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Sick

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Well

light. My heart does not trouble me I have realized great relief for asthma. I feel full of courage once more and life is brighter and worth living. I would commend Hood's Sarsaparilla to all who are sick as I have been, for I know it will benefit them. If this statement of facts is of benefit, you are welcome to use it as you please." HENRY J. WRIGHT, 1862, Oxford, New York.

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The Sabbath-School.

INTERNATIONAL LESSON.

Third Quarter—Lesson VI.—August 9.

DAVID'S VICTORIES. — 2 Samuel 10:8-19.

Read Chapters 8 and 10. Commit verses 11, 12.

GOLDEN TEXT.—The Lord is my light and my salvation; whom shall I fear?—Psa. 27:1.

THE STORY OF DAVID'S VICTORIES.—Vs. 8-19. David's Army. First, there was an Old Guard, of 600 heroes. These had been proved during David's exile. Second, the general force of the kingdom, known as The Host, consisted of 300,000 men in 12 divisions of 25,000, who each served ordinarily one month in the year, except in time of war. Each corps was divided into regiments of 1,000 and companies of 100, with their respective officers. The army consisted entirely of infantry, armed chiefly with swords and spears, and occasionally maces, bows and arrows, and slings. The Benjamites were noted for their slings. They could use either hand, and sling stones at an airbreadth, and not miss. Here and there among the very highest in rank there might be a coat of mail, like that of Goliath, but they were very rare. On the other hand, their enemies were strong in cavalry, and chariots, and warriors clad in mail. David's general-in-chief was his nephew Joab, brave, almost invincible, but wily, unscrupulous, and cruel.

Defensive Warfare. David made no aggressive warfare for the sake of conquest. He was often in war, but always provoked, defied. David's first act of war was his conflict with Goliath in his youth, in order to save his country from destruction. Later at the time of the great battle with the Philistines on Mt. Gilboa, in which Saul and his sons perished, David, returning to his home, found that a large body of Amalekites from the south had raided Ziklag near Gath, and taken away everything possessed by him and his six hundred, including their wives and children. David pursued after them with 400 men, overtook them feasting on their spoil, and recovered the whole of it, together with a large amount they had taken out of the land of the Philistines.

When David became king of all Israel seven years after the above victory over the Amalekites, the Philistines made two desperate efforts to put down his growing power. They assembled a great force in the valley of Rephaim. In the first attack David's army rushed down upon them like a flood of waters. In their haste the Philistines left their idols, which were burned by the Israelites. When the second invasion followed, David conquered them by a flank movement to their rear. The signal for attack was a sound of a going or rustling among the mulberry trees; "for then shall the Lord go out before thee to smite the hosts of the Philistines."

There seems to have been a long period of unsettled relations with the Philistines and frequent incursions by them. In one of these a huge giant, with a spear-head weighing 300 shekels (ten pounds), was on the point of slaying David, but he was prevented by David's nephew Abishai. Three other giants, one of whom had six fingers on each hand, were slain by David's heroes. Finally David completely subdued the Philistines, and held Gath, their capital.

David's next victory was over Moab. These people lived across the lower Jordan and east of the Dead Sea. What was the offense that provoked the war at this time we are not told. Jewish tradition asserts that the Moabite monarch treacherously murdered Jesse and his wife, and that it was to punish this crime that the attack was made. But it is more probable that by incursions and depredations these restless neighbors seriously impeded the prosperity of Israel. It may be that they practised the cruelties of the Ammonites, who put out the right eyes of prisoners and treated women in the most barbarous fashion. David was successful. For some reason, he executed two thirds of those captured. The whole country was laid under yearly tribute.

