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Letters of Administration in the estate of Henry Grubb, Sr., late of Centre township, Snyder Co., Pa., dec'd., having been granted to the undersigned, all persons knowing themselves indebted to said estate are requested to make immediate payment, while those having claims to present them duly authenticated to the undersigned.

HENRY R. GRUBB, Adm'r.  
Jacob Gilbert, Atty.

## ADMINISTRATOR'S NOTICE.

Letters of Administration in the estate of Geo. Kern, late of Middleburgh, Snyder county, Pa., dec'd., having been granted to the undersigned, all persons knowing themselves indebted to said estate are requested to make immediate payment, while those having claims will present them duly authenticated to the undersigned.

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## IMPROVING THE SOIL.

Clover Will Do It When All Other Means Have Failed. Clover succeeds well on all soils where there is sufficient moisture. It grows in the eastern and central states, and as far north as Minnesota, but succeeds best on the heavy clay lands and dark soils of the south. It also succeeds well on soils too poor to produce any other crop of value. On cold clay uplands it succeeds well if the surplus water is removed by the drainage. It grows most luxuriously in dark, loamy soils with a gravel or sand drainage, not too close to the surface. Still by artificial drainage, and the application of stable and barn yard manure, it can be made to produce a heavy crop on stiff clay lands. In any system of first-class farming, on soils that will produce grain crops regularly, it can be made to play an important part and produce profitable crops. Its successful growth in the west is only limited by the lack of moisture. It is out of the question to grow it on soil too wet or too dry. It can be grown successfully in rotation with all farm crops—and we doubt not with many of the garden crops. The part it takes in a rotation depends very much on the section of country in which it is grown, and the crop most in demand. Suffice it to say that we cannot get too much of it. As a rule farmers are satisfied with too little. The shortest rotation profitable, running through a series of years, is one in which it occupies the land every third year. Say in a rotation of corn, wheat and clover; or of potatoes, wheat and clover; or of corn, rye and clover. Where the hay crop is a profitable one, clover and timothy can follow wheat. In the first crop of hay the clover will predominate, the second will be timothy in the main, the fertilizing benefits of the clover stimulating the timothy to a remarkable degree. It should be understood by farmers that in our great farming area, where mixed farming is practiced, that clover reeks the highest state of perfection the second year after sowing. Leaving it to occupy the land longer than this results in loss. Very seldom is the third year's crop as good as the second. Usually not much more than one-half as good, oftentimes nearly a complete failure. If there is a farmer who grows wheat, corn and timothy on his land, and thinks he cannot grow clover, the best thing he can do is to know why he cannot. By his system of farming he or his progeny are sure to come to want with the increasing poverty of the soil. On such lands, clover will certainly thrive if the land is put in proper mechanical condition. It will do work in improving the soil that no other known agency will accomplish as well and perfectly.—John M. Jamison, in Prairie Farmer.

## MODEL FARM GATE.

Its Designer Calls It the Cheapest and Best of All.

I enclose for the consideration of your readers a sketch of farm gate—the lightest, cheapest and best of all. If there is a weak spot in it I would like to have it located, and if there is any way to make one with less lumber and labor, the man who knows the fact should prove his philanthropy by publishing it. Of course the gate can be made as tall or as low as may be desired by using many or few horizontal bars. In the sketch I have employed six which, cut 1 by 4 inches and properly



LIGHT FARM GATE.

spaced, make the gate just 5 feet high, and the calculation is based on that number: Six horizontal bars, 1 by 4 by 11, equals 22 feet; two diagonal braces, 1 by 4 by 9, 9 feet; four upright braces and latch, 1 by 4 by 5, 7 feet; total amount of lumber, 38 feet, at \$1.50 per hundred costs 57 cents; bolts and hinges, 25 cents; nails, 5 cents; hanging and making (two hours) 20 cents; total cost of gate, \$1.07. This does not include posts, as they are identical with those used with other kinds of gates. In this locality two good black locust posts of proper size would cost about 20 to 25 cents each. The one to which the gate is hung should be put at least 3 feet into the ground.—Cor. Breeder's Gazette.

## Better Wheat Cultivation.

The farmer should endeavor to increase his production of wheat by better cultivation, rather than by planting more acres. The latter method is being adopted in other countries that have the available area. Our people have an immense area of wheat culture in foreign lands to compete with, lands where labor is cheap. Europe, except perhaps in Russia and Roumania, and India, have dense populations, and are less dangerous competitors. European and Asiatic Russia, Argentina and, perhaps before many years, large areas of Africa, will be in the market against us. We must diminish cost of production by improved methods.—Rural World.

