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English, Scotch, French and German Cloths; also Meltons, Beavers, Pilots and Worsteds Overcoatings.

These goods are marked down very low and will be made up to order a rock bottom price, or retailed by the yard very cheap.

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Boys' and Youths' Overcoats At rock bottom prices.

Homespun from our leading Woolen Mills. The best and cheapest in the market.

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October 2, 1889.

New Crockery — Cheap.

First quality English Coloured Tea Sets, 44 pieces.....\$2 62

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English, French and German

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Price \$1 per bottle, or six bottles for \$5. All druggists have it or can get it for you, or it will be sent to any address on receipt of price by the proprietors.

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These Green Fields Wait For Me.

REV W. K. BURR, M. A. PH. D.

These far off fields that look so green,
In radiant beauty shine;
Though clouds may sometimes intervene,
Yet still, those fields are mine.
It cheers us on to live in view
Of yonder crystal sea,
And know that just beyond it too,
Those green fields wait for me.

Here in this world we sometimes grieve
For fields that look so bare;
And though bright garlands we may weave
They wither 'mid our care.
This gives to life a streak of gloom
That drifts far o'er the sea;
But echoes e'en beyond the tomb,
Those green fields wait for me.

The cares, the pains and trials here,
O'er which we often brood;
How they all tend to blind with fear,
And do the soul no good.
Not so the joys that float afar
And cheer with blessings free,
Whose notes ring through the gates ajar,
Those green fields wait for me.

How often, too, I've heard it sung,
"And never withering flowers;"
While in my ears it still is rung,
"This heavenly land from ours."
How brightly dark and darkly bright,
This world appears to be;
Yet through it all I see the light,
Those green fields wait for me.

Those everlasting fields are green,
They cheer the drooping heart;
No scorching rays will e'er be seen,
And friends no more will part;
Glad strains they float upon the air,
Rich perfume from that Tree;
They come where fields are always fair,
Where green fields wait for me.

The Sabbath-School

INTERNATIONAL LESSON.

Fourth Quarter-Lesson IV.—Oct. 27.

SIN, FORGIVENESS, AND PEACE.—Ps. 32:1-11.

GOLDEN TEXT.—Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.—Rom. 5:1.

DAVID'S SIN.—The great crime of David's life is recorded in 2 Sam. 11. It was a double crime consisting of the two most heinous wrongs one person can commit against another—adultery and murder. Moreover, it was a sin against God amounting almost to treason.

The Steps. (1) Increasing luxury and self-indulgence. Self-indulgence in any one direction weakens in every direction the soul's power of resistance to temptation. (2) Great popularity and success tend to give one an overweening sense of his own importance compared with that of others. (3) David parleyed with temptation. He should have shut his eyes and turned away, and then he would have been safe. (4) After the first sin one step led to another, till David had done that at which he would have shuddered with abhorrence had the whole been presented to his vision at once. He never dreamed of going on from temptation to adultery, then to murder, not only of one person, but of several, then to the spiritual death which comes to those conscious of abiding in sin. Sins never stand alone.

The Guilt. There is no apology for David's sin. It was a sin against light. He knew the commandments. He himself never apologizes for his sin. But it is well to remember that his case has an exceptional collection of specialities in it. He was a man of very strong passions, a soldier, and an Oriental monarch having despotic power; no other king of his time would have felt any compunction for having acted as he did. Again, David had no such degree of light and of helpful influences as we have. The same sin would be vastly worse in us. Nor can we rightly judge of David's character by this sin alone, without remembering his deep repentance, his bitter tears, his longing for a clean heart and a right spirit.

Why Recorded. In most human biographies there is a tendency to touch very lightly the faults of the great or the good "for the good of the cause." But the Bible speaks out plainly and fully. Two chapters of Samuel and two Psalms are given to the sin and repentance of David, while his whole list of victories and conquests is briefly narrated in one chapter of Samuel and one of Chronicles. (1) The Bible would give a true picture of its saints. The book of truth must be true in its history. (2) The record brings hope and comfort to true penitents in all ages. Who would dare to hope if only good things were recorded of Bible saints? (3) The record shows us the way out of sin into a holier and better life. I am sorry David sinned; but I am glad that, having sinned, his sin is recorded.

THE FAITHFUL PROPHET'S WARNING.—See 2 Sam. 12:115. The Lord allowed David to go on in apparent peace for a year or more. In the meantime a child had been born to Bathsheba, and the sin of David with her must have quietly been made widely known. Probably the 3d and 4th verses of the 32d Psalm expressed David's feelings during this time. God's hand was heavy upon him day and night. His conscience knew no peace. When God sent his faithful prophet, Nathan, with great wisdom he spoke an apologue to David which led to his repentance and confession. One great object of punishment is to compel men to see the terrible nature of their sin. The proof of David's sincerity, that he was not merely sorry for the consequences, but repented of the sin, is shown by his forsaking that sin and hating all sin, and by his efforts to remove the evil effects of his wrong.

