

of three or the lone worker in the most appalling surroundings. Nothing was impossible to the man who so successfully made that journey and did that work.

Both the work of the telegraph company, and the overland journey from Kamtschatka to St. Petersburg, had given him much knowledge of the people, and he had frequently turned aside to explore the prisons. Thus it was that when he came home in the spring of 1868, his portfolio was full of material for lectures and magazine articles, all of which he meant should furnish him the sinews of travel for a certain journey into the Caucasus. It was then that Kennan first appeared in print. With the exception of a few private letters printed during his absence in the local newspapers, his first work as a writer was an article in "Putnam's Magazine" for that year called "Tent Life with the Wandering Koraks," and this and the series which followed it were shortly after expanded into the book already referred to, "Tent Life in Siberia" being published in 1870. It is almost unnecessary to mention that the money was secured and the trip to the Caucasus enjoyed. The fall and the winter of 1870 were spent in a solitary horseback journey through Daghestan. It was then that occurred that famous ride down the face of a precipice, a feat rarely performed by mortal man, and made a test of courage by a fierce Georgian nobleman; it was in the strange country beyond the mountains that he became the companion of gypsies, and made one of a merry group of peasants greeting their governor with feasts and games; it was here that he saw the wild horsemanship that makes the glory of those remote regions, and learned for himself anew to fear nothing and to be a brother to all. The whole tour was full of the wildest adventure, testing the physical courage of the man almost beyond belief.

The next few years of his life, although spent in less exciting pursuits, have perhaps no less bearing upon his ability to judge correctly of men and things. In a seven-years' life in Washington he learned much of government, its duties and functions. As editor for the Southern States, and afterwards for some years as "night manager," of the Associated Press in that city, the man—as did the boy—worked all night and came home to work all day, for even this busy profession was not enough for his superabundant energies. But all the time his chief desire, the end he wished eventually to attain, was another journey to Russia to study the exiles, and this he was always trying to bring about. He was always and everywhere, both publicly and in private, a sincere defender of the Czar's government, insisting upon his own acquaintance with the facts to the entire confusion of his opponents for the most part. However, since his facts were questioned, he became yet more determined to see again for himself and more thoroughly this Siberia, that he might know still more certainly of what he spoke, and answer altogether both his own questions and those of his opponents. Notwithstanding all his efforts, however, public events and personal affairs held him in the United States for some time longer. But already *The Century* had determined to be sponsor for this great undertaking, and after two short preparatory trips to Europe, Mr. Kennan sailed from New York on the 2nd of May, 1885, sent out by that magazine, and with him went a skilful artist, Mr. George A. Frost, to supplement his work. From this journey he returned in August, 1886, and it may safely be presumed that he will not go to Russia again!

His own feeling about it was epitomized in a private letter written soon after his return. He says:

My last trip to Siberia was the very hardest and at the same time the most interesting of my whole life. I would not have believed two years ago, that at my age and after my tolerably varied and extended experience of life, there were yet in store for me so many strong, fresh, horizon-breaking sensations. I do not mean that I regarded myself as an extinct volcano of emotion, or anything of that kind,—my emotions never were volcanic,—but I believed that I had already experienced the strongest sensations of human existence, and that I could never again be as deeply moved as I had been in the early years of manhood, when the whole world was strange, fresh, and exciting. But it

was a mistake. What I saw and learned in Siberia stirred me to the very depths of my soul—opened to me a new world of human experience, and raised, in some respects, all my moral standards. I made the intimate acquaintance of characters as truly heroic in mold—characters of as high a type—as any outlined in history, and saw them showing courage, fortitude, self-sacrifice, and devotion to an ideal beyond anything of which I could believe myself capable. It is about some of these characters—some of the people we call "nihilists"—that I wish to talk to you. I can reflect to you only a small part of the influence they exerted upon me, but I can at least explain to you how it happened that I went to Siberia, regarding the political exiles as a lot of mentally unbalanced fanatics, bombthrowers, and assassins, and how, when I came away from Siberia, I kissed those same men good-bye with my arms around them and my eyes full of tears. You will, I am sure, understand that it was no ordinary experience which brought about such a revolution as that.

