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hering

d Annual Gather-
lans of P. E. Is-
the auspices of
ia Club, will be

MERSIDE

—ON THE—

of the Driving
Association.

ay, Aug. 20th, '02

e offers a day of rare enjoy
overs of athletic games. The
of Scotland will predominate,
on for a grand exhibition of
ility. There will be hammer
ning, jumping, vaulting and
he games will be enlivened by
geant, fife and drum." Thither
y-haired sires and sprightly
dames and damsels bright."
and west, from the north and the
of the Heather will assemble.
gather in plaid and bonnet, in
eg, with tartans flowing and
g. It will be the occasion of a
n of the sons of old Scotia and
ants. With generous cash and
prizes as rewards to the success-
s, and with the "pibrock's wild
ling," who will deny that compe-
keen and that enthusiasm will run
a day.
ition prize list and and all other
regarding the games, see

are the Train Arrangements and

	Fares	Train Dept
	95c	6.00 a m.
	85c	6.18 "
	85c	6. 6 "
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in	Arrive	10.05 "

ide
ng, train for Charlottetown leaves
ide at 6.30 p.m. and regular train for
t 7 p.m. Excursion Return Tickets
ions east of Royalty Junction at one
nd-class fare to Charlottetown, added
fare will be issued, good going by
orning train and special train August
to return by special train to Charlotte-
August 20th, and from Charlottetown
r morning train August 21st, 1902.

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Thur, Sat & wtd

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LESSON VII, THIRD QUARTER, INTERNATIONAL SERIES, AUG. 17.

Text of the Lesson, Num. x, 11-13 and 29-36—Memory Verses, 33, 34—Golden Text, Ps. xxxi, 3—Commentary Prepared by Rev. D. M. Stearns.

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11-13. And they first took their journey according to the commandment of the Lord by the hand of Moses.

In the third month of the first year they came to Sinai, and on the first day of the first month of the second year the tabernacle was erected and accepted by God and filled with His glory (Ex. xix, 1; xl, 17, 34). Now, just fifty days later the cloud lifted, and they journeyed from Sinai to the wilderness of Paran in the order described in this chapter. Whether it was the tabernacle and its erection or the priesthood and the sacrifices or the journeying through the wilderness nothing was done and no step was taken except as God commanded or guided by the pillar of cloud and fire. On the part of Moses and Israel it was simply a matter of obedience. Concerning the cloud and its guidings and their obedience, see carefully chapter ix, 15-23.

29. Come thou with us and we will do thee good, for the Lord hath spoken good concerning Israel.

Thus said Moses to Hobab, the son of Raguel, or Rauel, or Jethro, the father of Zipporah, Moses' wife (Ex. ii, 18; iii, 1). The Lord had truly spoken good concerning Israel, as in Ex. vi, 6-8, that wondrous sevenfold "I will," beginning and ending with "I, Jehovah" Moses believed the word of the Lord, and, having respect unto the recompense of the reward, he forsook all his prospects in Egypt and fully identified himself with Israel as their leader under God (Heb. xi, 24-27).

30. And he said unto him, I will not go, but I will depart to mine own land and to my kindred.

This was what Naomi afterward desired Ruth and Orpah to do, for she did not say to them, Come with me and I will do you good. Hobab saw no such prospect as opened up to the mind of Moses, and as far as appearances went he felt that he would be better off with his own people. It is difficult to many believers to esteem the reproach of Christ greater riches than the visible treasures of this world, yet Jesus and His sufferings now, with eternal glory hereafter, is the programme for the Christian.

31. Leave us not, I pray thee, forasmuch as thou knowest how we are to encamp in the wilderness and thou mayest be to us instead of eyes.

It looks as if, for the moment, Moses was forgetting God and His cloud and His unerring guidance. So unstable is man even at his best. We think of Simon Peter one moment confessing that Jesus was the Christ, the Son of the living God, and the next acting as Satan's mouthpiece to tempt the Lord to pity himself and turn from the cross (Matt. xvi, 16, 23).

