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to gather the fruit of the sycamore. To find the market for his fruit and flocks he must needs go into the kingdom of Israel. There he observed the degeneracy of the people. On his return, and in the solitude of the wilderness, he had opportunity to meditate upon what he had seen. His heart was stirred. He must needs rebuke the people. It was woe to him if he did not. In his own strong language he said, "The Lord took me as I followed the flock, and the Lord said unto me, Go prophesy unto My people Israel." It is the surprise of the critic that from such an unlikely source such an elaborated and exalted work should come. Professor Cheyne does not hesitate to compare Amos to Dante, and say that the freshness and appropriateness of his imagery entitles him to as high a place in the history of literature as in that of theistic religion. Carl Friedrich Keil points admiringly to the rhetorical power of Amos—his wealth and depth of thought, vivacity and vigor, his bold antithesis, his poetical roll rising into actual rhythm. Some one has picturesquely and appropriately described Amos's prophecy as a thunder-storm, rolling over all the surrounding kingdoms, touching Judah and finally settling down upon Israel.

Some one has called this particular period in the history of the kingdom of Israel its "Indian summer," because of its glory, and also the nearness of the winter of its desolation. The ancient limits of the kingdom and all its splendor lost under former kings were regained under Jeroboam II. Great wealth was suddenly poured into the coffers of the princes and nobles. It was the wealth of conquest, the spoils of war, not the rewards of the peaceful arts of commerce and agriculture. With riches gained in such manner came the temptation, to oppression, and luxury. The poor were oppressed (viii, 4), and idleness, luxury, and extravagance were general (iii, 15). You will search in vain the whole range of literature for a more graphic description of a self-indulgent people than Amos gives. They enthroned violence immediately, but consider the day of reckoning as indefinitely postponed. They recline upon ivory divans. They stretch themselves upon their couches beside their banquet-tables, laden with every delicacy. They use for an ignoble purpose the instruments which David invented for the worship of God. Ordinary wine-cups do not suffice; they drink from capacious bowls. They use the finest of oil in their boudoirs. How could such sensuality precede, much less be grieved, for the moral havoc made of their country! "They are not grieved for the affliction of Joseph."

Now the prophet speaks their doom. The banquet before which they lounge shall suddenly be swept away before they can partake of it. Are they first in luxury they shall retain their rank and still be first in misery. The cup of the Lord's indignity is full to its brim, so the Lord says by the lips of his prophet "I will abhor the excellency of Jacob and hate his palaces. Therefore will I deliver up the city with all that therein."

THE TEACHER'S LANTERN. Amos is thought to have been the first to reduce his prophecies to writing. In the solitude of Tekoa he addressed himself to the task. Here he probably composed the "grand Messianic epilogue." Traces of the original, oral delivery, however, show themselves in spite of the elaborate literary finish. Chief among them are the abrupt, short clauses.

One of Webster's brothers once said, jestingly, "They had to send Daniel to school to make him as smart as the rest of us were naturally." Amos did not need even the school of the prophets. Nature and humanity were his university. He was a master of arts in both.

A popular magazine, in a recent issue, had a symposium on "If Lincoln had Gone to School?" It was suggested that he might have been less melancholy if he had opportunities of recreation and diversion in the fields which a liberal education would have opened to him. But the consensus was that there might also have been a dangerous abatement of native force and originality. Amos and Lincoln, however, are the exceptions which prove the rule that school is the best place for the average boy.

Twenty-six hundred years have passed since Amos reduced his sayings to writing. But the principles which underlie his splendid book are philosophic and fundamental. They are universally and perpetually applicable. Among them are these: Oppression and luxury will destroy any people. Righteousness only will exalt.

Amos showed that the overflowing material wealth of Israel was only the phosphenescence on decay. Its doom was a scant sixty years away. They thought they stood at the very instant of falling.

The accepted idea of a prophet is too mechanical. We have been accustomed to think of one called to this office as so possessed by the Divine Spirit that his personal will and judgement are practically supplanted. He is moved like an automaton. A verse in St. James's Epistle turns a strong light upon the prophetic office and corrects our misapprehension. "Elijah was a man of like nature as we are." So every prophet in and out of his special function is a perfectly normal character. No prophet must be taken out of the category of the normal. St. James affirms that the prophet's feelings and emotions are just such as ours would be under similar circumstances.

