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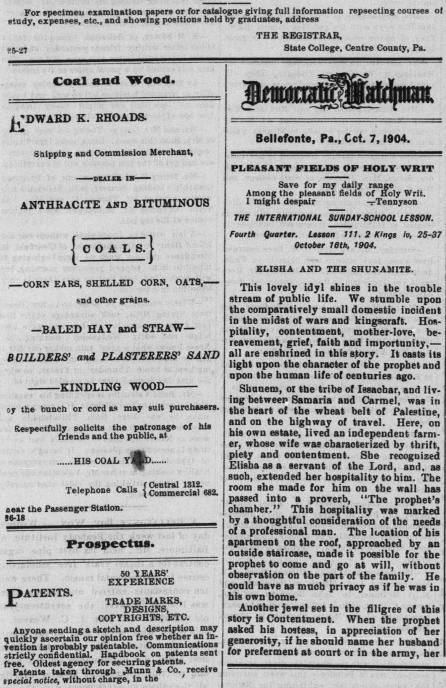
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THE FALL SESSION opens September 15th, 1904.



answer was, "I dwell among mine own people." She might have said : "My crown is in my heart, not on my head, Not decked with diamonds and Indian stones Nor to be seen; my crown is called content, A crown it is that seldom kings enjoy."

Another jewel shines out in the dark hour of her bereavement-Faith. She believed that the son given to her under such unusual conditions, and 'taken from her in such an inexplicable manner, could be restored to her. She would, undoubtedly, in due time, have shown the grace of resignation, but it is to her credit that she did not too quickly say, "The Lord hath taken away." Not until she had made strenuous effort at recovery was she ready to say, submissive-ly, "Blessed be the name of the Lord." The prophet, from his eyrie on Mount Carmel, saw the Shunamite approaching.

The unusual hour, toward evening, and not a Sabbath or new moon, as well as the speed with which she traveled, excited his apprehension. But he failed not in court-His servant was dispatched with salutations. The emptiness of the average greeting is here illustrated. It was a mere passing of the word of day. The woman's business was with the prophet, not with his servant. It is said that if in the East you asked after a person whom you know to be ill, invariably the reply will be, "Well, thank God," when the very next sentence is to inform you that he is dying. A moment later the bereaved woman was

clasping the feet of the man of God. hazi, self-appointed guardian of his Master's dignity, cold and obtuse, was for thrusting the woman aside. Sympatly is penetrative, and Elisha had

"A tear for pity and a hand, Open as day for melting charity."

He said to his officious servant, "Let he alone; for her soul is vexed within her, and the Lord bath hid it from me."

The outcome of the incident is familiar. The prophet's expedient of sending his staff to be laid on the face of the dead child; the mother's importunity, expressing itself in the asseveration, "As the Lord liveth and as thy soul liveth, I will not leave thee;' the failure of the expedient of his staff; the night journey to Shunem; the restoration of the child; the announcement, "Take up thy son," brief, pathetic, beautiful. It has been aptly said, "Success is never voluble.'

THE TEACHER'S LANTERN.

The world was surprised and delighted when Layard uncovered the bass-reliefs which depict scenes of an extinct civilization. But all the while we had in the

Bible authentic pictures which vivify the common life of thirty centuries ago. * * * * * This little domestic incident is enshrined in a writing which bears the dignified and ambitious title of the 'Brook of the Kings.'

The hospitality which is inspired and graced by piety will not fail of its reward. Need of more religion in the social func-

tions of our day. The spiritual analogy of this incident,

familiar to the church since the days of Origen. Staff of formal religion can not awaken the dead soul, though it were a gold and jeweled crosier. Only the breath of the Divine Spirit can quicken into life.

Origen spiritualizes the incident as fol-lows: "The dead boy: "The race fallen under death on account of sin. Gehazi's for preferment at court or in the army, her | staff : The law which can not save. Elisha: | of four golden links.

The son of God, who, by incarnation, put himself in connection with our flesh, and imparted new life to humavity." * * * * The strength of mother-love expresses

itself in the command to the servant, "Slack not thy riding for me." The distance traveled, going and coming at top speed, was not less than thirty-four miles *. . * . * *. Gehazi, thrusting the womau aside, re-

minds one of the incident in which the disciples rebuked the mothers who brought their children for Jesus' blessing. It is the conventional duty of a servant to magnify the dignity of his master.

Elisha's motive in sending Gehazi has heen variously interpreted, viz. : To prove

that miracle-working was not connected in any magical way with his person or staff, but that miracles could only be wrought by genuine union with Divine power, effeoted by faith and prayer; did it to dis count his staff, his servant, and all visible means. Some say that Gebazi failed because of his personal unworthiness, others that the prophet withdrew his power from him while he was on he way to do as he had been directed. The most natural finterpretation is to say that Elisha erred. in judgment when he sent Gebazi. * * *

The Shunammite's affirmation of contentment, "I dwell among mine own peo ple," clashes with the vulgar slang phrase, "Get there," which, being interpreted, means sacrifice peace, domestic comfort, friends, conscience, and God for money, honors, grandeur, and parade.

---George Ade, the author and play-wright, while on a recent visit to President Roosevelt, entertained the children with

"A tutor who tooted the flute, Tried to tutor two tutors to toot, They said to the tutor: Is it earder to toot

To tutor two tooters to toot. Another jingle :

"The cat produces fiddlestrings, The fish produces glue : The hen produces eggs and things,

Vesuvius is in vigorous eruption. The ERUPTION crust around the crater has broken away and produced magnificent flurries of red-

immense columns to a height of 700 feet accompanied by loud detonations and slight

wide destruction. The spectacle was with nessed by thousands of awe-stricken per-

above all else-had she the choosing.

London there is a book bound throughout in gold, even to the wires of the hinges. Its clasp is two rubies set at opposite ends

Java's Death Plant.

Java, the land of the famous and much exaggerated Death valley, has many wonderful curiosities, the principal one being the kali mujah, or death plant. It grows only on the sterile soils of the volcanic regions of Java and the adjoining islands and is even there reckoned as a curiosity on account of its extreme scarcity. It grows from two and a half to three feet in height, with long, slender stems, well protected by stout thorns nearly an inch in length. The ground leaves are .of a delicate, satinlike smoothness, heart shaped, emerald green on one side and blood red, streaked and veined with light buff, on the other.

The flowers of this death dealing beauty are even more beautiful than the plant itself, being very large and cup shaped and of a color almost deathly in its whiteness. The name of the plant is from a characteristic of these splendid flowers, which, beautiful though they are, continually drip with a deadly poison.

The poison, which is distilled in the bottom of the cup shaped blossom, has the sickening odor of chloroform intensified a dozen fold, it being powerful enough to overcome a full grown man in a few seconds, even when inhaled in open air. The perfume, if such a pungent odor can properly be so called, produces insensibility in the form of convulsions, distorting the face, especially the mouth and eyes, into a horrid, crazy looking grin. Recovery from the effects of inhaling this odor is said to be very slow.

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