32. And it shall be, if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us the same will we do unto thee.

Moses now talks more correctly, for we are fully authorized to offer all the riches of God's grace and glory to all who will accept Him through Jesus Christ, but we are not authorized to seek either help or guidance from those who are not His. It will help us to remember that Jesus said concerning His own, "The glory which Thou gavest Me I have given them," and "as Thou hast sent Me into the world, even so have I also sent them into the world" (John xvii, 22, 28). See also John xvi, 15; I Cor. iii, 21-23.

33. And they departed from the mount of the Lord three days' journey, and the ark of the covenant of the Lord went before them in the three days' journey to search out a resting place for them.

This was infinitely better than the eyes or the wisdom of Hobab. How could Moses forget or seem to that God had led them out and would surely lead them all the way? How beautiful and all sufficient the promise in Ex. xxiii, 20, "Behold, I send an angel before thee to keep thee in the way and bring thee into the place which I have prepared."

34. And the cloud of the Lord was upon them by day when they went out of the camp.

The cloud was the visible symbol of the Lord's presence with them, and He by it was their guide, their light, their shield, their oracle, their avenger, their covering (Ex. xiii, 21; xiv, 19, 20, 24-28; Num. ix, 15-23; x, 34; xiv, 14); in fact, all they needed for all their journey.

35. And it came to pass when the ark set forward that Moses said, Rise up, Lord, and let Thine enemies be scattered and let them that hate Thee flee before Thee.

David, by the Spirit, afterward embodied this in at least two of the Psalms (lxviii, 1, 2; cxxxii, 8). In Josh. iii, 13, the ark is called "the ark of the Lord, the Lord of all the earth," and before it Jordan was dried up and the walls of Jericho fell down. When the people relied upon God, who dwelt between the cherubim, their enemies fled before them, but when they relied upon the ark (which was only the symbol of His presence), then their enemies obtained the victory (I Sam. iv, 3, 11).

36. And when it rested he said, Return, O Lord, unto the many thousands of Israel.

Thus, whether on the march or at rest, the great reality of Israel's life was Jehovah in their midst. In proportion as they realized this and acted accordingly they prospered, but when they forgot Him they failed. It is so with us. He says, "Lo, I am with you always," and when we believe this and thus realize His presence (for the only way to realize anything in the spiritual life is to believe it) and count on Him we have joy and peace and victory, but when we forget His presence we fail.

This is an age of luxury and self-indulgence.

Prosperity has brought with it a disposition to take it easy and to live well, which has not been productive of the best results, in the physical well-being of the men and women of to day.

We ride when our grandfathers used to walk. Machinery and inventions have gradually lessened the actual amount of physical work in every department of life. We eat and drink more lavishly and extravagantly than did our ancestors, who were content to live on simpler and coarser foods.

We must pay the penalty for our self-indulgence and it is a fact that tens of thousands are to-day afflicted with diseases which are the direct result of lack of exercise, over-eating, and over-drinking and about which, with their plain living, our grandfathers knew little or nothing.

Perhaps the most common result of all this is Despepsia, and a heavy toll indeed is this monster of pain and distress levying on the prosperous high liver of to-day.

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Dodd's Dyspepsia Tablets never to fail to instantly relieve and, if used perseveringly according to directions, to permanently cure the most distressing cases of Dyspepsia, Indigestion, Heartburn, Sour Stomach, or any other derangement of the digestive organs.

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How do you part your hair?" said the barber after he had finished cutting it.

"With a comb," replied the irritable customer.

"I didn't know. It looked when you came in as if you might have been doing it with a hayrake."

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Police Captain—So you shot the dog, Was he mad?

Officer Grogan—No, sor; but th led ly thot owned him was.

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"Once in awhile, even now," remarked the caller, "you hear of some Englishman who says our Revolutionary war was 'the most causeless rebellion in history.' Isn't it irritating?"

"Decidedly so," responded the Boston young woman. "If a thing is causeless, how can it be any more causeless?"

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Are you a self-made man? asked little Bobby of the visitor. 'I am my boy,' replied the visitor, much pleased. "An' ain't you sorry you didn't let somebody else help you?" persisted Bobby.

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Mother—Tommy, a little bird tells me that you helped yourself to cake while I was out.

Tommy (aside)—I'll wring that parrot's neck.

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Mike—Yis, an' we niver hear av the birth av one at all, at all.

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