## Agricultural Appropriations.

As compared with other lines of government appropriations agriculture has always drawn quite slenderly on the public purse. The appropriations of the past eight years show up as follows: In 1890 the appropriation was \$1,669,770. In 1891 this was increased to \$1,796,502. In 1892 a great increase was asked for and secured, the figure being \$3,028,153. This was again increased in 1893 to \$3,233,061. In the next year, 1894, the high water mark of agricultural appropriations was reached, the figure being \$3,323,503. In 1895 this was reduced to \$3,226,015. In 1896 this was slightly increased, the total being \$3,303,750. This was reduced last year to \$3,255,632.

## HEALTHY SELDOM HUNGRY.

Dr. Porter's Pangs Said to Be Felt Because of Imperfect Digestion.

"A thoroughly healthy person is never hungry." Thus says Dr. William Henry Porter, of the Strathmore, who is a recognized authority on dietetics. Up to this date a huge appetite has almost invariably been considered as evidence of a good physical condition. Many persons will realize, after weighing the doctor's remark, that their great desire for food at certain times is a warning that all is not well within them. Dr. Porter supports his startling statement by some interesting explanatory facts. The healthy person does not sly his meals, it must be understood, but does ample justice to them. Yet not until he tastes the food before him, says Dr. Porter, does he realize the need of it. He could go about and forget his meal times but for the force of circumstances. The pangs of hunger are felt as an effect of imperfect digestion.

Dr. Porter gives some valuable information on the question which and of what kind shall be the principal meal—morning, noon or night. In speaking of this he said:

"As in the running of an engine, the most intensive consumption of fuel must be just prior to and in accordance with the amount of work to be performed; so, in man, the time for taking, and the quantity and quality of the meal ingested, or the determination of the 'principal meal,' must be in harmony with the work to be accomplished. If the individual is to begin his daily labors between four and six in the morning and terminate them between five and six o'clock in the evening it necessitates the taking of a good and liberal breakfast at an early hour in the morning, from a half hour to an hour before beginning active work, especially so if the last meal of the day previous has been a light one at six o'clock, as is the common habit of this class. Habits of this kind naturally call for the heaviest meal, which also may be called the principal meal, at noon, or near that hour.

"On the other hand, if the custom is to rise between six and eight in the morning, and the largest amount of work is performed between nine in the morning and the succeeding midnight, an entirely different arrangement of the meals must be followed. In this class a light breakfast is in order at about eight in the morning; a stronger, more substantial meal at one o'clock in the afternoon and the heaviest and what justly deserves to be called the principal meal should be taken from six to seven in the evening, because this is more nearly in the middle of the working hours. When the labors are continued until midnight and the hour of resting is after this time a light meal should be taken at 11 o'clock.

## FOOLED FOR ONCE.

The Smart Hotel Clerk Thought He Knew It All, But He Didn't.

Just after the night clerk came on at the hotel and curled his mustache to his liking, his attention was called to business.

"Kerosene lamp for 237," requested a bell boy.

"Kerosene lamp?" echoed the clerk, as he whirled the register about. "Let me see. Bondy and wife, of Plunkerville, in 237. I thought so. Never been in a first-class hotel before. Go back and show them how to use the electric light. Wonder they didn't send for a tallow candle," and the clerk took several of the corridor loungers into his confidence.

"Lady says if this hotel can't afford a lamp to send up a gas stove, and send it quick," said the bell boy, who had made the round trip in phenomenal time. "She acts pretty hot."

"Pretty cold, I should think. Go back there and open the register, show the lady how to use the water faucets and how to turn off the electricity. Thank the Lord, she can't blow it out."

The next word from 237 came with a rush. It was brought by a vision of loveliness, dressed in bewitching style, her face flushed, and her blue eyes throwing off sparks. "Make out your bill and receipt at once," she said, as her dainty foot beat time on the marble tiling.

"But, Mrs. Bondy—" "Attend to my order, sir. Include in your bill a carriage and an express wagon to transfer us and our things and tell Mr. Bondy when he comes in that he will find us at the other house, where we will spend the rest of the season. Understand, we must go at once. I want to go to a hotel where it will be possible to warm some milk for baby before the little angel starves to death."

## ELIJAH THE PROPHET.

Sunday School Lesson in the International Series for July 19, 1896—1 Kings 17:1-16.

[Based upon Peabody's Select Notes.] GOLDEN TEXT.—And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord.—1 Kings 17:16.

