

ELIJAH AND ELISHA

A Mission Ended and a Mission Begun.

STORY BY THE "HIGHWAY AND BYWAY" PREACHER

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Scripture Authority—1 Kings Chapter 19.

SERMONETTE.

Greatness and goodness are marred by self-consciousness of the possession of such qualities. When a man comes to feel that the success of the cause of righteousness centers wholly within himself his practical usefulness has ceased.

No work of reform ever depends wholly upon one man's efforts.

The more a man realizes that he is not absolutely essential to the success of any good work, the more effective will his efforts be.

The mission that is not bigger than its leader is not of God.

The discouraged leader of a reform always fails to see the "seven thousand" who are still loyal to God.

God always has some one ready to take up his work which another one lays down.

"What does thou here?" is a searching question, when God asks it.

When a man gets ready to listen to the "still small voice" of God he is in a condition to understand himself better and to know that loyalty to God is as possible in another as in himself.

To see only the wickedness in the world is poor preparation to the carrying on of God's work.

One may be so busy looking for the workers of iniquity as to wholly miss those who stand for righteousness and truth.

No Christian ever has any business being a pessimist.

It is the busy people whom God calls into his service.

Faithfulness to present duty is preparation for the larger mission.

In the field of busy toil is the most likely place of meeting God's prophets and catching the inspiration of their message.

No work is ever so urgent or important that it cannot be promptly abandoned for a higher commission from God.

There must be an abandonment of the temporal things before God can fill with the spiritual.

THE STORY.

TO THE conscientious person there often comes the perplexing necessity of choosing between two courses of conduct both of which seem right. Sometimes it is merely a choice between two lines of conduct which pertain wholly to human needs and obligations, and then again it is apparently a choice between duty to man and duty to God. In the latter case there is singular distress to the devout, conscientious heart, for it is hard to think that the plain duty of life runs counter to the expression of real devotion to God, and it is unreasonable to think that God would require a service which would in any way lead to a violation or neglect of real duty to friends or loved ones. It is certainly a safe principle to lay down that obligation to God never brings violation of duty to man, but sometimes there do come circumstances which are perplexing and make one hesitate in doubt as to which pathway is the right one. At such times one needs to pause and strive earnestly to clearly know the mind of God and to see plainly the conditions confronting one and one's obligations thereto.

It was to such a perplexing period that Elisha had come. He was at Bethel attending the school of the prophets when word came from his home at Abel-Meholah that they were short-handed and needed his help in the farm work. At the same time had come the startling news that Elijah, the prophet, had suddenly disappeared, and the students of the school had promptly organized to go in search of him.

Thus Elisha found himself wrestling with the question as to which pathway of conduct he should follow. Should he bury himself in the drudgery of the farm life or should he be among those who should go upon that ministry of search for the mighty prophet Elijah?

When he had left home it had been with the understanding that he was to finish his course at the Bethel school, and he felt very ill-natured and impatient when the unexpected conditions had arisen which seemed to require his help at home. Was it his duty to go? As student at the Bethel school, did he not owe it to himself and the others to do his utmost to try and find Elijah? It seemed specially unfortunate just when the school was reopening that Elijah should have been forced to flee, nobody knew whither, and now it seemed imperative that Elisha should lend his efforts to discovering the whereabouts of the prophet.

He recalled the thrilling events of the past few weeks, of Elijah's sud-

den appearance after an absence of three years, of the mighty test on Mount Carmel in which the prophets of Baal had been defeated and then slain, and then of the coming of the reviving, refreshing rain.

The nation had been profoundly stirred by the remarkable events, and in the face of the popular approval of the prophet Elijah the threat of Jezebel was as the mere idle boasting of a silly child, for there was no one who would have dared carry out her decree of death against the prophet, even though they had been so inclined. And because of this the disappearance of the prophet was all the more disconcerting, and it seemed as though the welfare of the school depended upon his being found.

All through the long period of famine which had been marked by the fierce persecution of the prophets of God, the school had been closed, but with the revival which had come with Elijah's return the school had reopened and the students had returned, among them being Elisha. And now scarcely a week had elapsed after he had resumed his studies before the circumstances had arisen which brought him face to face with the question as to what was his duty.

