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All goods at extremely low prices.

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The new Mattings have the floor. They are shown here in the latest colorings, styles and quality. China Matting for wear. Prices range from 9c. to 27½ cents in the Linen Warp Matting. Beautiful Carpet Patterns, and the price 15c to 25c the yard. Buying direct as we do enables us to give an advantage in price.

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Men's Shoes and Oxford Ties in all the new kinds of leather, from.....$1.00 to $5.00

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PLEASANT FIELDS OF HOLY WRIT.

Save for my daily range
Among the pleasant fields of Holy Writ,
I might despair. —Tennyson.

The International Sunday-School Lesson.

THIRD QUARTER. LESSON X, SEPTEMBER 7, 1902. NUMBERS XVIII, 9-19.

THE PROPHET LIKE MOSES.

Israel was on the point of moving in to a new environment, to exchange the wilderness for Canaan. The dangers of the desert were mostly physical. The perials of the new environment were to be largely moral. In the peninsula it was hunger and thirst and the occasional incursion of the Bedouin. The moral evil was mostly subjective, rising from the people's heart, and consisting of murmuring and kindred vices. But in the new land, which was the goal of the caravan nation, the conditions were all to change. Physical evils were reduced to a minimum. The country was one of abundance, flowing with milk and honey. There were to be no more pains of hunger and thirst. Here, however, Israel was about to be tested as never before. He was to come into close and permanent contact with the most vicious races of the world, idolatrous, drunken, and lascivious. Would he stand this subtle and persistent test?

The crowning vice of the Canaanites was the prostitution of their religious natures. Instead of using the natural monitions of their hearts for their elevation, they perverted them so entirely and inveterately as to debase themselves by the very means intended to exalt. Divination, augury, magic, sorcery, incantation, black art, and human sacrifice, are some of the specifications under the general charge of religious prostitution. The very number of these specifications is evidence of the completeness of this debasement. Here, if ever was total depravity.

Into such a mephitic moral atmosphere Israel was about to move. Dangers of the desert fade into insignificance in comparison. It is a national crisis. It has even larger scope than that. As the moral destiny of other peoples is wrapped up in that of Israel, it may well be said to be a test on nations telling.

The goodness of God is seen in the thoroughness with which Israel was forewarned. No "figure-four trap" was set for him. The moral situation was described to the minutest detail. The subtleness of solicitation, the spiritual bevac of compliance, the Divine displeasure incident,—all were set forth in the unequivocal words of Moses. The penalty of religious prostitution is named as national extinction. The Divine prohibition, "Thou shalt not!" is enunciated. The pains and penalties are attached. But the goodness of God does not stop with warning and prohibition. It recognizes the spirit of religious inquiry, of which the deeds of the heothen were perversions. It provides a new means of Divine communication. Here we witness the rise of the prophetic order. Not that no one ever before had the prophetic afflatus, but now more distinctly and continuously God would speak to the fathers by prophets. By this new means he will instruct, direct, and warn his people. Thus the superstition and apostasy prevailing in the land they were about to enter was to be offset by this new institution. It is as if God was saying to his people: "There will be no need to consult with the diviners and soothsayeers you will find in Canaan. I will afford you the benefit of Divinely appointed prophets, for judging of whose credentials a sure criterion will be given."

Thus thoroughly forewarned and forearmed Israel took up his march upon the enchanted ground of Canaan. The very atmosphere of his future association was such as to dull his sensibilities toward God, and the way was strewn with pitfalls planned with devilish subtility. But Israel could never say he had not been told of the impending dangers.

The Messianic character of the promised Prophet is, of course, indubitable. The first reference is, no doubt, to Joshua. He was raised up as Moses' immediate successor. He was "one of the Hebrew brethren." He was "like Moses." Humanly speaking, the destiny of Israel depended upon his "hearkening" to Joshua. But the scope of the promise is evidently larger than Joshua and all his successors. This word of Moses more than anything else kindled the Messiah-aspiring hope of Israel. It was a keynote for ages. Well may Luther say: "This is the most renowned passage of this book, and Moses introduces it here in the most fitting way when he was speaking of the priesthood, the authorities, and of of the servants of God."

