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NIGHT WAS HER TERROR.—"I would cough nearly all night long," writes Mrs. Chas. Applegate, of Alexandria, Ind., "and could hardly get any sleep. I had consumption so bad that if I walked a block I would cough frightfully and spit blood, but when all other medicines failed, three \$1.00 bottles of Dr. King's New Discovery wholly cured me and I gained 58 pounds." It's absolutely guaranteed to cure Coughs, Colds, La Grippe, Bronchitis and all Throat and Lung Troubles. Price 50c. and \$1.00. Trial bottles free at Green's drug store.

Two young Flemington boys in order to have some fun, Monday placed a quantity of paper and dry grass into a cigar box and applying a match to the inflammable stuff, showed it under the floor of the barn and ran away. Fortunately one of the family living on the premises happened to be in the barn at the time, and overheard the boy's conversation. When he got out, the floor of the stable was already burning, and he quickly put out the flames. In the stable at the time was a cow, some chickens, a quantity of hay, next winter's coal supply and some wood. Although the boys are known, no arrests will be made.

ing in nerve or skill. He consulted with the Lord only.

The accepted idea of a prophet is too mechanical. We have been accustomed to imagine one called to this office as so possessed by the Divine Spirit that his personal will and judgment are practically suppressed. 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." In and out of his special function, he was a perfectly normal character. Over in Tishbe of Gilead he contemplated the disgrace and impending ruin of his country. His heart was stirred with patriotic feelings, as ours are by events now transpiring. Do not take Elijah out of the category of perfectly normal human life. St. James says his feelings and emotions were just such as ours would be under similar circumstances. In his distress he communed with God. Is the evil remediless? Can not the people be chastened? Will not drought and famine bring them to repentance? He believes so. He prays that it may not rain. Can he aspire to be Jehovah's ambassador to the Court of Ahab? If so he places himself unreservedly at the disposal of the Almighty. So, of his own will, with use of his own judgment, in normal manner he becomes Israel's reformer. Some scholars have been annoyed at the abruptness of Elijah's appearance in the narrative. The Jerusalem Talmud fills in the apparent hiatus with an imaginary conversation between Elijah and Ahab. It is gratuitous. Abruptness is in appearance only. From St. James we know how a season of prayer prepared the prophet for his mission. The people would recognize him as Jehovah's messenger. Conscience would tell them why the scourge was sent.

Next this portrait of the prophet hangs that of the widow of Zarephath. Plague of famine has fallen upon her. She is gathering fuel to bake the last cake. A footstep! She looks up. A stranger: a Hebrew; a prophet. Possibly the prophet whose word has brought the famine. However, she recognizes in the alien a fellow-sufferer. He, too, is famine-stricken. Her benevolence rises to subdue her racial prejudice, and even the stronger passion, her religious prejudice. The prophet makes as great a requisition as was ever made upon himself. She honors it. So this heathen woman, whose faith excelled that of any woman of Israel, received a prophet, and with a prophet's reward. It was no accident that Elijah was sent to her. She was worthy. Now she stands forever incensed with the Savior's commendation and hallowed with His praise.

THE TEACHER'S LANTERN.

The prophet needed no introduction. His very name, Elijah, "Jehovah is my God," is a rebuke to the current idolatry. To have given the pedigree of Elijah, would be merely to satisfy curiosity. It could not add to his worth. He could smile at the claims of long descent. Well does Tenneyson sing: "However it be, it seems to me 'T is only noble to be good; Kind hearts are more than coronets, And simple faith than Norman blood.'"

And Elijah had a kind heart spite of apparent severity. He burst through bounds of personal interest, stood alone in peril, all for the rescue of his fellow-countrymen. He was severe to the few, that he might be merciful to the many.

History does not afford a sublimer example of faith than in man who, single-handed, repaired the desecrated altar on Carmel, and in presence of an apostate king and people competed with one hundred and fifty priests, deliberately giving them every advantage. Well may Mendelssohn's immortal oratorio retrace its most realistic and thrilling strain when it points the frenzy of the priests and the calm assurance of the prophet!

"He repaired the altar of the Lord that was broken down." The act was Elijah's whole work in epitome. No Scripture more graphically shows the completeness with which a divine religion is put under control of human will. The altar, in spite of the fact that it was the Lord's, was yet broken down, and that by human hands. A consecrated human hand was also privileged to restore it. The same is true to this day in the Church.

The Lord has his prophets yet. Who see the evil. Whose hearts are stirred. Who put themselves at disposal of heaven for reformation of the evil.

Two portraits appear upon the same page. Women, contemporaries, same race, worshippers of same gods. Here resemblance ceases. One is a queen, ambitious, cruel, intolerant, licentious. Other a widow, on whom and her dying son the plague has fallen with all its weight. Her benevolence and faith outshine the queen's jewels.

No accident these two portraits appear together. Bible teachers by example. Each character stands for an opposite principle of life. In Jezebel it was love of self. In the widow it was love of others.

Outcome of the two lives was what might have been expected. Jezebel dies a violent death at hands of traitorous menials. Whether it be true or not that the widow's son became the Prophet Jonah, at any rate she received commendation of the Prophet of prophets.

Hotter than Death Valley.

"Death valley, in Southern California, is usually referred to as the hottest spot on earth, but it isn't quite that," Ralph Erling tells me. "This rather unpleasant distinction belongs to a portion of the shore of the Persian gulf at and in the vicinity of Bahrin."

"Statistics prove that the mean annual temperature of the Persian gulf furnace is 11 degrees higher than that of Death valley, and the aridness of both places is about on a par, though I am inclined to believe, if my recollection of the records is not blunted, that a little brackish water has been found in a few isolated springs on the alkali surface of Death valley, whereas there is no water at all to be found on the shore of the gulf anywhere within a radius of nearly 200 miles."

"Yet, while Death valley is inhabited by practically none and permanent life there is deemed well nigh impossible, Bahrin has a population of several thousand people and has had an existence as a village for many centuries. Of course the people are stunted mentally and to a slightly less extent physically, a fact due to the fearful conditions under which they live; but they do live there and are probably the nearest approach to salamanders in the human family. What do they do for water

and food? Why, the latter is brought to them in boats and sold in exchange for fertilizer they dig from the desert, and the latter they have in fairly good abundance near them. You thought I said there was no water within several hundred miles of the place. Well, so I did—on the land—but there are a number of fresh water springs on the bed of the saline gulf within a few hundred yards from the shore.

"It is probably the only place on earth where fresh drinking water is secured from the salty sea. The water gushes up in considerable volume from these springs and is secured by divers. The gulf is only about 30 feet deep at this point. The divers plunge to the bottom with empty goatskins and place the orifice of the skin bag directly over the mouth of the spring; it fills in a few seconds, and the diver closes the orifice and is pulled back to the boat by a rope. That is the way the water supply for the community on shore is procured. The springs are supposed to be due to underground streams which have their origin in the green hills of Osman, over 500 miles inland."—St. Louis Globe-Democrat.

The Cost of War.

The London Daily News says: "The world looks on and applauds forgetful of the fact that a battleship costs £1,000,000, that £1,000,000 make 10,000,000 yen, that 10,000,000 yen make 1,000,000,000 sen, and that a Japanese male adult operative earns in a year about 5000 sen, or 25. The wages of a whole year of 125,000 male adult operatives are sunk in a single Japanese battleship."

Poor Man.

Mrs. Delaney—"Men are so apt to jump at conclusions. Last night my husband acted awfully because he imagined he had stepped on a tack."

Mrs. Mackenzie—"What was it?"

Mrs. Delaney—"Only a hat-pin."—Woman's Home Journal.

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