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thy lord, "Behold, Elijah!" Obadiah's answer not only reveals his apprehension of personal harm, but also the assiduity with which the king had sought the prophet in every kingdom and nation.

Obadiah's plea is pitiful. He deprecates the danger in which the prophet places him. If Elijah does not make good his promise to appear at court, then the king, in the rage of his disappointment, will kill Obadiah. He feels that he does not deserve such a cruel fate. He even recites the things which he has done which would indicate that he ought not to suffer so ignominiously. Prominent among these services was the hiding of the hundred prophets. When that first systematic religious persecution of history broke out, Obadiah, as mayor of the palace, knowing it was impending, hurried all the members of the prophetic fraternity he could gather up to a couple of caverns in the hill country, and secretly provided for their sustenance—of course at peril of his own life. For this deed he felt that he should not now be put again in jeopardy.

With a solemn oath Elijah assures Obadiah that he will not disappoint him. "As the Lord of hosts liveth, before whom I stand, I will surely show myself unto Him to-day!"

This is one in a series of "moving pictures" made three millenniums before the modern mechanical device was dreamed of. Nothing in literature surpasses in pictoriality this ancient record. The characters live and move and have a being before one's very eyes. Their black and hideous vices, their radiant virtues, their hopes and fears—all are expanded.

That is a crude and hasty judgment which relegating this incident to the category of mere Old Testament story—and to a far-away land. It really is a cross-section of human life. It shows its motives, its aims and its ends, its sufferings and successes, and possibilities. Elijah and Obadiah, Ahab and Jezebel, are alive to-day, and will reappear in every age. They are human types, and as such are "the chief study of mankind."

THE TEACHER'S LANTERN.

Three distinct types of character appear. Ahab had abjectly surrendered to idolatry and to his idolatrous queen. He may once have had amiable impulses, but these were rapidly exchanged for cruel purposes. He became an opiate and a persecutor. He was obdurate and unrepentant. He was a blusterer, shouting to the prophet on first sight of him. "Art thou he that troubleth Israel?" As might have been expected he met a violent death, killed in battle at Ramoth by a certain man who drew a bow at a venture, and the dogs licked up his blood. Ahab is a type of the positive evil.

Obadiah's position, if not his character, was equivocal. He was outwardly complacent under the dominance of idolatry, but inwardly protesting. He accepted service under a wicked sovereign. He did not reform Ahab. Ahab did not corrupt him. With wickedness on every side, he "still feared Jehovah greatly." In a clandestine manner he was willing to hide prophets, but he was afraid to openly announce the approach of a prophet. Obadiah is a type of the opportunist.

Elijah is the outspoken advocate of truth and righteousness. He is a synonym of courage. Prompt obedience to God, regardless of all risks, is his characteristic. He undertook without hesitation as peri-

ous a mission as was ever given to any one. It was hard for Obadiah to believe that Elijah intended to meet his mortal foe face to face until the prophet had reassured him by a solemn oath.

Obadiah in Ahab's employ illustrates the fact that religion can be maintained in spite of an unfriendly environment. There were also saults in Caesar's household.

Elijah was awe-inspiring in his very person. At sight of him Obadiah fell upon his face before him, and addressed him in regal form. He was the representative of the Eternal and the wielder of His power.

Waiting is a form of service. Elijah waited three years in the seclusion of a mountain cavern and a widow's hut. He bided God's time and order. For one of his temperaments it is more exciting than active service.

It is just as imperative to come out of seclusion when time is ripe, as to go into seclusion before. In neither instance did Elijah hesitate.

Punishment is not designed to destroy, but to reform. The famine was not a day longer than it was needed to be.

The "prophets of the Lord" here mentioned formed probably a species of lay fraternity. They were not of necessity foretellers of events, but were holy youths attached to the schools over which the prophets presided, and were in training for a life of preaching and teaching.

Beavers in Montana.

The beaver is not shy where he is not hunted and acquires confidence in at friendly watcher sooner than any other animal I know. Strangers or unusual clothes on a person to whom they have become accustomed alarm them, though like dogs, they can apparently identify an acquaintance by scent.

The beaver's sense of smell is very acute, for he is able to scent a man 200 yards away, and his eyesight is also most keen; but he seems to be dull of hearing when at work, and I have often walked within a few feet of one while he was cutting wood. However, their method of warning each other of danger is by slapping or "smothering" the water with the long flat tail which is so characteristic a feature of the animal, and which not only helps him in swimming, but is used for carrying mud. If a large animal appears at a place where beavers want to work or feed the latter will often "smother" the water, continually, one after another joining in, till the intruder is scared away. I have had a thorough wetting at night while watching a pond through the splashing made by this trick.

I saw my first beavers in the Mussel-shell river in Montana. At first they dived whenever they became aware of my presence, but after about three months they paid no attention when they scented me, and in six months they would swim around or cut bushes within a few feet of me. In fact, they repeatedly stole my fishing poles out from green willows, until I learned to use dry ones.—Country Life in America.

—Subscribe for the WATCHMAN.

The Japanese at Tatchekiao.

The Russian retreat from Tatchekiao toward Hai-Cheng without any more fighting than a few engagements in the surrounding country will come as a great surprise to everyone who has given credence to St. Petersburg reports as to Kuropatkin's plans and intentions. We were told up to a week or ten days ago that he was present at that place himself in great force, and that he would force the issue with General Oku there.

Whatever may be thought of the strategic wisdom of a Russian stand at the southern end of a hundred-mile-long line which the armies occupy, there seems to be little question that tactically Tatchekiao is a very strong position. If General Kuropatkin had held men enough there he could easily have given a good account of himself. Since he did not do it, the conclusion is obvious that he was afraid of the ultimate consequences, whatever his immediate success might have been.

Tatchekiao stands on the right bank of a small stream that flows northwest into the Liao. The country to the west and south is flat and open, the only eminence of any importance being Tapingshan, about 200 feet high. From this plain is commanded.

Northward from Tatchekiao the country is hilly and rough as far as Hai-Cheng, with several good positions for defense, and except for the railway the only means of passing through it is on the wretched "Imperial" road. Five tracks lead toward the town from the east, most of them converging in the end on Siyuen. Apparently the Japanese did not attempt to capture Tatchekiao by forcing their way across the open country to the south, but instead advanced on all of these eastern roads and at the same time out-flanked the Russians on the west.

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