THE TEACHER'S LANTERN.

The very name of this book indicates it to be, in a sense, a repetition. Deuteronomy, literally, "a second word." No more appropriate close to the Pentateuch could be imagined. It is, in a sense a resume. Its more remarkable parts are Moses' farewell addresses and ode, the commission of his successor, his benediction and obituary.

The practical unity of the Pentateuch is apparent and admirable. It is "a one five-divided whole." It has been denied that the Pentateuch is a "Mosiad," yet the personality of Moses is the thread which, in large measure, bind it together.

The inveteracy of black art is one of the curiosities of history. The literature of all nations is strewn with evidences of it. It is wrought into the monuments of all countries. It was especially dominant in Europe in the Middle Ages. It survives and has modern forms in our day.

The evil of it can scarcely be overestimated. It unbalances mind, demoralizes character. There are no short, and esoteric cuts to truth.

The destruction of the Canaanitish nations is confessedly one of the "Bible difficulties." It is not to be understood, however, as an arbitrary Divine decree, but as the inevitable result of the operation of natural law. Their sin made them unfit and unable to survive.

A most pregnant test of the Old Testament is that in which Moses refers to the coming of a prophet like himself. The tracing of minute analogies is rather curious than profitable. It is somewhat like the finding of the Christian graces in the spokes of Pharaoh's chariot-wheel. The point of comparison is not so much personal, as to the mediatorial work of Moses on Sinai. He mediated between God and the people. The porphet who was to follow was like him chiefly in this.

There is a foregleam of the tenderness and humaneness of Jesus in the words, "of thy brethren." He is connected with us in the closest manner. We have not a prophet who can not be touched with a felling of our infirmities.

Marco Polo, speaking of the city of Sabia in Persia whence the magi set out for Jerusalem with their gifts for Jesus, relates a curious tradition current among the fire-worshippers. They relate that in old time three kings in that country went away to worship a prophet that was born, and they carried with them three manners of offerings: gold and frankincense and myrrh, in order if that prophet were God or an earthly king or a physician, for, said they, if he take the gold, then he is an earthly king; if he take the incense, he is god; if he take the myrrh, he is a physician. When they presented their offerings, the child accepted all three, and when they saw that they said within themselves that he was the true God, the true King, and the true Physician.

The word prophet is significant. Its root means to boil. The reference is to the living fountain, whose waters cannot be confined, but must find vent. The prophet in any age is one in whom truth lodges, but not as in receptacle. It is of such quantity and quality that it must find vent. The prophet speaks whether the people will hear or forbear.

COURTING IN HOLLAND.

Holland is a place where primative customs abound, says Pearson's Weekly. Traditions are sacredly handed down and observed, and this veneration for ancient things has kept alive in the country what are known as courting Sundays. Throughout Holland the four Sundays of November are kept as fete days. They are named severally Review, Decision, Purchase and Possession Sundays. On Review Sunday every one goes to church, and after service there is a church parade, when all the young men and maidens looks at each other, but forbear-speaking. On Decision Sunday each would-be benedict approaches the maiden of his choice with a ceremonious bow, and from her response judges whether he is acceptable as a suitor or not. On Purchase Sunday the consent of parents and guardians is sought, if the wooing during the week has been happy. Possession Sunday witnesses the first appearance of the various lovers before the world as actual or prospective brides and bridegrooms.

A Certain Cure for Dysentery and Diarrhoea.

"Some years ago I was one of a party that intended making a long bicycle trip," says F. L. Taylor, of New Albany Bradford County, Pa. "I was taken suddenly with diarrhoea; and was about to give up the trip, when editor Ward, of the Laceyville *Messenger*, suggested that I take a dose of Chamberlain's Colic, Colera and Diarrhoea Remedy. I purchased a bottle and took two doses, one before starting and one on the route. I made the trip successfully and never felt any ill effect. Again last summer I was almost completely run down with an attack of dysentery. I bought a bottle of this same remedy, and this time one dose cured me." For sale by M. A. Toulson druggist Chestertown Md.

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