LESSON NOTES.

I. General View of the Course of the History of Israel from the Division to Ahab, About 70 Years.—I. Jeroboam's worldly policy brought forth bitter fruits both for himself and his kingdom. His golden bulls used as symbols of Jehovah soon led the people to real idolatry and to the immoralities and cruelties of heathen worship. All this weakened the kingdom. When Jeroboam died, after a reign of 24 years, revolution followed, in dark, restless times. Then Omri came to the throne. He was a strong ruler and impressed himself on the surrounding nations, as we learn from the inscriptions on the Moabite stone and the black obelisk. But as to idolatry, he followed in the steps of Jeroboam. The next king was his son Ahab. He was a great warrior. His greatest mistake was his marriage, for the sake of political alliance, with the heathen princess, Jezebel of Tyre, who left a terrible mark on the annals of the nation.

II. Elijah's Message to Ahab.—V. 1. "And Elijah the Tishbite (his name means my God is Jehovah), who was of the inhabitants of Gilead." The Tishbite may mean "of Tishbe." The only Tishbe mentioned in history is in Galilee, in which case Elijah, though a native of Gilead, had become a citizen of Galilee, east of the Jordan. "Said unto Ahab:—" With a sudden abruptness, almost like a flash of lightning from a clear sky, the prophet of God appears before Ahab in his palace at Samaria with a message from Jehovah. "As the LORD (Jehovah, as Lord always means when printed in capitals in our Bible) God of Israel liveth. Before whom I stand." As an officer, and ambassador bearing His authority. "There shall not be dew nor rain." The fertility of Palestine is entirely dependent upon the regularity and copiousness of the rains, and, during the long intervals between them, upon the heavy dews. "But according to my word." Not according to his own caprice or judgment, but till the Lord, when He saw that the famine was done, should make known His will through His servant Elijah, thus proving that he was His servant.

III. Elijah's Experiences During Three Years and Their Meaning.—Vs. 2-16. First. At Cherith. Elijah immediately left Ahab's presence and hid himself till God's time came for His message to be delivered.

3. "Get thee hence, and return thee eastward;" i. e., toward the Jordan and Gilead, his own country. "And hide thyself by (rather "in") the brook (the torrent course, or wady) Cherith, that is before Jordan." Elijah would naturally go to his own country, whose wilds and fastnesses would be perfectly familiar to him.

4. For drink he had "the brook." For food, "I have commanded the ravens to feed thee." Farmer and many critics think this a highly poetic expression, a metaphor, conveying the lesson that the prophet was maintained by marked interventions of that providence of God which is itself in all its workings supernatural. But equally simple and more natural is the literal statement.

Second. At Zarephath. Time, two or more years. When the brook dried up Elijah could no longer remain at Cherith. In some way, we know not how, God made known to him where he should go. Possibly, too, if he remained too long in one place Ahab might discover his abode.

9. "Arise, get thee to Zarephath, which belongeth to Zidon." On the shore between Tyre and Sidon. Here the prophet would be safe from Ahab, who would scarcely think of looking for Elijah in the territories of Jezebel's father in the house of a peasant. "I have commanded." Put it in her heart.

10. "The (or a) widow woman;" The widow lived by the oath, "as Jehovah thy God liveth," that she was a worshiper of the true God. "Gathering of sticks;" For her fire. "Fetch me a little water." His first need after his long walk through the famine-stricken land would be water.

12. "And she said, As the Lord thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse, that I may go in and dress it for me and my son, that we may eat and die." The famine prevailed there, and she was in the last extremity.

13. "Fear not;" Do not be troubled, but take heart and trust God. "Make me thereof a little cake first;" This must have seemed very strange and hard to her at first, "amazingly cool," but the favor was not asked from the selfishness of the prophet. It was a test of her faith in the promises of God, whether she were worthy of the help Elijah offered.

14. "For thus saith the Lord God of Israel;" Now comes the promise on which she was to rest. "The barrel of meal shall not waste;" In some way the loss should be supplied.

15. "And she went and did." She had faith, and her faith produced good works. "Did eat many days;" Between two and three years.

Figs and Thistles. Charity is heart cement. Facts are the mirror of truth. The truth that lives in us will be lived by us. Small sins weigh heavy in the scales of character. In the race for wealth, men run down their health. There is a difference between having a cross to bear, and being as cross as a bear. Daniel would not bow to the king in his religious principles; but made the king bow to his religion.—Ram's Horn.

## ELIJAH ON CARMEL.

Sunday School Lesson in the International Series for July 17, 1896—1 Kings 18:20-40.

