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MARVELOUS SOAP
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DAILY SOAP
SOLD AT 25 CENTS PER CAKE BY DRUGGISTS
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The Most Successful Remedy ever dis-
covered, as it is certain in its effects and
does not blister. Read proof below.
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Dr. B. J. KENDALL CO., Enosburgh Falls, Vt.
Gentlemen—I have used Ken-
dall's Spavin Cure for Spavin
and also in a case of lameness and
Stiff Joints and found it a sure
cure in every respect. I cordially
recommend it to all horsemen.
Very respectfully yours,
CHARLES J. BLACKALL.

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ST. THOMAS, P. Q., April 22, 1889.
Dr. B. J. KENDALL CO., Enosburgh Falls, Vt.
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which was suffering from indur-
ation in a very bad form, and can-
cure that your Kendall's Spavin
Cure made complete and rapid
cure. I can recommend it as the
best and most effective liniment
I have ever had. Kindly send
me one of your valuable books entitled "A Treas-
ure on the Horse."
Yours respectfully,
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Spavin Cure and Blisters on hand
and they have never failed me. I
what you state they will do. I
have cured a bad case of Spavin
and also two cases of Ringbone
years standing, on mares which
I brought to breed from, and have
not seen any signs of disease in
their offspring.
Yours truly,
J. O'KEEFE.

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Home.
A man can build a mansion,
And furnish it throughout;
A man can build a palace.
With lofty walls and stout;
A man can build a temple,
With high and spacious dome;
But no man in the world can build
That precious place called home
So 'tis a happy faculty,
Of women far and wide,
To turn a cot or palace
Into something else beside.
Where brothers, sons, and husbands, tired,
With willing footsteps come,
A place of rest, where love abounds,
A perfect kingdom—home.
—Selected

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 government had now been tried among the Hebrews for more than a generation. 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 burnings 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 religious 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 central 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 anointed 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 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 preparing 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 character and acknowledged power. He had raised himself, under the blessing 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 revolt 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 I 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 decent that

it was unfitting for them to constitute different nations. In time past... thou wast he that leddest out. He had shown himself a competent leader. After this exploit with Goliath his name had become a household word. They had known of his many other exploits. 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 metaphor to express the ruler's care for his people. It was especially appropriate 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 elders 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 irresponsible despotism. Before the Lord. With religious ceremonies and sanctions. 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 kingdom. 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 borders 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 country, 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 impregnable 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. Unto 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 inhabited 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 confidence in their defences. They had reason for their confidence. "Zion was a hill of about 60 acres in extent on the top, and rose at its highest point 2520 feet above the sea." Zion was 110 feet higher than Moriah, 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 present 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. Whoever getteth up to the gutter. Either some waterworn gully in the rock, or through a subterranean 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 fortifications. From Millo. The Millo—appears to have been some important fortification already in existence. 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 kingdom 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, seeking 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 written 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 friendly 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 foundation 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.

Don't be too Positive
Boys, don't be too certain. Remember that nothing is easier than to be mistaken; and if you permit yourself to be so very positive in your mistakes, a great many times, everybody will lose confidence in what you say. Never make a positive statement unless you know it is as you say. If you have any doubts, or if there is room for any, remove the possibility by examination before speaking, or speak cautiously. Don't be too certain. "John, where is the hammar?" "It is in the corn crib." "No it is not there; I have just been looking there." Well, I know it is; I saw it there not half an hour ago." "If you saw it there, it must be there, of course; but suppose you go and fetch it." John goes to the corn-crib, and presently returns with a small ax in his hand. "Oh, it was the ax I saw; the handle was sticking out from a half-bushel measure; I thought it was the hammar." But you said positively that you did see the hammar, not that you thought you saw it. There is a great difference between the two answers. Do not permit yourself to make a positive statement even about a small matter, unless you are quite sure; for if you do, you will find the habit growing upon you, and by-and-by you will begin to make loose replies to questions of great importance. Don't be too certain."

Sunshine.
I'm bound to have sunshine in my house, said a bright-faced, cherry-voiced West Philadelphia matron. I mean the sunshine that comes from a disposition. Many a child goes astray, not because there is a want of prayers or virtue at home, but simply because home lacks sunshine. A child needs smiles as much as flowers need sunbeams.

Children look beyond the present moment, though many of us think they don't. If a thing pleases, they are apt to see it. If home is the place where faces are sour and voices harsh, and fault-finding in the ascendant, they will spend as many hours as possible elsewhere. The great study of my life is to make my husband and children happy.

SUGAR-CURED HAMS
BLOOD ORANGES
—AND—
BANANAS
W. H. Vanwart.
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CURE SICK HEAD
Headache, yet CARTER'S LITTLE LIVER PILLS are equally valuable in Constipation, curing and preventing this annoying complaint, while they also correct all disorders of the stomach, stimulate the liver and regulate the bowels. Even if they only cured

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