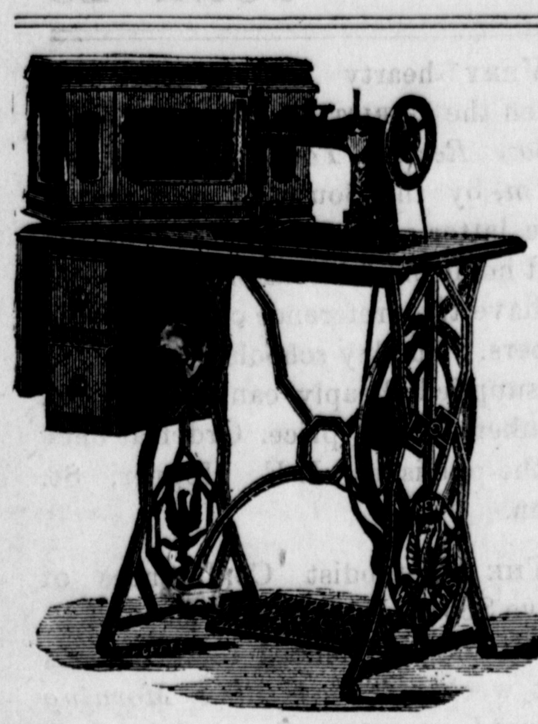

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THE Co-partnership heretofore existing between CHAS. W. PARKER and CHAS. T. NEVINS, under the style and firm of PARKER & NEVINS, is this day dissolved by mutual consent. CHAS. T. NEVINS retires from the business, which will be carried on by CHAS. W. PARKER and GEO. W. PARKER, at the old stand, Market Square, cor. Chipman Hill, under the name and style of

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who will pay all liabilities, and are authorized to collect all debts due the late firm.

Dated at St. John, the 7th day of April, 1884.

CHAS. W. PARKER,
CHAS. T. NEVINS.

NOTICE OF CO-PARTNERSHIP.

THE undersigned have this day associated themselves in business under the style and firm of

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successors to the late firm of PARKER & NEVINS, for the purpose of carrying on the

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CHAS. W. PARKER,
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16

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Will be sold at Public Auction, at Chubb's Corner, Prince William Street, City of Saint John, on Saturday, the Nineteenth day of July next, between the hours of twelve o'clock noon, and five o'clock in the afternoon:

ALL William Devine's right, title and interest in and to all that certain lot, piece or parcel of land situate lying and being at Black River, in the Parish of Simonds, in the City and County of Saint John, commencing at a point on the shore of the Bay of Fundy, where the Bay shore intersects the line of property belonging to Alexander Elliott, thence in a northerly direction, following the said line of the said property belonging to Alexander Elliott until it intersects the line of property belonging to the estate of James Ennis, thence in a westerly direction, following the said line of the said property belonging to the estate of James Ennis, thirty rods more or less, to the line of the adjoining property, thence in a southerly direction along the said line of the said property to the shore of the Bay of Fundy, thence in an easterly direction following the shore of the said Bay of Fundy to the place of beginning, being the western half of lot number thirty-eight (38), originally granted to one Thomas Calvert, and containing one hundred (100) acres more or less, with all the buildings and improvements thereon, the same having been taken under an execution issued out of the Supreme Court at the suit of Benjamin Appleby, against the said William Devine.

JAMES A. HARDING,
Sheriff.

Saint John, N. B., April 8th, 1884. 15-3m

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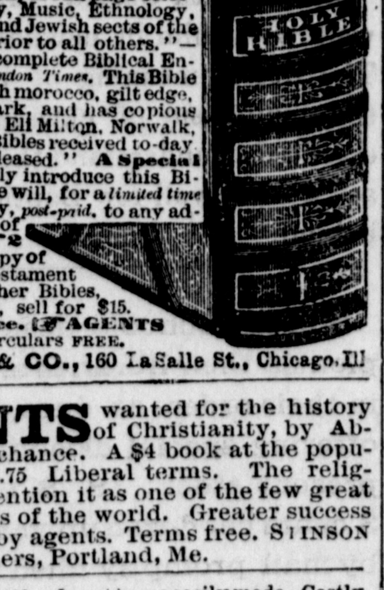

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Sabbath School.

BIBLE LESSONS.

FROM PELOUBETS' SELECT NOTES.

Third Quarter.

Lesson 1.—July 6. 2 Sam. 5: 1–12.

DAVID KING OVER ALL ISRAEL.

GOLDEN TEXT.

I have found David my servant; with my holy oil have I anointed him.—Ps. 89: 20.

1. 2. *Then came*, etc. It is probable that no long interval elapsed between the death of Ishbosheth and the election of David. The consummation to which events in God's Providence had been leading was now come. *All the tribes.* The "congregation of Israel," or national assembly composed of all the warriors of the nation above the age of twenty who chose to come with their chiefs, met to elect David king. *Hebron.* David's capital, as King of Judah, his own tribe. *Spake.* Giving their reasons for offering the whole kingdom to him. Three reasons, arranged in the order of their importance, are given: *We are thy bone and thy flesh.* Blood relations, "you are one of us, and belong to us." *In time past* he had shown himself a competent leader. (Comp. 1 Sam. 18: 16.) *The Lord said.* It was the divine will that he should be king. (See 1 Sam. 16: 1–12.) But he was forced to wait eighteen years for the fulfilment of the Divine promise given through Samuel. *Thou shalt feed.* Literally, "thou shalt *shepherd.*"

3. *All the elders of Israel.* It is evident that a general assembly of the nation, and not merely a few delegates, met at Hebron; here the *elders* are particularly specified because they acted as the representatives of the people in negotiating with David. *Made a league.* This league was probably a solemn contract in which the king on the one hand engaged to rule according to the laws, and the people on the other hand promised him their allegiance. It was a *religious* ceremony. *They anointed David king.* This was his third anointing as king. The first had been by Samuel in the midst of his brethren (1 Sam. 16: 13), the second as king over Judah (chap. 2: 4). Compare Saul's two anointings, 1 Sam. 10: 1; 11: 14, 15.