There was the strong desire to be among those who should go in search of the prophet, and it was not difficult for him to argue that such mission was larger and more important than any demand which the farm could make upon him. But Elisha realized that his own strong inclinations were not altogether a safe guide, and his deep purpose to do God's will and not his own led him at last to see clearly that the highest service to God sometimes led through the homely humdrum duties of life rather than into the more conspicuous and distinctive religious activity.

Thus it came to pass that when the searching party started forth Elisha turned his face resolutely homeward, determined to do his part there and to be ready when the school should again begin work. So the days passed. And while Elisha wondered what success attended the efforts of the searchers, he strove to stay his impatience and forget his disappointment by earnestly plunging into the work of the farm. He could not help but envy those who should find the prophet, and pictured to himself the students gathered about him and listening to his teachings. How he wished he might be with them at such time. What a yearning there was in his heart to know God better. How much he felt he was losing by being shut away upon the farm.

"Oh, God," he groaned one day, his chastened spirit crying out, not in rebellion, but in fervent longing after the privileges he felt he was being denied. "Oh, God, help me to prove worthy of thy blessing by faithfulness to the present duty."

And as he breathed the prayer he took fresh hold upon the plow handles and sent his oxen at a smart pace around the field, turning as true a furrow as was ever turned on a Judean hillside.

So intent was he upon the task in hand that he did not observe the solitary figure approaching in the distance. In fact he was well around the field on his second turn when he observed that those working with him had stopped and were looking at something intently. A rebuke rose to his lips at this seeming neglect of duty, his own zealous spirit being always impatient with anything which looked like the slighting of one's work, but it rested there unspoken as he felt something fall softly upon his shoulders and turned to see—ELIJAH!

For a full minute Elisha stood as though rooted to the spot while a flood of thoughts rushed in upon him—wonder and exultation, joy and gratitude struggling for expression. Could it all be real? He raised his hand to feel the mantle which had been cast upon him and then his eyes followed the retreating figure of Elijah. He knew that he had been called to follow Elijah; he knew what the presence of the mantle upon his shoulders betokened, and with a glad cry he sped after the prophet.

God is full of compassion to the sinner, whose worst of sin he knows. It is not pity merely that comes from him, but sympathy; and how wide the difference between these the struggling heart understands. Our comfort does not begin in forgetting our sins, but in remembering them, and in bringing them all under the view of his mercy, which is as wide and wakeful as his omniscience.—Ker.

Believe under a cloud and wait for him when there is no moonlight or starlight. Let faith live and breathe, and lay hold of the sure salvation of God, when clouds and darkness are about you. Who dreameth that a promise of God can fail, fall asleep, or die? When we are pleased to seek a plea with Christ, let us plead that we hope in him.—Rutherford.

The promises are the food of faith and the soul of faith. As faith is the life of a Christian, so the promises are the life of faith. As the promises are of no use without faith to apply them, so faith is of no use without a promise to lay hold on.—Calamy.

The doctrine of Divine Providence becomes a delusion when it is regarded as an escape from everyday duty.

The most hardened sinners are those petrified by pride of their own perfections.

The best way to have a law-abiding community is to abide by the laws yourself.

THE NOW AND THE TO-BE OF THE PHILIPPINE ASSEMBLY



SEÑOR SERGIO OSMEÑA, SPEAKER OF THE PHILIPPINE ASSEMBLY



THE GOVERNMENT BUILDING AT MANILA, WHERE THE LEGISLATURE MEETS

The present is always prophetic of the future, and while the Philippine assembly, which is nearing the end of its first session, is still too young and its history too brief to permit definite conclusion being drawn concerning its future, still the personalities and impulses which have directed the present session and the exposition of men and measures, as expressed in actual legislative work, make interesting study and point more or less accurately to the possibilities of the future.

The actions of most legislative bodies are circumscribed and directed through parties; and while the Philippine assembly is not an exception to this general rule, it has so far presented some modifications of it. Although the campaign for election of delegates was conducted in party names, and the members took their seats as representatives of these parties, there was little real political cohesion among the various groups at the time the assembly convened. Five so-called parties secured representation: The Nacionalista, with 32 seats; the Independent, with 20 seats; the Progressista, with 16 seats; the Independista, with seven seats, and the Independista, with four seats. There is, in addition, a member who avowedly represents the interest of the Roman Catholic church, and while he may be classed as a Nacionalista, he disclaims any direct party affiliation.

