the shepherd of  
Israel. A captain over Israel. The  
leader of Israel's military forces.  
So all the elder's of Israel. The  
general assembly of the nation.  
And king David made a league  
with them. Some kind of a charter,  
defining the king's rights, was in  
existence (1 Sam. 10:25); and later  
we find the people demanding some  
limitation of these rights (1 kings  
12:3 ff.). The Israelite monarchy  
was not an absolute and irrespon-  
sible despotism. Before the Lord.  
With religious ceremonies and sanc-  
tions. David was thirty years old  
when he began to reign. He spent  
his first twenty years on his father's  
farm. The next ten were a season  
of trials and discipline fitting him  
to be king, and his seven and a  
half years as king over Judah fitted  
him to be king for his larger king-  
dom. Each enlargement of his  
sphere came through faithfulness in  
the narrower sphere that preceded  
it. And the king and his men went  
to Jerusalem: then called Jebus (1  
Chron. 11:4). Political, civil, and  
military considerations pointed to  
Jerusalem as the most suitable  
capital for the united kingdom. (1)

Its position within the territory of  
Benjamin, yet close upon the bor-  
ders of Judah, was excellently  
adapted for binding together the  
two royal tribes, and conciliating  
the good-will of Benjamin without  
alienating Judah. (2) Its situation  
was virtually central, not only with  
regard to these two great tribes,  
but for the whole land. Although  
not the natural centre of the coun-  
try, Zion was the centre of the  
district within which had been  
wrought out the life and history of  
the twelve tribes. (3) As a military  
post it was unrivalled. It stood on  
a rocky plateau surrounded on three  
sides by deep ravines, forming a  
natural fortress of almost impreg-  
nable strength. (4) It was safer for  
David than any more northern city  
would have been, for he was under  
the protection of his own tribe of  
Judah. (5) This choice of a capital  
was made by David, as elsewhere  
declared, under divine direction.  
It was the place where the Lord  
had chosen to put his name. Here  
he fixed his capital, and hither, as  
soon as circumstances permitted, he  
transferred the ark. Jerusalem  
then became the sanctuary as well  
as the capital of the kingdom. Un-  
to the Jebusites, the inhabitants of the  
land. These were one tribe of the  
Canaanites, descendants of Jebus,  
the third son of Canaan. They  
held the fortress of Mount Zion,  
while the other portions were in-  
habited by Jews and Canaanites in  
common. Which spake unto David,  
saying, Except thou take away the  
blind and the lame. The Jebusites,  
confident in the natural strength of  
their fortress, boast that even the  
blind could defend it. Thinking,  
David cannot come in hither. It  
was an expression of perfect confi-  
dence in their defences. They had  
reason for their confidence. "Zion  
was a hill of about 60 acres in ex-  
tent on the top, and rose at its high-  
est point 2520 feet above the sea."  
Zion was 110 feet higher than  
Moriab, the site of the temple. The  
valleys were originally much deeper  
than at present, so that Zion was  
really compassed on three sides by  
precipices. The height on the south  
above the valley of Hinnom at pre-  
sent is 303 feet. On the south-east  
it is 242 feet, on the east 204 to 159,  
on the west 95 to 139. And David  
said on that day. Now follows a  
description of the way in which  
David obtained possession of the  
city. Whosoever getteth up to the  
gutter. Either some water worn  
gully in the rock, or through a sub-  
terranean channel which had been  
constructed to supply the fortress  
with water. The lame and the blind  
... hated of David's soul. "The  
lame and the blind" are the Jebusite  
garrison, as they themselves had  
seemed to name it, and David hated  
to see them hold the fortress for his  
capital. Wherefore they said, The  
blind and the lame, etc. Probably  
the saying should be rendered as a  
kind of exclamation: "Blind and  
lame! he cannot come into the  
house!" i. e., the blind and the lame  
are sufficient to defend the fortress;  
he cannot enter into it. So David  
dwelt in the fort: i. e., he selected  
the citadel for his palace. Built  
round about: i. e., a wall and fortifi-  
cations. From Millo. The Millo  
—appears to have been some impor-  
tant fortification already in exist-  
ence. And inward. Within or  
under the protection of the Millo.