The next campaign was against the Ammonites, north of Moab and east of the Jordan, and their allies, the Syrians, on the north as far as Damascus, and thence to the Euphrates. The king of Ammon had been friendly to David in his exile. Hearing of his death, David sent a friendly embassy of condolence and sympathy with his son, the new king. But he, conscious of power, a jealous and envious of the growing kingdom of David, treated the ambassadors as spies, and insulted them by shaving off their beards and cutting off the skirts of their garments, so that, instead of returning to Jerusalem in their ridiculous plight, they had to tarry at Jericho till their beards were grown. Immediately Hanun, king of the Ammonites, began to prepare for war. He

came out from his capital into the open country. He hired Syrian soldiers. The scene of the battle was the city of Medeba in the mountains of Moab. David's general was the brilliant Joab. When Joab saw that the front of the battle was against him before and behind. The Ammonites were at the entering in of the gate of the city, while their Assyrian allies were in the plain, and the Israelites between them. He chose of all the choicest men of Israel. These were chosen to fight the Syrians as the most dangerous enemy. Thenceforth into the hand of Abishai, his brother, with the agreement that each should help the other in case of need. The brothers with their armies were back to back. Be of good courage, for they were in a most dangerous situation and had good need to play the men. The motive behind their courage was for our people, and for the cities of our God; and the Lord do that which seemeth him good. An expression of trust combined with resignation to God's will. The battle against the Syrians was a victory, quickly followed by the defeat of the Ammonites. The Syrians made one more effort to recover from their losses. And Hadadrezzar king of Zobah. Came to Helam, a town west of the Euphrates. David... passed over Jordan, and came to Helam. Here David gained a great victory, destroying the men of seven hundred chariots... and forty thousand horsemen. The numbers vary somewhat in Chronicles. Errors of numbers frequently arise from the practice of expressing numbers by letters, with one or more dots or dashes to indicate hundreds, thousands, etc. The kings that were servants to Hadadrezzar. His tributaries transferred their allegiance to David. Thus David held the territory on the north as far as the Euphrates. On the east to the desert, he conquered a little later from Ammon.

While David was thus employed in the north, the restless and always hostile Edomites, seeing the south denuded of troops, invaded Judah with a large force. Joab and Abishai were immediately despatched to the south with a portion of the army. They found that the Edomites had already caused wide distress and were now retiring to their own territories. They were defeated; and in six months the Edomites in the mountains and defiles of Idumea were reduced to submission. Thus David's empire was extended to the south as far as the desert.

MORAL QUESTIONS AND APPLICATIONS.—Now for the first time was completely fulfilled the promise made to Abraham that his seed should hold the land from the river of Egypt to the river Euphrates. The surrounding nations made the attacks, and it was from the necessity of self defense that the larger kingdom was gained. David was just the man for the time—religious, just, skillful, statesmanlike and soldierly. Thus all God's promises are sure to be fulfilled whenever the best time and the right men meet.

The Israelites held this land as long as they obeyed. They might have held it to this day. Whether Palestine remained an independent nation depended wholly on the character and conduct of the people. The spoils taken from these enemies were very great. These treasures were dedicated to the Lord for the great temple Solomon was to build. NOTABLE EXPRESSIONS AND REFERENCES. Tarry at Jericho till your beards be grown has sometimes been applied to forward persons who undertake to make changes before they understand the circumstances. One of the rules introduced by David was that those who remained behind from physical weakness or to guard those at home should share in the spoils equally with those who took an active part in the battle. This is a principle that has many modern applications. The wife who cares for the home should have an equal share with the husband who earns the money. Those who support the missionary at the front are partakers with him of the triumph. Those who, sick or poor, can only pray and sympathize, partake with those who preach and give.

MORAL BATTLES AND VICTORIES. The chief lessons to be learned from the story of David's victories are those which pertain to the warfare against sin and evil. These enemies are pictured by Paul in Ephesians 6:11. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

W. C. T. Union.

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

The Sin of Anxiety and Worry.

BY HELEN L. MANNING.