4. David was *thirty years old* when he began to reign, *i. e.*, in Hebron. 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 for his larger kingdom. The book of Chronicles contains further interesting details about this assembly at Hebron (1 Chron. 12: 23–40).

6. *The king and his men, i. e.*, his fighting men. The Chronicles have "all Israel," *i. e.*, the fighting men of Israel. *Went to Jerusalem.* This expedition evidently took place immediately after David's anointing as king of Israel, since his whole reign over Israel was with Jerusalem for his capital. *The Jebusites.* Jebus = trodden under foot,—the conquered. Jebusites = the conquerors. —They were a part of the Canaanites, the original inhabitants of the land. *Spake unto David*, saying, Except thou take away the blind and the lame. This is not sense. The passage should be rendered thus: "And (the Jebusite) spake to David, saying, Thou shalt not come hither, but the blind and the lame shall keep thee off." Some, with Kitto, think "the lame and the blind" mean their consecrated images, which the Jebusites brought forth and placed on the walls.

7. *David took the strong hold, i. e.*, the citadel or fortress. *Zion.* This was the name of the southern and loftiest mountain of Jerusalem. Upon it stood the fortress or citadel of the town. *City of David.* The name afterwards given to it (ver. 9), and by which it was known in the writer's time.

David said. Here we have a brief account of the capture of the citadel. *Whosoever getteth up to the gutter.* The word for gutter is used only here and in Ps. 42, where it is rendered *water spouts* or *water pipes.* We may interpret this verse as follows: Whosoever will smite the Jebusites, let him reach both the lame and the blind, who are the hated of David's soul, by the water-course, *and he shall be chief. Wherefore they said.* Instead of saying, "We won't have any disagreeable people in the house" they said, "the blind and the lame," etc.

9. *David dwelt in the fort, i. e.*, he selected the citadel for his palace. *Built round about, i. e.*, a wall and fortifications. *From Millo and inward.* Within or under the protection of the Millo, which was the outermost defence of the city.

10. *And David went on and grew great*, equals "So David waxed greater and greater" in Chron. *The Lord God of hosts.* Of the hosts of heaven, all the combined forces of nature, all the powers of earth *Was with him.* To favor him, to guard him, to impart wisdom, to add His blessing.

11. *Hiram of Tyre.* This Hiram was probably the father or the grandfather of the king Hiram mentioned as Solomon's ally and helper in building the temple. *Tyre.* One of the two great cities of Phœnicia, celebrated for its commerce, its mechanical skill, and its wealth. *Sent messengers.* (1) To congratulate David on his accession to the throne. (2) Open up a friendly commerce between the two nations. (3) He may have been anxious to form an alliance against the Philistines. *Cedar trees.* Felled, no doubt, in the forests of Lebanon, and brought by sea to Joppa (comp. 2 Chron. 2: 16). The cedar was the prince of trees (Ps. 104: 16), the emblem of strength and stature and grandeur (Ps. 92: 12; Am. 2: 8; Ezek. 31: 3). *And they built David an house*, etc. Here he records a general statement of the work, which extended over years.

12. *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. Whatever he may have done himself, he was fully conscious that he could have done nothing without the blessing and favor of God. And this was done *for his people Israel's sake*, to build up a kingdom of God on earth. The cause was more than any one man, though he were a king. David, and through him the Israelitish monarchy, now took a wider range. He became a king on the scale of the great oriental sovereigns of Egypt and Persia, with a regular administration and organization of court and camp; and he also founded an imperial dominion which for the first time realized the patriarchal description of the bounds of the chosen people. This imperial dominion was but of short duration, continuing only through the reigns of David and his successer, Solomon. But, for the period of its existence, it lent a peculiar character to the sacred history. For once, the kings of Israel were on a level with the great potentates of the world.

A Sleeping Church.

Mr. D. L. Moody relates the following: There was a little story going the rounds of the American press that made a great impression upon me as a father. A father took his little child out into the field on Sabbath, and lay down under a beautiful shady tree, it being a hot day. The little child ran about gathering wild flowers and blades of grass, and coming to its father saying, "Pretty, pretty." At last the father fell asleep, and while he was sleeping, the little child wandered away. When he awoke his first thought was, "Where is my child?" He looked all around, but could not see him. He shouted at the top of his voice, and all he heard was the echo of his own voice. No response. Then going to a precipice some distance, he looked down, and there upon the rocks and berries he saw the mangled form of his loved child. He rushed to the spot took up the lifeless corpse and hugged it to his bosom, and accused himself of being the murderer of his own child. While he was sleeping the child had wandered over the precipice.

I thought, as I heard that, what a picture of the church of God! How many fathers and mothers, how many Christian men, are sleeping now while their children wander over the terrible precipice—a thousand times worse than that precipice—right into the bottomless pit of hell. Father, where is your boy to night? It may be just out here in some public-house; it may be reeling through the streets of London; it may be passing on down to a drunkard's grave. How many fathers and mothers are there in London—yes, praying christians, too—whose children are wandering away while they are slumbering and sleeping? Is it not time the church of God should wake up and come to the help of the Lord as one man, and strive to beat back the dark waves that roll through our streets bearing upon their bosom the noblest young men we have! O, my God, wake up the church, and let us turn our lights and go forth and work for the kingdom of God!

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