[Based upon Peabody's Select Notes.] GOLDEN TEXT.—And when all the people saw it, they fell on their faces; and they said, The Lord, He is the God; the Lord, He is the God.—1 Kings 18:38.

THE SECTION includes the story of the sacrifice on Carmel and the results, a repentant people, and the end of the famine (chap. 18).

TIME.—B. C. 853, revised chronology, or 865-4, according to the chronology in our Bible margins. Three years after Elijah's first appearance to Ahab.

EXPLANATION.

I. Elijah and Ahab.—When the people were ripe for it, God's word came to Elijah to go to King Ahab, and to complete the work for which the famine was sent. Ahab's first words to him were: "Art thou he that troubleth Israel?" He had no word to say of his own sin; he forgot the iniquity of the people of the land, in which he had been the leader; he took no note of the hand of Jehovah in the calamity, and spoke as if the whole matter had been a mere personal difference between him and Elijah. Elijah replied: "I have not troubled Israel; but thou and thy father's house." Sin was the cause of the calamity, and the only way to escape the calamity was to put away the sin. Elijah's purpose now was to bring the people to the choice of the true God, and to accomplish the religious reformation for which the famine had been preparing their minds. Hence he demanded of the king to assemble the people on the top of Mount Carmel, that they might make their choice. When they were assembled, early in the morning, Elijah summoned the people to a decision. "How long halt ye between two opinions?"

The question was between Jehovah and Baal; true religion and false religion; morality, truth, blessing and immorality and its brood of evils. The one party was represented by one man alone—Elijah; the other by 450 prophets of Baal, sustained by the whole power of government.

Elijah challenged the other side to a fair test, as to who was the true and living God. It was the test of fire. The priests of Baal built an altar, placed the sacrificial bullock upon it, and put no fire under it. There were too many eyes upon them for any trickery, and not knowing what kind of a test was to be expected, they had no opportunity to prepare for any deceit. They grew frenzied in their excitement, and cut themselves with their weapons. But there was no answer, though they continued their exertions till three o'clock.

II. Elijah and His Sacrifice.—Vs. 30-38. Then Elijah called all the people to him. "And he repaired the altar of the Lord that was broken down;" probably one of the altars thrown down by command of Ahab or Jezebel.

32. "As great as would contain two measures of seed;" Literally, "as the space of two seahs of seed." The seah contained about three of our gallons. A trench as deep as the grain-measure containing two seahs.

33. "Fill four barrels;" Or "water jars," such as the maidens used to carry on their heads. Elijah did this to avoid all possible suspicion of fraud. This was repeated a second and a third time.

36. "At the time . . . of the evening sacrifice;" About three o'clock p. m., Elijah's wonder harmonized with the regular worship of God. "Lord God of Abraham," etc.; Israel's covenant God, who claimed their obedience, and who had done wonders for their nation in the past, delivering them from Egyptian bondage, dividing the Red sea, bringing water from the rock, and manna from Heaven. "Known . . . that thou art God in Israel;" Art still their rightful God, and canst deliver them as of old. "All these things at thy word;" All was God's doing, not any trick of Elijah.

38. "The fire of the Lord fell;" Thus they could plainly see for themselves that there was no trickery, no hidden fire, but that the answer could be only from God Himself. "And consumed . . . the wood, and the stones;" Of which the altar was built. "And the dust" (or earth), which, dug up to make the trench, had been used to fill in the altar built around with the 12 stones. This fire and its work were God's signature to Elijah's work.

III. The Decision.—Vs. 39, 40. 39. "When all the people saw it, they fell on their faces;" In reverent worship and awe at the spectacle. "The Lord, He is God;" The test was convincing. It helped the people to stand up against the power of Jezebel and her terrible persecutions. For here, on God's side, was a power greater than hers. It thus enabled the 7,000 sincere worshippers of God (19:18), who had been hiding from the storm of her wrath, to stand openly for Jehovah.

40. "Take the prophets of Baal," etc. There were 450 of them, and they were forced by the people down the mountain to the brook Kishon, and slain there.

IV. The Prayer Upon the Mountain Top.—While Ahab went to eat instead of fasting and praying for his sins, Elijah went up to the top of Carmel, where the sea was spread out before him, and prayed for the promised rain, as he had for the fire. Elijah's prayer was answered. Immediately Elijah summons Ahab to hasten down the mountain, for the blessed rain is coming, and it will soon flood the streams, and render them impassable.