AFTER VACATION.—Just as it is harder to set a ball in motion than to keep it in motion, it is harder to take up any line of work again, after the summer vacation, than to keep on with it. The effects of the strain are seen in the changed looks, diminished appetite and broken sleep.

Now is a time when many—clerks, bookkeepers, teachers, parents and others—should take a tonic, and we think the best is Hood's Sarsaparilla, which acts on the whole system, builds it up, and wards off sickness.

A BOY'S WILD RIDE FOR LIFE.—With the family around expecting him to die, and a son riding for life, 18 miles, to get Dr. King's New Discovery for Consumption, Coughs and Colds, W. H. Brown, of Leesville, Ind., endured death's agonies from asthma; but this wonderful medicine gave instant relief and soon cured him. He writes: "I now sleep soundly every night." Like marvelous cures of Consumption, Pneumonia, Bronchitis, Coughs, Colds and Grip prove its matchless merit for all Throat and Lung troubles. Guaranteed bottles 50c and \$1.00. Trial bottles free at Green's drug store.

The Granger's Picnic Time is Approaching.

It is a matter of only a little over two weeks now until the Grangers of Centre County will meet for their annual picnic and exhibition at Grange Park, Centre Hall.

The encampment will open with a harvest home service on Sunday, the 18th of September, the anniversary sermon being preached by Rev. G. W. McIlroy, of the Methodist denomination, at 2:30 p. m.

It is but fit that the farmers should open their festival with a Thanksgiving service for the rewards of their labor in tilling the soil. Nothing can do more for the harmony, good-will and unity of the community than the cordial expression of good-will by all religious denominations and all will be heartily welcomed by the Grange association.

At this writing the outlook for the encampment is more encouraging than it has been any year in the past. There will be the largest display of agricultural products ever offered to the public; some Granges taking entire space for themselves, and the farmers, generally, are offering exhibits liberally so that there is no doubt of the display along this line. Exhibitors names will be entered on every article and permission be given to take orders for sale. The State College will enlarge its exhibits over former years.

About fifty tents have already been engaged and new orders are being sent in almost daily so that the camp will be well filled up with tent holders. Parties desiring to camp should send in their orders early so as to enable the committee to make satisfactory arrangements for all who desire to camp.

It is the desire of the management to enlarge the display of live stock and poultry and therefore urge that those interested in this line of exhibits would help along.

A first-class dramatic company has been engaged for the evening entertainments.

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Democratic Watchman

Bellefonte, Pa., Sept. 9, 1904.

PLEASANT FIELDS OF HOLY WRIT

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

THE INTERNATIONAL SUNDAY-SCHOOL LESSON.

Third Quarter. Lesson XII. Amos V. 4-15 Sunday, September 18th, 1904.

ISRAEL REPROVED.

It is to be regretted that the words minor, or less, have been used to designate the twelve prophets with whose writings the Old Testament closes. These minifying terms, certainly not given by inspiration, may perhaps in part account for the too general neglect of this portion of the sacred Scriptures. Reference is, of course, not to the contents, but only to the comparative brevity of the books. From a literary, doctrinal, or spiritual standpoint the writings are to be admired. Of Joel, for example, it has been said: "His style is clear and elegant." Hosea, "He is pathetic, animated, sublime;" Micah has the poetic beauty of Isaiah and the vigor of Hosea;" Nahum is surpassed by none in sublimity of description—his book consists of a single poem which opens with a solemn description of the attributes and operations of Jehovah." Malachi's language is vigorous, pure and beautiful. His reasoning is concise and logical.

Amos, to whose book our attention is attracted, is the peer of any in the college of prophets. He was of lowly origin. He has been called the "peasant prophet." He lived among the rough hills of Judah, near the edge of the great desert. He was nurtured in the schools. He says of himself:

"No prophet I, No prophet's disciple I."

He calls himself one of the herdmen of Tekoa. Part of his rustic occupation was

The Fauble Stores will be CLOSED Tomorrow, Saturday, Sept. 10th Until 6 o'clock P. M. JEWISH HOLIDAY.