PROGRESS OF THE KINGDOM.—  
Vers. 10-12. And David went on,  
and grew great. There was a  
wonderful development of the king-  
dom under David. He had a united

people. He took every measure to  
keep them united. There was great  
progress in the religious culture of  
the people. The Lord God of hosts  
was with him. He was a devout  
and obedient servant of God, seek-  
ing to do God's will in everything.  
So that God could teach him and  
bless him in all his ways. The ark  
was taken to Zion. Religious  
worship was organized with choirs  
and orchestras. Psalms were writ-  
ten and sung. And Hiram king of  
Tyre: on the Mediterranean coast,  
the capital of the commercial and  
enterprising Phoenicians. Sent  
messengers: to form an alliance with  
David. He would open up a friend-  
ly commerce, for "Tyre depended  
upon Palestine for its supplies of  
wheat and oil," and would like a  
market for its manufacture. He  
may have desired to form an alliance  
against their common enemy, the  
warlike Philistines. And David  
perceived. By the great prosperity  
bestowed upon him. God's good  
gifts to him led him to see and love  
the giver. The Lord had established  
him. He gave the glory to the One  
who deserved it. For his people  
Israel's sake, to build up a kingdom  
of God on earth. The people of  
Israel were to bring religious life  
and blessing to the whole world.

#### PRACTICAL HINTS.

There are evils and dangers in  
our country, such as intemperance,  
irreligion, too great ambition for  
wealth, dishonesty, selfishness, vices  
and crimes.

We should use every wise means  
to overcome them.

Those who have done well in  
their smaller sphere thereby become  
prepared for and find the invitation  
to larger spheres.

Every one should possess and  
cherish that patriotism which loves  
country more than self, and yields  
personal advantages for the good of  
the whole.

No country is on a sure founda-  
tion without religion. The true  
Christian is the wise patriot.

All our business and dealings  
with others should be "before the  
Lord," as in the presence and with  
his approval and blessing. Religion  
should sanctify business.

Men are prone to rely on what  
they see and not on the approval of  
God. The Jebusites relied on their  
strong fortifications. To-day men  
rely on religious societies, eloquent  
preachers, active pastors, famous  
revivalists, and beautiful houses of  
worship, and not on the promises  
of God and the presence of the  
Spirit.

#### WORK OF INVENTION.

How It Has Revolutionized the Condition  
of Working-Men.

In the manufacture of boots and shoes  
the work of 500 operatives is now done by  
100.

In making bread boxes three workers can  
do the work of thirteen box-makers by old  
methods.

In cutting out clothing and cloth caps with  
dies one worker does the work of three by  
old methods.

In leather manufacture modern methods  
have reduced the necessary number of  
workers from 5 to 50 per cent.

A carpet measuring and brushing ma-  
chine with one operator will do the work of  
fifteen men by the old methods.

In the manufacture of flour modern im-  
provements save 75 per cent. of the manual  
labor that once was necessary.

In making tin cans one man and a boy  
with modern appliances can do the work of  
ten workers by the old process.

By the use of coal-mining machines 100  
miners in a month can mine as much coal  
in the same time as 500 miners by the old  
methods.

One boy by machinery in turning wood-  
work and materials for musical instru-  
ments performs the work of 25 men by the  
old methods.

The horse power of steam used in the  
United States on railways, steamers and in  
factories and mines was in 1888 12,100,000,  
against 1,610,000 in 1850.

In the manufacture of brick improved de-  
vices save one-tenth of the labor, and in the  
manufacturing of fire-brick 40 per cent. of  
the manual labor is displaced.

In stove-dressing twelve co-laborers with  
a machine can dress 12,000 staves in  
the same time that the same number of  
workers by hand could dress 2,500 staves.

In nailing on shoe-heels one worker and a  
boy with machinery can heel 300 pairs of  
shoes per day. It would require five  
workers to do the same by hand.

In the manufacture of carriages it used  
to take one man thirty-five days to make a  
carriage. It is now made by the aid of ma-  
chinery with the work of one man in twelve  
days.

In the cotton-mills in the United States  
the manual labor has been reduced about  
50 per cent. Now one weaver manages  
from two to ten looms, where one loom was  
formerly tended by one worker.

#### Sacred Nuts of Japan.

They are called sacred from the fact that  
they are used in certain forms of Japanese  
worship. The nuts are placed on the altar  
and ignited. They burn with a bluish  
flame and give off a peculiar odor. They  
are rich in oil, and the fumes are supposed  
to rise as incense to the gods. They grow  
under water, have a leaf like a pond lily,  
and are shaped like a steer's head, with  
two projecting horns. This resemblance is  
so great that it is difficult to believe that  
they are not carved. In the raw state they  
are hard and tasteless, but when cooked  
they have the flavor of boiled chestnuts.  
They retain their qualities ten or fifteen  
years, and are fit for food when even twenty  
years old.

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all the latest designs and patterns in Fancy  
Trousers, from which I am prepared to make  
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New York Winter Fashions and  
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