In 1879 Mr. Kennan married Emeline Rathbone Weld, the daughter of a prominent citizen of Medina, N. Y., and brought her to Washington. Of this part of his life it is enough to quote the words of a close friend: "The side of his nature displayed in his home relations is of the most tender and charming character—indeed, the home life is ideal."

Mr. Kennan is of slight physique, somewhat delicate in appearance,—so thin, so white, so dark is he,—but possessed of great powers of endurance, especially in the capacity to bear strain. Lithe and active, his nervous energy is intense, and a considerable muscular development enables him to perform feats, both of action and of endurance, apparently quite beyond his strength. Siberia and the Caucasus alike assent to this, and many times he has proved its truth in less conspicuous places. A buoyant and sanguine temperament is joined to a wonderful recuperative power physically; these things and a sound body enable him to recover at once from the awful strain he so frequently and lightly puts upon himself, and allow him to play with hardship like an athlete in a race. The man who meets him for the first time is struck with his hearty, reassuring manner, his cordial hand-grasp, his steady, square, and penetrating look, his ease and readiness of speech. An erect and active habit of body goes along with an alertness of mind; but just as his steps are both sure and quick, so is decision joined to the ready mind, and with them is a certain soberness of judgment. Enthusiastic and romantic, his sympathies are quick and tender. But although a certain frank disclosure of himself awaits any friendly seeking, he is a man of reserved nature, and his confidence is difficult to reach. It may indeed be objected that some of these qualities are contradictory; be that as it may, they each and all appear and reappear in this man in quick succession. His affections are particularly deep and strong, and he holds his friends by a firm grasp, even unto death, through good and evil report. Much might be said of his friendships—not only of the devotion he gives, but of that which he receives. A curiously strong magnetic power draws men to him. His friends know no bounds to their admiration, and they love him like a woman.

Equally striking is his tremendous will power, ever pushing him on to success. To this there seems to be no limit. He has a feeling of pleasure in overcoming obstacles, he loves a difficulty, he delights to match his powers against opposition; as he himself expresses it, he has a certain pride and pleasure in doing, by the sheer force of his own manhood, something which all nature conspires to prevent. In every direction his standards are exacting. His ideals are fine and high. Purity, sincerity, honesty, truth, and honor are dear to him. Character is the sharp test he puts to himself, and other men, and on that standpoint alone he finds common ground with those about him. To him the purpose of life is an ever-heeded question, and its best use a never-forgotten aim. Life means much to him, and constantly more and more. Being asked on one occasion what end he proposed to himself when as a boy he sought so eagerly for a wider field, he answered somewhat after this fashion: "I wanted a full life, a life in which all one's

self is satisfied. My idea of life was one into which were crowded as much of sensation and experience as possible. It seemed to me that if I should grow old and miss any of the sensations and experiences I might have had, it would be a source of great unhappiness and regret to me." Mr. Kennan has not grown old, but he has already tasted more sensations and experiences than most men, and these experiences have wrought upon him until he wishes more than to feel them for himself—he would make them factors in the world's progress. He has put his life in jeopardy every hour, and he would make that risk the price of hope for the prisoners of despair. He has come home to cry aloud, that we who think ourselves too tender to listen to the story of such suffering may feel and see the horror and the glory of it. He is no longer content to tell the traveller's tale; but to-day and tomorrow, and until the deed is done, he must needs strive to open the blinded eyes of History, and help her to loose the chains that bind a whole people.

It is not generally known that Mr. Kennan now spends a great deal of his time at Baddeck, Cape Breton Island, where he has built himself a typical summer residence.

SCHOLAR'S NOTES.

(From Westminster Question Book.)

LESSON III.—JANUARY 18, 1891.

GOD'S CARE OF ELIJAH.—1 Kings 17:1-16. COMMIT TO MEMORY vs. 2-5.

GOLDEN TEXT.

"They that seek the Lord shall not want any good thing."—Ps. 34:10.

HOME READINGS.

M. 1 Kings 17:1-16.—God's Care of Elijah.
T. Job 5:8-27.—God's Care for the Needy.
W. Psalm 34:1-22.—No Want to them that Fear Him.
Th. Prov. 3:1-17.—The Way of Plenty.
F. Ex. 16:11-21.—Bread from Heaven.
S. Matt. 14:13-21.—Bread for the Multitude.
S. Luke 12:22-32.—"Your Father Knoweth."

