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CONSUMPTION

The Sabbath-School.

INTERNATIONAL LESSON.

Fourth Quarter—Lesson XI.—Dec. 15.

DAVID AND JONATHAN.—
1 Samuel 20: 32-42.

GOLDEN TEXT.—*There is a friend that sticketh closer than a brother.*—Prov. 18: 24.

THE COVENANT OF FRIENDSHIP.

—We have seen in the last two lessons some of David's schools and schoolmasters, which were preparing him for his great life-work. We now come to one of a different kind, which had a powerful moulding influence upon his character. The lesson to-day is a most interesting and almost romantic section of David's history, in which we can trace God's guiding providence, as he leads a young man upward toward his life's work. The friendship of Jonathan and David was one of the most perfect and beautiful ever known. The soul of Jonathan was knit to the soul of David. David, in his lament over his friend slain on Mt. Gilboa, exclaims, I am distressed for thee, my brother Jonathan, very pleasant hast thou been unto me; thy love to me was wonderful, passing the love of women. It is probable that Jonathan became acquainted with David some three years before our lesson opens, when David was first summoned to court to charm away the evil spirit from the king by his skill in music and song. This acquaintance was of short duration; but when David had shown his noble qualities and his lofty faith by his victory over Goliath, then the soul of Jonathan was drawn to David. The two friends made a covenant of friendship together, perhaps like the ancient blood covenants, wherein each friend transfuses his blood into the other's veins.

THE FRIENDSHIP SEALED.—Jonathan, the prince, took off his royal soldier's garments, and gave to David, together with his sword and his famous bow, which was his special weapon (2 Sam 1: 22), and his princely girdle.

THE FRIENDSHIP TESTED.—Vs. 32-40. The year following the covenant of love with Jonathan, as well as the six succeeding ones, was a year of severe discipline to David. But God used this period of trial as one means of saving David from the threatening dangers. He was safe because God was with him, and he kept close to God. Saul's jealousy and every evil passion were inflamed by the sight of the women and maidens, who had gone forth to meet the victorious soldiers, singing the praises of their favorite as they danced before the advancing column, to the music of tambourines and cymbals. Saul, they sang, has slain his thousands, but David his tens of thousands. Saul was sometimes troubled by an evil spirit, which wrought him up to an insane frenzy of evil passion. David still sought to soothe him with his music; but the king grew envious of him, for the very reason that David was so good and God so manifestly with him (18: 28). He hated David, and tried in various ways to kill him. Five separate attacks are mentioned in chapters 18 and 19. When Saul learned that his daughter Michal loved the young hero, he used even this love as a means of destroying David, requiring him to kill one hundred Philistines as his dowry, hoping he would perish in the attempt. But this turned to David's advantage, by making him son-in-law to the king. Michal at one time saved David's life by putting a household image in his bed in his place, while he escaped to the aged prophet Samuel in Ramah. Here he was placed in the school of the prophets at Naioth. But Saul learned of his retreat, and he could no longer remain there. David therefore appealed to Jonathan to help him. On the next day was to be held the usual festival of the new moon (Num. 10: 10; 28: 11-15), and David was expected to be present. But it was not safe for him to go. But Jonathan at this feast was to make excuses to Saul for David's absence, and thus learn how Saul felt; and then make known to David the state of affairs by a signal. Saul missed David from the feast, and was insanely angry at Jonathan for making excuses for him. The verses of the lesson begin with Jonathan's reply to his father. *What hath he done?* He was good, while Saul was bad. He was to become king, while Saul was rejected and Jonathan with him. So long as David lived and did well, there was no hope that Jonathan would succeed his father. And the better David was, the less was Saul's hope. *And Saul, in his ungodly anger, cast a javelin, a small spear, at him, his own son and heir, for whose sake he wanted to kill David. So Jonathan arose from the table in fierce anger. It was not the anger of passion, but the anger of indignation, of grief, and of wounded love and respect. And did eat no meat. His feelings were too strong to let him eat. Jonathan went out into the field, where David was hidden behind the rock Ezel, in*

the country not far from the capital Gibeath. At the time appointed with David. As it might not be safe for Jonathan to be seen going to David's hiding-place, they had agreed upon a signal by which David, unseen, could learn the state of things at the court. Jonathan was to take a boy out into a field near David's hiding-place, and shoot with bow and arrows as at a mark, sending the boy after the arrows. If he shouted to the lad, so that the concealed David could overhear, Behold the arrows are this side of thee, then it was safe for David to return. But if he shouted, is not the arrow beyond thee? then David must haste away. *Make speed, haste, stay not.* These were said to the boy, but meant as a warning to David. *Gave his archery.* So bows, and arrows, and other weapons were called.

