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serviceable in the evolution of character—that is the prime lesson for the universal human heart. And that lesson God teaches us in His dealings with His servant in the wilderness and in Mt. Horeb.

The dry bed of the brook Kishon at the foot of Carmel runs red with blood of 450 priests of Baal. The king sits down at command of the prophet to a sacred and sacrificial banquet on the top of the same mountain. But the prophet does not feast. He prays. He unlocks the windows of heaven with the key of faith.

One of the most significant acts of Elijah's life is related in single verse. "He ran before Ahab to the entrance of Jezreel." He had rebuked the king, but now he throws the full weight of his personal and official character on his side by acting as his herald. The queen, from her lattice, saw the chariot coming, and Elijah running before. Though she knew what that generous and patriotic deed signified, it failed to soften her heart.

THE INTERNATIONAL SUNDAY-SCHOOL LESSON. Third Quarter. Lesson IX. 1 Kings XIX. 1-8 Sunday, August 28th, 1904.

Democratic Watchman

Bellefonte, Pa., Aug. 19, 1904.

PLEASANT FIELDS OF HOLY WRIT

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

THE INTERNATIONAL SUNDAY-SCHOOL LESSON. Third Quarter. Lesson IX. 1 Kings XIX. 1-8 Sunday, August 28th, 1904.

ELIJAH DISCOURAGED.

Elijah is one of the towering, picturesque, and ever-living characters of Hebrew history. His peership to Moses is indicated by the fact that with him he was permitted to view our Savior's transfiguration.

Attention is directed again to this unique character. He is not, however, in this instance, seen riding the crest of a popular reformation—its idolized hero—but ignominiously stranded upon the shore, where the receding tide has left him.

THE TEACHER'S LANTERN.

Hypocrisy does not yield a finer instance of patriotism than Elijah running before Ahab's chariot. The prophet honored of God—the reformer of Israel—the executioner of false prophets—utterly oblivious of self, in full view of court and people, takes his place as the herald of his sovereign, and as he runs he cries, "Prepare ye the way of the king."

Physical Exercise Makes Brain Power. Professor Messo, of Turin, in a recent lecture delivered in that country, said that physical education and gymnastics develop the brain as well as the muscles.

From this page three thousand years old there comes a lesson for our own day. In the spirit of Elijah one may run before the chief magistrate of his nation. Not truthfully, but in the sense of casting the full weight of his moral influence in support of the office and officer.

It is psychologically true that a nation can not be reformed in a day. Savonarola and many others have learned that truth to their sorrow. Things are ever doing, never done. Life is flux, not crystal. Men are only contributors to the flow—some good, some evil, some larger, some smaller. The best one can do is to cast the largest possible saline influence into the stream. So did Elijah.

If Elijah had stood the shock of discovery that his reformation was thus incomplete, we should be inclined to accept the Jewish legend that he really was an angel and not a man. His despondency proves his humanity. He was a man of nature as St. James says. As Shakespeare once thought himself no poet, and Raphael thought himself no painter, so now Elijah thought himself no prophet; and in the bitterness of his grief cried, "I am not better than my fathers."

It would have been cowardly for Elijah to have staid and died at the hand of Jezreel. It is cowardly to put down the extinguisher upon the lamp of life to feel "the last grand rush of darkness on the spirit."

It has been said that only such a man as Elijah can measure the colossal despondency of Elijah's heart.

This incident is a foregleam of the Messianic way of dealing with minds distressed. The broom-tree, most welcome bush of the desert, was the prophet's shelter. The two angel-served meals with the nap intervening, was the preparation for this ordeal. So Jesus Himself made men comfortable in their bodies first. That is the approved current method.

There are times when looking up a Colorado canon is more religious than going to a prayer-meeting. Byron understood the salutary influence of nature when he said: "There is a rapture on the lonely shore, There is a society where none intrudes, By the deep sea and music in its roar."

About His Wife in Heaven.

Bishop Talbot, according to the New York Tribune, tells a story of a man he had met while Bishop of Idaho, who wanted the bishop's opinion on the probability of his wife's going to Heaven. The bishop said he told this Missourian that he was pretty sure his wife would reach there, and suggested that he be confirmed, too, in order to take the same path. "No," said the bishop's friend, "I'm not good enough; but if my wife gets there, and the gates are shut so I can't get in, she'll raise h—l."

"Did he fall in love at first sight?" "Yes. First sight of her bank account."

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