Of the so-called parties mentioned, only three represented political views definite enough to permit clear distinction among them. The Independista and Independista parties are really only subdivisions of the Nacionalista party. These groups were held together by a common expressed desire for a complete severance from the United States. The Progressista, while regarding independence as a goal in the distance, does not favor present agitation to attain it. The strong independent group is composed of men who before election declined to commit themselves on this proposition. So only two parties had expressed pre-election convictions sufficiently tangible to present a positive policy: The Nacionalista and Progressista; and the ideals which these represented may be cogently expressed by the customary appellations of Radical and Conservative. The various Nacionalista groups combined had a majority of seats, but by a very narrow margin, which gave the Independent group a virtual balance of power.

While the hand of the commission, wherein a majority are Americans, was not openly visible in the election of Osmena, there is no doubt that it contributed its influence to the result, which made it possible for the two branches of the legislature to commence their joint labors harmoniously.

The session was not very old before it became evident that party lines, as they had been drawn in the election campaign, were resting very lightly upon the shoulders of the delegates. Independence had been a good campaign slogan, but responsibility was bringing the members face to face with practical political matters which required action that must, if possible, stand the test of criticism. Then there is no doubt that the body as a whole felt that it is in a sense on trial, and that any excess would promptly react upon it. Mr. Taft's words of warning were fresh in mind. Speaker Osmena was elected as a Nacionalista, but his course so far reveals him to be as conservative in practice as the most pronounced Progressista; and the same is true of other Nacionalistas. A sense of its own dignity is growing upon the assembly, which operates to check rash actions. Then there is no doubt that it has its political ear to the ground, and is acutely sensitive to the external factors which affect it.

The direct external influence, aside from congress, is the commission. The American commissioners exercise executive functions apart from their legislative duties; in fact, the commission embraces all the executive authority of the insular government, which is now concentrated in the hands of the five American members. So the commission holds a double check upon the assembly.

Eighty-six bills have so far been introduced, and of these only two have passed, and both have become laws by the assent of the commission. The first bill passed by the assembly was to appropriate 1,000,000 pesos for the erection of barrio schools; the second

was to increase the salary of the speaker.

The bills which have been introduced, but about which no definite action has yet been taken, cover a wide range. Agriculture, taxation and education seem to be popular questions with the delegates, and a number of bills relating to each of these topics have been presented. There is a bill providing for compulsory education, one requiring that native languages be taught in the primary schools, one providing for the further establishment of manual training classes in the schools, one providing for an agricultural college in each province, one to establish industrial schools, one compelling the teaching of English in the barrio schools. The state of agriculture in the islands is evidently on the minds of many delegates, half a dozen bills on this subject having been introduced. One provides for the free distribution of agricultural implements under certain conditions, another provides for the revocation of land sold under failure to pay certain taxes. There is a bill to abolish the death penalty, one to permit Chinese immigration under restrictions, and one to prove the insular waterways. Forty-six bills apply to revision and amendment of various laws. Six of these propose amendments to the election law. A bill provides for the establishment of the writ of habeas corpus. One provides for the erection of insular government buildings in Manila.

Apart from its legislative efforts, it is interesting to note some effects which the assembly is having upon the general political state of the islands. Thomas F. Millard, the New York Times correspondent, says on this point: "I have just returned from a trip about the provinces, and I am convinced that the sentimental effect among the people is very great. At any rate it has provided a diversion. People, and consequently the politicians, no longer discuss with the same interest what the Americanos are doing or intend to do; they are talking about their own assembly. What is the assembly doing? What is the assembly proposing to do? Have you read Quezon's speech? Ah, yes; but I do not agree with him. Osmena's reply was much better. The land law should be revised. Yes; let us write to our assemblyman. And so on throughout the islands."

Hens Aid Her Through College.
With the assistance of 32 hens, Miss Mand L. Loud of Westchester county, New York, is paying her way through college. During November, December and January Miss Loud sold to private customers in New York city 225 dozen eggs at 55 cents dozen. Along with her studies she did all the work required in caring for the fowls, collecting and selling all the eggs within 24 hours from the time they were laid.

Hats Made of Horse Hair.
Horse-hair hats are to be the vogue this season, the hats to be made of the very finest material, such as was used in our grandmothers' chairs. Imitation blossoms made of leather will be worn as trimming on the new hats, and finest gauze flowers will also be employed. A new idea in flowers will be to make them imitate plumes, a lily-of-the-valley plume, for instance, being very effective on a crinoline hat.