THE PARTING OF THE FRIENDS.—Vs. 41, 42. *As soon as the lad was gone.* So as not to carry a report to Saul. *Kissed one another, as men do in the East. And wept.* Talk not of grief till thou hast seen the tears of warlike men. *David excelled.* Was completely mastered by his grief, he broke down. *The Lord be between me and thee.* As a witness and avenger, if we keep not the covenant we have made of perpetual friendship. *And between my seed, etc.* He looked forward to the time when David, as king, might be tempted to destroy Jonathan's sons as possible claimants of the throne. Or if Saul killed David, Jonathan would protect David's children. They never met again, save once, a year or two later, in the wilderness of Ziph, when David was pursued by Saul. Then Jonathan went out into the wilderness to comfort his friend, and strengthened his hand in God.

THE VALUE OF FRIENDSHIP.—The highest friendship is very precious. Choose friends, not for their usefulness, but for their goodness; not for their worth to us, but for their worth in themselves, and choose, if possible, people superior to ourselves.

Friendship works two contrary effects; for it redoubleth joys, and cutteth griefs in half.

The highest friendship must be founded on mutual worth and respect. It is disinterested and unselfish, in honor preferring one another.

It must be cemented by the ties of religion. Only he who loves God first and most will love another as himself.

It must show itself in deeds; in mutual service.

One great advantage of friendship is its tendency to make a person like the one he loves. Even a good book uplifts the character; how much more a good friend.

Friendship is kept and cherished by little acts of love, by mutual helpfulness, by dwelling on the virtues rather than the faults of friends by mutual service in some noble cause, by love of God.

FRIENDSHIP WITH JESUS.—The friendship of Jonathan and David teaches us lessons concerning the higher friendship with Jesus.

First. We must be friends to him, as well as he to us. He loves us, whether we do him or not; but we are not friends unless we also love him, or can we claim the benefits of that friendship.

Second. Friendship with Jesus is based on worth. We love him because he is so good, so noble, so pure, so lovable. And he finds something in the poorest and weakest of his disciples to love and possibilities of greater worth; but only as they grow like him can there be the truest mutual friendship.

Third. Friendship with Jesus implies self-sacrifice. Jonathan cheerfully relinquished his hopes of his father's kingdom for his friend David. Jesus left his heavenly kingdom to come down to us, and he died upon the cross that we might be kings and priests in his Father's kingdom.

Fourth. The tendency of friendship with Jesus is that we become like him, for we shall see him as he is. Fifth. Friendship with Jesus is full of refreshment, courage, strength and cheer.

Sixth. It leads us to love all for whom he died and whom he loves. Seventh. It will endure forever.

W. C. T. Union.

OUR MOTTO.—*If God be for us who can be against us.*

The Fredericton W. C. T. U. held their 18th anniversary in the Temperance Hall, on Monday evening. After the usual opening exercises, the president, Mrs. Randolph, in her opening remarks, spoke of the formation of the Union through the efforts of D. Banks McKenzie. There was a great temperance revival, great numbers took the pledge and many were helped to lead a better life, who have remained steadfast until this day. The Union has passed through many vicissitudes and had its dark days, but there has always been the faithful few, and she had faith to believe it would continue to live because the principles on which it was founded were

never dying. She then introduced Mrs. Sampson, our time honoured secretary, to the audience, who was received with the Chataqua salute. Mrs. Phillips, Financial Secretary as usual gave a clear concise report, showing the finances to be in a healthy condition.

Mrs. Steadman, corresponding secretary, in an able and eloquent address, reviewed the different departments of work, demonstrating that although there were many, there was something for each one to do.

The evangelistic report, by the superintendent, Mrs. J. G. Gill, was very touching and interesting. She referred especially to the visitation of the jail, showing by the results that human hearts are ever reached by kindness.

Dr. Brecken and Dr. McLeod made brief addresses, commending the good works of the union to the hearty co-operation and substantial aid of all who desired the bringing in of the reign of righteousness.

The different addresses were interspersed with singing, which was in charge of Mrs. Lemont, Mrs. Fisher, Mrs. Blackmer and others, and was a very pleasing part of the entertainment. The meeting closed by the Benediction by Rev. Mr. Freeman.

