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Address for illustrated catalogue, Save for my daily range Among the pleasant fields of Holy Writ. I might despair —Tennyson THE INTERNATIONAL SUNDAY-SCHOOL LESSON. Third Quarter. Lesson XIII. September 25th, 1904. This part of the Bible is pre-eminently a cross-section of human life. For this reason, although very old, it is peculiarly up to date, and has an application to current affairs. Not of Elijah alone, but of each character here introduced, St. James might have said, "He was a man of like nature with us." Strength and weakness both are exemplified. The whole gamut of human passions is run. The inevitable denougement of various courses of conduct Coal and Wood. denouement of various courses of conduct is faithfully depicted. We are taught by example in this instance, and it is a proverb, example is better than precept. This is a crude and hasty judgement which relegates these incidents to the exteriory of EDWARD K. RHOADS.

relegates these incidents to the category of mere Old Testament story—and to a faraway land. They show human life, its motives, fair and foul; its sufferings and successes and possibilities. Elijah and Obadiah, Ahab and Jezebel, and the rest

are alive to-day, and will reappear in every age, They are human types, and as such are "the chief study of mankind."

Reboboam, the prince of blunderers, first appears upon the scene. He precipitates the division of the kingdom. When called by the national assembly to plight his faith as a constitutional monarch, he took counsel of the gilded youths of the ampire and gave his expirets.

of the empire and gave his subjects, al-ready on the point of revolt, a recklessly

insolent answer. He threatens to add to

his father's yoke and to exchange his

whips for scorpions. He parted Hebrew history that day into two streams which

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Kingdom, the kingdom of Israel, was com posed of ten tribes. It survived three centuries and had twice the territory and most of the prophets and historic sites. It ended in the Assyraian captivity. The kingdom of Judah, composed of the tribes of Judah and Benjamin had the temple, the priesthood, and Isalah among the prophets. It was interrupted by the Babylonian captivity, but survived until

Jeroboam, the first king of Israel, was a man of splendid genius. His specialty was military architecture. Over against the dreary incompetence of Rehoboam the The lessons of Carmel are as cle practical and forceful spirit of Jeroboam appears to hest advantage. The moment he took up the scepter he began the forti-fication of the key cities, and well earned the title of "fortress builder of Israel." But in spite of noble qualities the key to Jeroboam's character is found in the some-what odious word, "policy." He but-tressed his throne and perpetuated his dynasty by confirming the separation of the two kingdoms. He accomplished this by separating the nations religiously as well as politically. He set up symbols of religion at the most sacred shrines within his own territory, and excused his sub-jects from their religious pilgrimages to Jerusalen. In the place of the Levites, who had all deserted to Judah, he created a new and popular priesthood, in which all sections and classes were represented. As a piece of statecraft this is to be commended, but if the supernatural elements of Hebrew history are admitted, then Jeroboam was at fault in throwing himself this dealings with His servant in the dead against the fundamental principles of the Mosaic law and ritual The idolatry of Israel began in mild

form. But it was a start on a down grade. Velocity augmented. A few decades and total apostary was reached. Such disease needen heroic treatment. Elijah was the Lord's physician in this instance. Now the accepted idea of a prophet is too me-chanical. 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 supplanted. He is moved like an automaton. A verse in St. Jame'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 rain of his country. His heart was stirred with patriotic feelings. Do not take Elijah out of the category of perfectly normal human life. St. James says his feelings and emotions were just about the category of perfectly normal human life. 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 Jeho-vah'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 judgement, in normal manner he becomes Israel's

For sheer courage Eligah is unsurpassed Among the ever-living heroes he stands the peer of any for intrepidity. "Go!" "And he went!" is the brief record, but how much must be read between the lines.

Elijah's opposition. He had been humiliated in the eyes of his subjects and neigh with religious zeal, goaded him on to revenge. Every circumstance, personal, domestic and national, conspired to make The him the implacable foe of the prophet who had brought this withering wee upon the nation. Under circumstances like these the peremptory command came, Go, show thyself to Ahab!" Without remonstrance or hesitation, taking his very life in his hand, the prophet started. The annals of war, exploration, or rescue do not contain an justance which surpasses

The lessons of Carmel are as clear-out as the sky-line of the mountain itself. The commentary seemed to come in advance of the text in this instance. A thousand years before St. Paul wrote the words "an idol is a nonenity in the world," this scene illustrated and proved it. Not for six hours on the mountain had Baal heen appealed to, but probably for the whole three years of the famine. Yet not a whiper came in response. But Jehovah answered the prophet's prayer at once. The next we see of Elijah he is not riding the crest of a popular reformation—its idolize hero—but ignominiously stranded upon the shore, where the receding tide has left him. The picture may not be as pleasing and exhilarating, but it may be quite as profitable, or even more so, than 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—that is the prime lesson for the universal human heart. And the lesson God teaches no in Wales come next with a total membership. wilderness and in Mount Horeb.

The splendid scenic parable of Sinai cleared up Elijah's difficulties. By means of it he caught again the clue of Providence. He never again dropped the thread until it led him to the chariot of fire. The parable was for him personally. He was to be like it. In his case roar was to subside into whisper. After the cataolysms of his career, there was to be a period of blissful communion. Again the parable had meaning for the national life. Storm and fire stand for the initial means of reforma tion. They made the nation susceptible to the still small voice of justice and truth, which breathed through the prophets who succeeded. To the few isolated events of Elijah's career one was to be added which should surpass them all, even in the quali-ty of scenic effect. But any attempt at minute description of Elisah's translation leads to exaggerated rhetoric. Human language can not depict the scene. The Lord's minister on this occasion, as on so many others, was a flaming fire.

Amos, to whose book attention is drawn in the closing lesson of the quarter, is the peer of any in the college of the prophets. He has been called the peasant prophet. He lived among the rough hills of Judea. near the edge of the great desert. He was untrained in the schools. It is the surprise of the critics that from such an unlikely source such an elaborate and exalted work should come. Amos has been compared to Dante. His prophecy has been describ-ed as a thunder-storm rolling over all the surrounding kingdoms, touching Judab, and finally settling down upon Israel.

He was commanded to go into the teeth of a raging lion. Ahab felt that the prestige of his kingship had been discounted by Star.

used to be a conductor on a street car, and I couldn't get out of the way of telling people to step lively, please."—Washington Star. \$30,000 Fire at Ramey.

The hustling little town of Ramey, up the Moshannon branch, Tuesday suffered the severest conflagration in the history of the place. The fire started from a kitchen on account of the scarcity of water and no organized company to fight the flames, and the fact that it had gained much headway before being discovered, the fire spread rapidly, and before help could come from neighboring towns, had soon wrought serious havoe, wiping out the principal business portion of the town. The buildings destroyed together with most of the condestroyed, together with most of the con tents, were as follows: Joseph Dore's Mountain Summit hotel, H. E. Wagner's big general stores, residence and barn, the drug stores of W. L. Rhoads and Mrs. H. P. Blandy, the postoffice, the Lutheran church, Solomon McCully's residence and a dwelling occupied by W. B. Forsythe, including the railroad oil house. The loss

World's Sunday Schools.

The report issued by W. J. Semelroth, chief secretary for the world's fourth Sunday school convention, held at Jerusalem in April, shows a total of 260,905 Protestant Sabbath schools, 2.414,757 teach-Wales come next, with a total membership of little more than half this number, while four schools, seven teachers and 180 sch-

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