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Democratic Watchman.

Bellefonte, Pa., Sept. 2, 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 XI. 2 Kings ii, 1-11

Sunday, September 11th, 1904.

ELIJAH TAKEN UP INTO HEAVEN. To the few isolated events of Elijah's

career one was to be added which should surpass them all, even in their surprising

scenic effects. He who had set the Lord's house in order with such a masterful hand found it a comparatively small mat-ter to put his own in readiness. He was

So Elijah undertakes a last visitation of

the prophet-communities at Bethel, Gilgal and Jericho. With heroic purpose he sought to rivet these sons of the prophets to the law and to the testimony. There is

something touching in the firm adhesion of

Elisha to Elijah in this closing scene. It

reminds us of Ruth's "Entreat me not to

leave thee." If, as has been suggested, Elijah was putting his successor to a final test, his tenacity must have very reassur-

ing. He saw that he was "steadfastly

It is an instinctive impulse on the part of the dying to bestow a last gift, the value

of which shall be enhanced by the circum-

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to his success in his holy calling—a double portion of Elijah's spirit. Not twice as much as Elijah had. That would be incongruous. Not an evangelical spirit which would be twice as good as the legal spirit. Subsequent events do not sustain such a contrast. But it is as if Elisha had "If you wish to bestow a parting gaid, "If you wish to bessow a parting gift, which shall serve at once as a memorial of your affection and he helpful to me in my career, recognize me as your eldest son by giving me the double protion which falls to the eldest by law; give me for example, twice as much of the prophetic spirit as comes on any one of the fifty of your younger sons on yonder hill-ton."

Elijah answered: "You have done bard in asking, for the matter is not one of ex plicit revelation to me. However, we will put it into the Lord's hands in this way: I do not know how I am to quit the earth whether visibly or invisibly. If in the former manner, so that you see me when I am taken from you, take it as the Lord's own token that your request is granted, and that a double portion of prophetic spirit is yours."

Any attempt at minute description of his grief when his loved daughter Tullia Elijah's translation leads to exaggerated died. "Mournful marbles!" is the natural substitution of the control of the contr

"My father! my father! (thou) chariot of Israel and (thou) horseman thereof!" -an epitaph without a tombstone! Committed to the immortal custody of the sacred Scriptures, it has survived many a panegyric "sculptured in the rock or graven with an iron stylus on a sheet of lead world. en with an iron stylus on a sneet of lead forever." The first exclamation is expressive of that tender relationship subsisting between the prophet in the air and the prophet on the earth. It is as if Elisha had said: "Ah! I see thee! Thou art then my father and I the eldest of thy prophetic sons. By the Lord's own token mine is now the double portion of the eldest son." now the double portion of the eldesr son."

est arm of Eastern military service, corre est arm of Eastern military service, corresponding to our modern artillery. It was usually built of oak, covered sometimes with metal. As many as three poles and as many spans of horses were hitched abreast; from the hubs hooked blades extended. Imagine such a deadly engine, driven at full speed into the ranks of an enemy! No wonder in ancient times "some trusted in chariots."

Such a chariot was Elijah. With irresisintent upon conserving the reform which he had inaugurated. This could be best done by confirming the faith of the young men preparing for the prophetic office.

They were the hope of national godliness.

Such a chariot was Elijah. With irresisblasphemous captains and their fifties. guards at the doors of the ivory palace at the human body. Jezreel lowered their weapons as this chariot of wrath swept into the very throne-room to announce to guilty royalty God's righteous judgements. On Carmel's top, in Naboth's vineyard, in Ahaziah's sick-chamber—everywhere and always— Elijah was the dread, implacable Nemesis of idolatry.

stances under which it is bestowed, so Elijah said, "Ask what I shall do for thee before I be taken away from thee." Elisha's wise choice reminds us of Solo-THE TEACHER'S LANTERN. proved a somewhat deft collection of populaly known conditions. The Bible better deserves that title. Among the many incidents it contains, perhaps there is not one which leads us closer to the boundary of another world than the translation of Elijab. It has been described as the most glorious, significant, joyful event which the world before the time of Christ had seen.