Many people seem to feel that they are not showing due regard and devotion to their family and friends if they are not in a constant

state of anxiety or worry about them. They may think that they have reason for anxiety, but they ought to know that there is no reason for anxiety, and that it unfitly them to meet the duties of the hour with the serenity and peace which alone can accomplish the best results. Moreover, the persons or things worried over are not benefited, and are sometimes harmed. There are mothers who are in a constant state of unrest when their children are out of sight. They do not know how to fold them around with the safety of trust, and so they wear themselves out and make the children unhappy by indulging day after day in this unseemly state of mind. Sometimes it is the means of terrible disaster, as the following true incident illustrates:

During the winter of 1888, a storm almost equaling a western blizzard, swept over New England. A young man who had been quite an invalid, but who had recovered sufficiently to be about his work again, was on his way home at the close of the day when this storm was at its height. It was in the city of Hartford, and his way lay through one of the public parks. Midway he came upon a young lady, a stranger to him, who was almost overcome by the snow and wind. He stopped to assist her, and by going ahead to break a path, she was enabled to follow. As they came out on to the public street among the residences, the young man begged the girl either to go home with him to his mother for the night, or else to ask shelter from some other of the residents near. But she absolutely refused to do either, for she said her mother would be crazy if she did not come home that night, and go she must, at any cost. Reluctantly he yielded to her wishes, and undertook to pilot her to her home in a remote part of the city. He succeeded in restoring her to the arms of her mother, but it proved to be at the cost of the laying down of his own earth-life. The mental strain of the undertaking, together with the fatigue and exposure, induced a return of his former malady from which he never rallied. Thus was a useful career cut short, and grief and loss entailed upon the young man's friends, all because this young lady had been brought up in an atmosphere of unreasoning anxiety.

Certainly when children are of an age to be able to take care of themselves, a common-sense view should teach parents that they will do it. Some unforeseen accident or emergency may be a detaining cause under which properly trained children will govern themselves wisely, and they would be much better fitted to act with composure and judgment in any exigency, if they had the satisfaction of knowing that their parents trusted them instead of being harassed with thoughts of parental anxiety.

There is still another side to this question which should appeal strongly to all who call themselves Christians. Since God is omnipotent and omnipresent Goodness and Love, what is there for us to do but to trust ourselves and all whom we hold dear, implicitly to His keeping? To worry and borrow trouble and be anxious, is the blackness of unbelief, and may it not be truly regarded as one thing which is meant by grieving the Spirit? It is our privilege to know the perfect love which casts out fear. "Why are ye fearful?" "Wherefore didst thou doubt?" might be asked with the gentle reproach of the Nazarene, of most of His followers.

Under certain sad circumstances, some seem to think it a duty to be anxious. Hannah Whitall Smith tells of a poor mother who felt this because her son was in prison. But one day the Holy Spirit brought vividly to her remembrance the command "Be careful [anxious] for nothing," with great emphasis upon the word "nothing." It impressed its force so forcibly upon her mind that she dared no longer be anxious, even about her dear boy. That word "nothing" must cover the prison, and so she committed her son utterly to the Lord in the following prayer: "Lord, my boy is Thine. I hand him over to Thee. I can not take care of him myself; Thou only canst do it and I leave him with Thee. I will be no anxious any more."

The mother kept her word and from that time forth allowed no anxious thought to lodge in her heart. And God did as He always does—kept that which was committed to Him. Prison walls were no barrier to the entrance of the Spirit, and by its silent ministry it cleansed the dear boy's mind and heart from all desires which had formerly polluted him, and when his release finally came, he went out into the world to a life of usefulness and honor.

Oh, let us be satisfied with nothing less than that perfect trust which no circumstance or condition can shake, and so abide continually in the sweet peace of a heart stayed upon the ever-living and ever-loving God! So may we abide securely under the shadow of the Almighty. Somerville, Mass.

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.

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Express for Halifax.....13.10
Express for Quebec and Montreal.....16.30
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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
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BOISTOWN, N.B. June 6th 18

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E. BELLA

Methodist Minister

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