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THE REGISTRAR, CENTRAL STATE NORMAL SCHOOL, LOCK HAVEN, PA. J. R. FLICKINGER, PRIN. Bellefonte, Pa., Aug. 19, 1904. Fall term 15 weeks begins September 5th, 1904 Last year was the most success-ful in the history of this import-ant school-about 700 students-Location among the mountains of Central Pennsylvania, with fine water, splendid buildings and ex-cellent sanitary conditions make it an ideal training school. In addition to its Normal course it also has an excellent College, Preparatory Department in charge of an honor graduate of Prince-ton. It also has departments of Music, Elocution and Business. It has a well educated Faculty, fine Gymnasium and Athletic Field. Sunday, August 28th, 1904. ELIJAH DISCOURAGED. Address for illustrated catalogue, THE PRINCIPAL. Coal and Wood. FDWARD K. RHOADS. Shipping and Commission Merchant, -DEALER IN-ANTHRACITE AND BITUMINOUS COALS. -CORN EARS, SHELLED CORN, OATS,snd other grains. -BALED HAY and STRAW-

State College, Centre County, Pa. Democratic Matchman. 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 Elijab is one of the towering, pictur-esque, and ever-living characters of Hebrew history. His peership to Moses is indicat-ed by the fact that with him he was permitted to view our Savior's transfiguration. His imminence in Jewish thought had a singular illustration when Jesus was crucified. The people thought the sufferer on the cross called Elijah, and said, "Let us see if Elijah will not come." To this very day in orthodox Hebrew homes there is one occasion when a vacant chair is set for the prophet, and he is the honored, though invisible, guest. Elijah is more frequently mentioned in the New Testament than any other prophet. The very abruptness with which he enters the annals of his times seems appropriate. The descent and parentage of other prophets is given with minute particularity— that of Elijah is omitted. Like the fabled Melchezedech, he is without father or mother, beginning or end of days. Some one says he bursts into Hebrew history in a storm, and makes his exit in a whirl-

a storm, and makes his exit in a whirl-wind. Attention is directed again to this unique oharacter. He is not, however, in this in-stance, seen riding the crest of a popular reformation—its idolized hero—but ig-nominiously stranded upon the shore, where the receding tide has left him. The pioture may not be as pleasing and exhilarating, but it may be quite as profitable, or even more so, than the other. How to deport one's self in defeat; how to make defeat

serviceable in the evolution of character personal and official character on Ahab's 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 From this page three thousand years old there comes a lesson for our own day. 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 port of the office and officer.

* * *

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. At first token of approaching storm he bids the king hasten his return to his palace lest the graphing water courses immede the It is psychologically true that a nation can not be reformed in a day. Savonarola and many others have learned that truth the gushing water courses impede the progress of his chariot. 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 peronal ne throws the full weight of his perdual and official character on his side by acting as his herald. The queen, from her lattice, saw the chariot coming, and Elijah run-ning before. Though she knew what that generous and patriotic deed signified, it failed to soften her heart. Jezebel gave Elijah his choice of exile or death. It dawned noon the prophet's mind that angel and not a man. His despondency Engan his choice of exile or death. It dawned upon the prophet's mind that a race can not be reformed in a day. The scene on Carmel had been grand, but it was an incident merely in the reforma-tion. The trend of three generations of idolatry could not be changed simply by the people vociferating, "The Lord, he is God!" Savonarola had to learn the same lesson twenty-five centuries later in Florter than my fathers." * * * lesson twenty-five centuries later in Flor-ence. It was human for Elijah to be shocked by the incomplete character of of his reformation. The cowardly thing for him to have done, however, would have been to have remained and died. He did the courageous thing when he put himself barond the result of the murdar. spirit.

himself beyond the reach of the murderous queen. At length, Elijah stood where Moses had stood six centuries before, and, like him, witnessed in the mount of God the ma-jesty of Jebovah. Nature, in her various features, forces, and moods, is both nurse

and medicine for the mind distressed. In the tumult of the storm Elijah regained his equilibrium. But these phenomena were not a sedative merely. They were an allegory also. Wind, earthquake. and fire are after all, not the best symbols of God. Professor Moulton has well said: The exquisite rendering of the margin reminds us that no voice was yet heard. The servant knew, by long communion, when his Lord passed by. He waited, and he learned that force such as seemed triumphant in apostate Israel was doomed to fail for it was not of God. And in the he said. whisper, whose vivid contrast typified the seeming impotence of right in the strife with might, he knew that his God was near." By this allegory Elijah was taught that his further work was to be gradual. After that fiery manifestation which mad Carmel the rival of Sinai, there was to be a silent, continuous, and powerful operation, the final and aggregate results of which would be greater and more enduring than those of any moral cataclysm.

THE TEACHER'S LANTERN.

tion, Elijah throws the full weight of his Physical Exercise Makes Brain Power. Professor Mosso, of Turin, in

lecture delivered in that country, said that physical education and gymnastics develop the brain as well as the muscles. As much old there comes a lesson for our own usy. In the spirit of Elijah one may run before the chief magistrate of his nation. Not truculently, but in the sense of casting the full weight of his moral influence in sup-old. Following up his comparison of mu-cular with intellectual action, he says that the nerve cells show, on an average, a tendency to rest every ten seconds, and that muscular fatigue exhibits phenomena identical with those of intellectual fatigue. 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 Elijab. It is prohable that the various parts of the brain relieve each other; that only one part is active at a time. He states, as a principle, that the more mobile any ani-mal's extremities are, the more intelligent the animal is, other things being equal.

----Little 5-year-old Edith was taken to a dentist, who removed an aching tooth. If Elijah had stood the shock of dis-That evening at prayers her mother was surprised to hear her say : "Forgive us covery that his reformation was thus incomplete, we should be inclined to accept the Jewish legend that he really was an our debts as we forgive our dentists."

proves his humanity. He was a man of nature as St. James says. As Shakespeare once thought himself no poet, and Raphael PLAIN TALK.-Mr. F. P. Green makes it as plain as he can. A great many peo-ple cannot understand how Vin-te-na can cure catarrh when located in the head, thought himself no painter, so now Elijah thought himself no prophet; and in the bitterness of his grief cried, "I ara not betwhere it is first noticed; but whether in the head, throat or stomach, Vin-te-na destroys the disease and makes you well. Catarrh is an inflamed condition of the mucus surface and is the same wherever It would have been cowardly for Elijah found. Local treatment may give relief-Vin-te-na brings the cure. Mr. Green gives his personal guarantee with every bottle of to have staid and died at the hand of Jezebel. It is cowardly to put down the extinguisher upon the lamp of life to feel "the last grand rush of darkness on the

How She Found the Sabbath.

It has been said that only such a man as Elijah can measure the colossal de-spondency of Elijah's heart. An old Chinese woman had become Christian, and wished to keep the seventh day holy, but could never remember when it came. So after much difficulty she hit This incident is a foregleam of the npon her own plan. Six chop-sticks were laid on a shelf, and each morning when Messianic way of dealing with minds dis-tressed. The broom-tree, most welcome bush of the desert, was the prophet's she arose she took one away. The day when the shelf was bare was the Sabbath shelter. The two angel-served meals with and work was stopped. On Monday all six sticks went back again, and so the fourth commandment was kept.-Ex.

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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 sanitary influence of nature when

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and ailments of the human system. It seriously affects every organ and funcpretty 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 tion, causes catarrh, dyspepsia, rheumatism, weak, tired, languid feelings and worse troubles. Take but if my wife gets there, and the gates are shut so I cau't get in, she'll raise h-l." HOOD'S SARSAPARILLA

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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

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