LESSON PLAN.

I. Elijah before Ahab. v. 1.
II. Elijah at Cherith. vs. 2-7.
III. Elijah at Zarephath. vs. 8-16.
TIME.—B. C. 910, sixty-five years after the division of the kingdom.
PLACES.—Samaria, the brook Cherith, Zarephath.

OPENING WORDS.

Ahab was the seventh king of Israel. Under the successive reigns of his predecessors, covering a period of fifty-seven years, the kingdom went from bad to worse. Ahab it is recorded that he did evil above all that were before him. He had married Jezebel, the daughter of Ethbaal, king of the Zidonians, before he came to the throne. The worship of Baal was established, and idolatry everywhere prevailed. In this dark night of Israel's degradation, Elijah was sent to denounce the judgment of Jehovah against the wicked king and people.

HELP IN STUDYING THE LESSON.

V. 1. *The Tishbite*—so called probably from his birthplace, in Gilead, of which there is no other mention. *Gilead*—a mountainous region east of the Jordan. *Before whom I stand*—whom I serve. (See 1 Kings 18:1; Luke 4:25.) *Dew nor rain*—drought was one of the punishments threatened if Israel forsook the Lord. Deut. 11:17.
V. 3. *Hide thyself*—from the wrath of Ahab and Jezebel. *Cherith*—on the east of the Jordan.
V. 7. *After a while*—probably about a year. V. 9. *Zarephath*—called in the New Testament Sarepta (Luke 4:26); on the coast of Phœnicia, between Tyro and Sidon. V. 12. *Barrel*—the earthen jar used in the East for such purposes. *Cruse*—bottle. V. 13. *Make me... first*—a severe test of her faith. V. 15. *She went and did*—showing her faith by prompt, unquestioning obedience. (See Luke 4:25, 26.) *Many days*—a full year. Phil. 4:19. V. 16. *Wasted not*—God's promises are never broken. (Compare 2 Kings 4:42-44; Matt. 14:15-21; 15:32-38.)

QUESTIONS.

INTRODUCTORY.—Name the kings of Israel in order from Jeroboam to Ahab. Whom did Ahab marry? What idolatrous worship did he introduce? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. ELIJAH BEFORE AHAB. v. 1.—Who was Elijah? What did he say to Ahab? Why was this judgment sent upon Israel? Deut. 11:16, 17. How long was the drought to last? How could Ahab have shortened it? 1 Kings 8:35-39. How long did it continue? Luke 4:25.

II. ELIJAH AT CHERITH. vs. 2-7.—Where did the Lord command Elijah to hide himself? From whom? Ch. 18:10. How was he fed there? How often did the ravens bring him food? How does this illustrate the Golden Text? What do we pray for in the fourth petition? What happened after a while?

III. ELIJAH AT ZAREPHATH. vs. 8-16.—Where did the Lord then command Elijah to go? Where was Zarephath? Who was to take care of him there? What did he find the woman doing? What did he say to her? What did he then ask her? What was the woman's reply? What strange promise did Elijah make her? How did the woman show her faith? How was Elijah's promise fulfilled? What does Jesus say about honoring his prophets? Matt. 10:41, 42.

WHAT HAVE I LEARNED?

1. That the Lord gives and withholds rain and dew for his own wise purposes.
2. That he makes even birds his messengers.
3. That he always takes care of his servants.

4. That in helping others we may help ourselves.
5. That the best way to increase our store is to use freely what we have for the Lord.

QUESTIONS FOR REVIEW.

1. What judgment did Elijah denounce upon Israel? Ans. That there should be neither dew nor rain but according to his word.
2. Where did the Lord then send Elijah? Ans. To the brook Cherith, that was before Jordan.
3. How was he fed there? Ans. The ravens, by God's command, brought him food every morning and evening.
4. Where was he next sent? Ans. To a widow of Zarephath.
5. How was he fed there? Ans. The Lord multiplied the woman's meal and oil, so that they failed not.

LESSON IV.—JANUARY 25, 1891.

ELIJAH AND THE PROPHETS OF BAAL. 1 Kings 18:25-39.

COMMIT TO MEMORY vs. 38, 39.

GOLDEN TEXT.

"How long halt ye between two opinions? If the Lord be God, follow him."—1 Kings 18:21.

HOME READINGS.