## PRACTICAL SUGGESTIONS.

Every individual, as every nation, comes to a time when he must decide whom he will serve. Something like Elijah's test must ever be the test of true religion. The God that answers by the fire of the Holy Spirit, that purifies the heart, that consumes sin, that brings light to the mind, that inspires the soul with life, that cheers and warms hearts—be, and he only, is the true God. Any religion that falls in these is not the true religion for man.

## ELIJAH'S FLIGHT.

Sunday School Lesson in the International Series for July 16, 1896—1 Kings 19:1-14.

[Based upon Peabody's Select Notes.] SUBJECT.—Elijah's Flight and Rest. THE LESSON.

1. The Flight of Elijah.—Vs. 1-14. "And Ahab told Jezebel all that he had done;" But the story did not end here as the actual events were to have done.

2. "Then Jezebel sent a messenger unto Elijah," who had wisely fled without the city. "So let the gods to me, and more;" A common saying that age. "If I make not thy life of one of them;" The prophets of Baal.

3. "He arose and went for his life;" He knew all the byways, and had fled out of the kingdom of Jezebel to the farthest verge of the kingdom of Judah, a run of 90 miles that must have tried even his frame and trained endurance.

II. Elijah in the Dungeon of Despair.—V. 4. "He himself went day's journey into the wilderness;" Elijah did not feel himself safe for Jezebel's wrath was closely after him (1 Kings 22:4); and his horse (Barnabai married the daughter of Jezebel) was with him (2 Kings 6:18), sat down under a juniper tree; "the broom-plant, Genista, etc. Although but a bush, it is large enough to give considerable shade and protection. The pent-up emotions of spirit, which had gone through tremendous a strain, broke up as a terrible sob, when the strong man a tired child, "requested for that he might die." "I am not more than my fathers;" Who died by reforming the world.

III. The Causes and Cure of Despondency.—Vs. 5-16. The first was physical. It was the result of exhaustion of physical and nervous energy, after the excitement and nervous strain of his great work on Carmel. The cure was twofold: (1) sleep. "He lay and slept under a juniper tree;" "He giveth Hark sleep;"—Ps. 127; (2) food. "The angel touched him;" The angels are not all evil, but some mightier are the angels who have through man's history been his benefactors. "And behold . . . a cake had been baked on the coals" (bers): Simply the ordinary food of desert Arabs. "And a cruse (jar) of water;" For us, too, in our discouragement, God has provided waters and the manna from His Word, and in the presence of the Holy Spirit. "And laid his hands upon him;" Not because he did not appreciate the gift, but from his exhaustion. Sleep had not yet come.

The second cause was loneliness and want of human sympathy. "I do not thou here, Elijah?" It was a weakening cry, to show him that far away from his field of work.

10. "I have been very jealous;" willing that any other god should have the honor and worship that belonged to Jehovah. "For the children of men have forsaken thy covenant," the whole outward worship of the Lord had been turned towards idols. I, even I only, am left;" He preserved a hundred prophets, but as they did not come forth with Elijah he did not count anything. He felt himself to be an awful desolation.

The cure was found (1) in the loved memories of Horeb. He revealed Himself to Moses, and also been discouraged. Slowly come out of worse than those of Elijah. (2) In His assurance Elijah that there were true followers of Jehovah who Elijah had counted wrong. Men are continually doing.

11. "Go forth and stand on mount;" That is, just outside the cave. He went to the opening, looked out. "And, behold, it passed by;" In the symbolical power.

12. "Fire;" Lightning, virtual, terrible. "And after the soft stillness;" Literally, "a soft stillness."

13. "That he wrapped his mantle;" In reverent awe of God. The first lesson he taught Elijah was that he was wrong tests to his work. The cease was not to be measured that strike the senses, by shoutings of the people, or these pass away, but the cease does not pass away with the showed Elijah also His method: as silent, invisible, but forces, not easily measured.

The Fourth Cause was the Active Work for the Cause—"Doest thou here?" Why are your work is? Many a man's dependent because he is many a work for a good cause.

15. "Return on thy way" (Israel) "to the wilderness;" which is situated on the desert. "Anoint Hazael, over Syria;" He, the commander of Benhadad, was to do. He was to be the means of Ahab and Israel, and thus to repentance and fitness for times.

Ram's Horn Blows. Truth wins no easy victory. Zeal is the dynamite of the Trials are blessings in disguise. Spiritual hunger is heart's adversity is God's punishment. Suspicion is the scent of the You can't bury character. Before faith can rest, it is a test.

A Christian only in name. As Christ increases in us, we increase.