The Confession. The 51st Psalm was David's public confession to both God and man. Confession should always be to those whom the sin has injured. He who taught men to sin by his example should also by his example teach them repentance. The king on his throne publicly acknowledged his sin before his subjects, and the temple services resound with his confession. No one sees David's character unless he places the repentance beside the sin.

The Consequences. David's repentance led to many beneficent results, as we shall see, but it could not remove all the consequences of his sin. It could not ward off the bitter trouble to come from his polygamous household in the death by the sword of two of his grown-up sons; it could not preserve Bathsheba's child alive; it could not bring Uriah back from the dead; it could not keep some from blaspheming the name of God (2 Sam. 12:14) down to the latest ages.

DAVID'S SONG OF FORGIVENESS AND PEACE.—Ps. 32:1-11. This is the second of the "Seven penitential Psalms." Blessed * * * transgression * * * sin * * * iniquity. Sin is spoken of under three appellations, so as to include the whole idea of sin in all its manifestations. (1) Transgression signifies the passing over a boundary,—doing what is prohibited. (2) Sin signifies the missing of a mark,—not doing what was commanded. (3) Iniquity signifies what is turned out of its proper course or situation; anything morally distorted or perverted,—what is contrary to equity or justice.—Forgiveness * * * covered * * * imputed. Here is a threefold blessing, forgiveness viewed from three standpoints. All forms of sin need each and all forms of removal, and must be forgiven, covered, and not imputed. In whose spirit there is no guile. No falsehood, that is, either to himself or to God. God only thus forgives and justifies one who, with all truth and sincerity of heart, confesses his sin, making no reservation, no excuse, no attempts still to hold fast and hide some darling lust. When I kept silence. Sought to conceal my sin, and was ashamed to confess it even to God. This experience lasted for a year or so. My bones waxed (grew) old. Became decayed, weakened, painful, as in old age. David's distress of mind brought on bodily as well as mental prostration and sickness. Through my roaring. No doubt this 'roaring' was partly in prayer. All the day long. Continually, without cessation. Thy hand was heavy upon me. God's hand, i. e., his power was in these sufferings. The hand of God in laying punishment upon him was very heavy. God loves men too well to let them go on in sin without feeling the bitter effects which tend to make them forsake it. My moisture, etc. The figure is taken from a tree whose sap is dried up, or a field whose verdure is burned up by a drought. It is to be understood as referring to the Psalmist's spiritual condition, perhaps also to actual fever in his physical frame, produced by his mental anguish.—All his freshness was gone from his spirit; all the joy and delight of living was taken away; his graces faded, his spiritual life languished. Into the drought of summer. The Oriental summer. The cloudless sky and burning sun dry up all the moisture. The grass withers, the flower fades, the bushes and shrubs take a hard gray look, the soil becomes dust. I acknowledged my sin. We have seen above how the bitterness of concealment and the reproof of the prophet led David to take this step. Sin

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The Great Master. "I am my own master," cried a young man, proudly, when a friend tried to persuade him from an enterprise which he had on hand. I am my own master! "Did you ever consider what a responsible post that is?" asked a friend. "Responsible—is it?" "A master must lay out the work he wants done, and see that it is done right. He should try to secure the best ends by the best means. He must keep on the lookout against obstacles and accidents, and watch that everything goes straight or else he will fail. "Well. "To be master of yourself you have your conscience to keep clear, your heart to cultivate, your temper to govern, your will to direct, and your judgment to instruct. You are master over a hard lot, and if you don't master them they will master you. "That is so," said the young man. "Now, I could undertake no such thing," said his friend; "I should fail sure if I did. Saul wanted to be his own master, and failed. Herod did. Judas did. No man is fit for it. 'One is my Master, even Christ.' I work under God's direction. When He is master, all goes right."

Free-will is not the liberty to do whatever one likes, but the power of doing whatever one sees ought to be done, even in the very face of otherwise overwhelming impulse. There lies freedom indeed.—George MacDonald.

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HEAD

ACHE

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CARTER'S LITTLE LIVER PILLS are very small and very easy to take. One or two pills make a dose. They are strictly vegetable and do not gripe or purge, but by their gentle action please all who use them. In vials at 25 cents; five for \$1. Sold everywhere, or sent by mail.

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Small Pill. Small Dose.