M. 1 Kings 18:1-18.—Elijah Sent to Ahab.
T. 1 Kings 18:19-29.—The Prophets of Baal.
W. 1 Kings 18:30-46.—The Prophet of the Lord.
Th. Ex. 32:25-35.—Who is on the Lord's Side?
F. Josh. 24:1-25.—Choose Whom Ye will Serve.
S. Matt. 6:19-31.—God or Mammon.
S. James 5:13-20.—Effectual Prayer.

LESSON PLAN.

I. The Failure of Baal. vs. 25-29.
II. God's Altar Rebuilt. vs. 30-35.
III. The Answer by Fire. vs. 36-39.
TIME.—B. C. 906, three and a half years after Elijah's first appearance before Ahab.
PLACE.—Mount Carmel, on its eastern summit, about seventeen miles from Jezreel, Ahab's residence.

OPENING WORDS.

After three and a half years Elijah was again sent to Ahab. The long-continued drought had reduced the entire people to the verge of starvation. In a few cutting words the prophet charged the king with being the cause of the famine. At his demand the people were assembled at Mount Carmel. There he challenged the priests of Baal to a decisive trial between Baal and Jehovah. The conditions of this as accepted by the people are given in verses 19-24. The trial and its issue are recorded in this lesson.

HELP IN STUDYING THE LESSON.

V. 25. *Dress it first*—he would have the prophets of Baal prove their inability before he demonstrated his power. V. 26. *Leaped upon*—danced about. V. 27. *Mocked them*—because of their failure. *Cry aloud*—your god cannot hear your low tones. *Pursuing*—Revised Version. "in retirement." *Sleepeth*—not so Elijah's God. Ps. 121:4. V. 28. *Cut themselves*—a common act with heathen priests. V. 29. *Time of the offering*—about three o'clock. *Neither voice*—no answer. Prayers, cries, cutting themselves, were all in vain. V. 30. *Repaired the altar*—thus teaching that he came to restore the old order of worship. V. 36. *Let it be known*—by the token agreed upon. V. 38. *The fire of the Lord*—fire sent by him; not a natural flash of lightning, but miraculous fire falling from heaven. V. 39. *The Lord, he is the God*—Baal is no god; the Lord Jehovah, he and he alone is God.

QUESTIONS.

INTRODUCTORY.—Why was Israel visited with a famine? How long did it continue? Where was Elijah concealed during the famine? What did the Lord then command Elijah to do? Describe the meeting of Ahab and Elijah. What did Elijah direct the king to do? Where were the people gathered? What test did Elijah propose? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. THE FAILURE OF BAAL. vs. 25-29.—What did Elijah say to the prophets of Baal? Why did he give them the first choice? How did the prophets of Baal prepare for the test? How long did they call on Baal? What answer did they receive? What did they then do? What frantic efforts did they make? How long did they continue their prayers? With what result?

II. GOD'S ALTAR REBUILT. vs. 30-35.—What did Elijah say to the people? What did he then do? Why did he use twelve stones in repairing the Lord's altar? What did he make about the altar? How did Elijah prepare his sacrifice? What command did he give? Why was this repeated three times?

III. THE ANSWER BY FIRE. vs. 36-39.—At what time did Elijah come to the altar? Upon whom did he call? Repeat his prayer. How was it answered? What did the fire consume? How were the people affected? What did they say? What was done with the priests of Baal?

WHAT HAVE I LEARNED?

1. That we are called upon to choose whom we will serve.
2. That the gods of this world, wealth, pleasure, honor, worshipped as supreme, will fail us when we need them most.
3. That the Lord still answers by fire through his Holy Spirit.
4. That we should expect and watch for answers to our prayers.
5. That God will punish those who continue rebellious and wicked.

QUESTIONS FOR REVIEW.

1. What test did Elijah propose to the people? Ans. The God that answereth by fire, let him be God.
2. What followed the prayer of the prophets of Baal? Ans. There was neither voice, nor any answer, nor any that regarded.
3. How did the Lord answer Elijah's prayer? Ans. The fire of the Lord fell and consumed both the sacrifice and the altar.
4. What was the effect upon the people? Ans. They fell on their faces and said, The Lord, he is the God.
5. What was done with the priests of Baal? Ans. They were slain according to the Lord's commandment.