Another Heroine.

Dear Union Signal:—Having read in your paper of Lady Henry Somerset's courage in having her son's twenty-first birthday celebrated without intoxicants, I wish to tell an incident of greater moral courage which happened in Australia while I was there.

Among the upper strata of society in the city of Melbourne, the custom prevailed of having intoxicating drinks at all dinners, banquets and receptions. The result was that all the late American consuls became so enslaved that, being unfit to transact business, they were reported to the home government, and removed one by one. At last one was sent whose wife was a white-ribboner. The W. C. T. U. captured her as soon as possible, and secured her influence in the organization. At her husband's first Fourth of July reception no intoxicants were served though in this she stood alone among the circle in which she moved, not even her husband being a total abstainer.

It took no little courage to deviate from the customs of society in a strange land, among those who had kindly taken her into their companionship. Yet with the same dauntless spirit of our beloved Mrs. Hayes she stood firmly for the right, and thus became a reprover of evil. Since returning home I have received a letter from a dear friend, saying: Mr. and Mrs. Wallace have held another reception without wines or other intoxicants.

MARY M. LOVE,

Grafton, W. Va.

He who never connects God with his daily life knows nothing of the spiritual meanings and uses of life—nothing of the calm, strong patience with which ills may be endured; of the gentle, tender comfort which the Father's love can minister; of the blessed rest to be realized in His forgiving love, His tender fatherhood; of the deep, peaceful sense of the Infinite One ever near, a refuge and a strength.—Archdeacon Farrar.

The real religion of the world comes from women much more than from men. I have been ready to believe we have even now a new revelation, and the name of its Messiah is Woman.—Oliver Wendell Holmes

Woman's Christian Temperance Union Employment Bureau.

The W. C. T. U. of Fredericton has opened an Employment Bureau in their Coffee Rooms.

Young women from the country desiring domestic service would do well to call at these rooms where they may be assured of a kindly interest in their welfare by the presiding matron of this department.

Be sure and call at the W. C. T. U., Coffee Rooms, York street, Fredericton.

Bickle's Anti-Consumptive Syrup stands at the head of the list for all diseases of the throat and lungs. It acts like magic in breaking up a cold. A cough is soon subdued, tightness of the chest is relieved, while in recent cases it may be said never to fail. It is a medicine prepared from the active principles or virtues of several medicinal herbs, and can be depended upon for all pulmonary complaints.

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GENTS.—In the early part of the winter I caught a bad cold, followed by a severe cough. I could not sleep as my lungs seemed closed up. I could walk only a few yards without stopping to get breath. I sent for Milburn's Cod Liver Oil Emulsion and before I had finished the third bottle the cough was gone—I could breathe freely and felt like a new man. I advise all sufferers from coughs, colds or asthma, to give Milburn's Cod Liver Oil Emulsion a trial.

A Wide Range.

A preparation which enriches and purifies the blood and assists nature in repairing wasted tissue must have a wide range of usefulness.

Such a preparation is Scott's Emulsion of Cod-liver Oil with Hypophosphites of Lime and Soda. The uses of Scott's Emulsion are not confined to wasting diseases, like consumption, scrofula or anæmia. They embrace nearly all those minor ailments associated with loss of flesh.

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TRAINS WILL LEAVE ST. JOHN.

Express for Campbellton, Pugwash, Pictou and Halifax.....7.00
Express for Halifax.....13.10
Express for Quebec and Montreal.....16.30
Express for Sussex.....16.40
Passengers from St. John for Quebec and Montreal take through sleeping car at Moncton at 19.30 o'clock.

TRAINS WILL ARRIVE AT ST. JOHN.

Express from Sussex.....8.30
Express from Montreal and Quebec (Monday excepted).....10.30
Express from Moncton (daily).....10.30
Express from Halifax.....15.50
Express from Halifax, Campbellton and Pictou.....18.30
Accommodation from Moncton.....24.00

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I BEG to inform my numerous patrons that I have just opened out a very large and well-selected stock of NEW SPRING CLOTHS, consisting of English Scotch and Canadian Tweed Suitings, Fine Corkscrew and Diagonal Suitings, Light and Dark Spring Overcoatings, and all the latest designs and patterns in Fancy Trouserings from which I am prepared to make up in FIRST CLASS STYLE, according to the latest New York Spring and Summer Fashions, and guarantee to give entire satisfaction.

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MY DUTY.

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Yours truly,
E. BELL,
Methodist Minister.

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