How often the dying, out of consideration for their loving watchers, entreat them to leave them a while for the sake of rest, and as often do the watchers respond in terms like Elisha's strong salvation "As the Lord liveth and as thy soul liveth I will not leave thee," and to the very boundary of another world the living go with the dying.

The human heart craves certain evidence of a world beyond this fitful existence. It is quick to detect the analogies of nature. But these are insufficient on the death of friends or one's own approachitg dissolu-tion. Cicero reasoned well of immortality, but his reasoning was powerless to assuage his grief when his loved daughter Tullia rhetoric. Human language can not depict the scene. It was a theophany. The Lord's minister on this occasion, as on so many others, was a flaming fire—"a chariot of fire and horses of fire and parted them both asunder: and Elijah went up by a whirlwind into heaven."

died. "Mournful marbles!" is the natural exclamation after one has walked the length of the gallery of inscription in the Vatican, looking only at the side upon which the Roman sepulchral inscriptions are set up. It is an authentic reproduction of the blank despair of the human mind without revelation mind without revelation.

> The ascension of Elijah breaks in upon this natural, impenetrable gloom, superin-

the human body. The modern tendency to depreciate the physical frame is germane to that figment of ancient philosophy which asserts that evil inheres in material substances. The inference is that the spirit's separation from the body is emancipation. The remainder af the epitaph tells with Oriental picturesqueness what the Tishbite was to Israel. The chariot was the strong-suited to its new sphere. suited to its new sphere.

Over against the morbid deprecation of the human body which marked an earlier theology, there is a late and healthful tendency to assert the wholeness of man, and to appreciate the body as an integral part of that wholeness. The reciprocal in-fluence of mind upon body and body upon mind is better understood. Physical cul-ture. Delsarte, calisthenics, dietetics, saniture, Delsarte, calisthenies, dietetics, sanitible power he had hurled himself into the ranks of idolatry. The merciless blades of his wheels dyed the Kishon with the blood of four hundred bestial priests. The track of this awful chariot left no trace of two blasphemons captains, and their fifties. disease and the promotion of longevity and happiness. The Bible, when it pictures Moses, Elijah and Jesus entering heaven Yet, more through that immaterial something called the "spirit of the times," he rode without fear or favor. The timorous in their bodies gives us the apotheosis of

Use for a Blackboard.

On the wall of our kitchen, says a house keeper, is a small blackboard. As children we used to think it great fun to play there while mother was at work, and later we grew to appreciate the value of the little corner chalked off and reserved for orders for the "butcher and baker and mon's. He gives the prophet another assuring token of his fitness to be his successor. He asks for what pertains solely which appeared thirty years ago. It and paper.

and the stand that had the stand that had that the

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Few,

the need of rest. It is the cry of the nerves for repose. Doctors have recognized the need by establishing rest cures where one may gain from silence and repose the strength which can be gained in no other way. Life to-day is strenuous even for those who most crave peace. We live in an atmosphere of noise and bustle and it leaves its impress upon our minds and bodleaves its impress upon our minds and bodies even when we are unconscious of it. The strain upon us is never ending, and men, women and children show the tension in irritable speech and gesture. Rest sani-tariums, with their attendant expenses, are out of the question for many of us who have duties at home and work that must be done, but it is possible for each of us to have our own rest cure. There is no home so poor that within it is no nook where one may go for an hour and drop the cares that are "as heavy as the weight of dreams pressing on us everywhere." The greater the rush the greater the need of the resting time, and the resulting vigor with which one will attack the tasks which were drop-

ning. Woman's way of resting, by turning from one task to another, from baking to darning stockings or to doing faney work, is no rest at all. Every thought, every motion, however trifling, uses up a certain amount of force. Change of work simply taxes another set of nerves and muscles, whereas rest allows all nerves and muscles to relax, thereby gaining tone. muscles to relax, thereby gaining tone.
The rest cure should be part of the system
of living. For the woman who is trying
to hold back her fleeting youth there is no
such aid in this effort as rest. Rest is wis-

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