Wins in Textile Competition.
The Craftsman announces that Miss Elizabeth C. Niemann of Philadelphia is the winner of the first prize offered in a competition for the best design for textile decoration. Her design was for a peacock portiere and is intended to be carried out in applique embroidery of brilliant dark blue, light blue, green and ivory upon a background of natural color Russian crash.

For Ugly Streets Only.
It is announced that the Berlin police are taking steps to prevent the defacement of streets by electric signs. No objection will be offered to their erection in ugly or confined spaces, but they will be excluded from the best streets and from places where they are likely to produce a discordant effect.—Engineer.

Enormous Coral Reef.
Fronting the coast of north Australia is the Great Barrier reef, the largest coral reef in the world. It is over 1,000 miles long and 30 miles wide.

CHELSEA OLD CHURCH.

London Edifice of Many Historic Memories Has Lost Its Pastor.

London.—The death of Rev. R. H. Davies has left the Chelsea Old Church pastorless. Now some zealous young curate will be sought whose eloquence will attract congregations to this almost deserted place of worship.

For 53 years Mr. Davies preached in a little sanctuary, at first to congregations as large as the place would hold, then, as the glories of Chelsea departed and the old families died or went to more fashionable precincts, to a mere handful of people. The Old Church—it has been known thus for centuries—seldom shows any signs of life except when there are services.

It was in this church that Charles Kingsley worshipped, and he and Mr. Davies were close friends. So dearly did Mr. Davies love the old place that



Xavier Mission Near Tucson, Arizona.

he would not allow plaster or whitewash to touch its walls, and the repairs made during his time were only those absolutely necessary to keep it from destruction.

In the nave of the church are kept the chained books. They were once fastened to a desk, but have now been placed on a high shelf with their ancient chains still clinging to them. The books comprise a "Vinegar Bible," Fox's "Book of Martyrs" and a desk prayer book.

The Old Church has seen some magnificent ceremonies, notably the funeral of Lord Bray. It was here, too, that Henry VIII. came in state the day after Anne Boleyn's execution to wed Jane Seymour.

NEW SENATOR FROM KENTUCKY.

Ex-Gov. Bradley Elected, Breaking Long Deadlock.

Frankfort, Ky.—Former Gov. William O'Connell Bradley, Republican, was recently elected United States senator to serve six years from March 4, 1909, when the term of James B. McCreary will expire.

The final ballot was the twenty-ninth taken in an effort to break the deadlock which developed on January 15 between the Beckham and Bradley forces. Bradley's election was accomplished by a number of Democrats going over to him.

Senator-elect Bradley is a native Kentuckian. He was born in 1847 near Lancaster, and has long made his home in Louisville. He has been a power in Republican politics in Kentucky since 1865 when, though he



W. O. BRADLEY

was only 18 years old, he was admitted to the practice of law by a special act of the state legislature. He at once allied himself with the party of Lincoln and won honors from his fellows.

He is the only Republican who was ever elected governor of Kentucky. In 1896 he was endorsed by his state for the presidential nomination, but his claims were not pushed before the convention. In 1895 Mr. Bradley was elected governor of Kentucky, and served one term. The new senator is a civil war veteran, having run away from home in 1862 to join the union army.

Makeup of French Families.

The number of French families, that is to say households with or without children, is estimated at 11,315,000. Of this total 1,804,720 families have no children. 2,966,171 have one child, 2,661,978 have two children, 1,643,425 have three, 987,392 have four, 566,768 have five, 327,241 have six, 182,998 have seven, 94,729 have eight, 44,728 have nine, 20,639 have ten, 8,305 have eleven, 3,508 have twelve, 1,437 have thirteen, 554 have fourteen, 249 have fifteen, 79 have sixteen, 34 have seventeen and finally 45 families have eighteen or more.—Republique Francaise.

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And if you send 14c we will add a package of new farm seed never before seen by you, John A. Salzer Seed Co., La Crosse, Wis. K. & W.

Answered Truthfully.

During the late financial flurry a St. Louis business man was called to serve on a jury. "What is your name?" asked the attorney. "John Smith," the business man replied. "Your color?" the attorney continued. "White," said John Smith. "Your age?" "Forty-eight," quoth Mr. Smith. "Your business?" "Rotten," said John Smith.

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