

REV. DR. TALMAGE.

The Sprookyn Divine's Sunday Sermon.

Subject: "A Dead Lion."

TEXT: "A living dog is better than a dead lion."—Eccles. ix. 4.

The Bible is the strangest, the loveliest, the mightiest, the wisest, the best of books. Written by Moses the lawyer, Joshua the soldier, Samuel the judge, Baruch the scribe, Job the poet, David the shepherd, Daniel the prime minister, Amos the herdman, Matthew the custom house officer, Luke the doctor, Paul the scholar, John the student, and yet a complete harmony of the author and the verse of the Bible, which is the eighth verse of the one hundred and seventeenth Psalm, from the shorter book of lower lids that the thirty-fifth verse of the eleventh chapter of John, to the longest verse, which is the ninth verse of the eighth chapter of Esther, yet not an imperfection in all the 739,336 words which it is composed of. It not only reaches over the past, but over the future; has in it a ferryboat, as in second Samuel; and a telegraph, as in the building of the road train, as in Nahum; and introduces us to a foundryman by the name of Tubal Cain, and a shipbuilder by the name of Noah, and an architect by the name of Ahubab, and tells us how many stables Solomon had to take care of his horses, and how much he paid for those horses. But few things in this versatile and comprehensive book are so short, terse, sententious, epigrammatic, sayings, of which my text is one: "A living dog is better than a dead lion."

Here the lion stands for nobility, and the dog for meanness. You must know that the dog mentioned in the text is not one of our American or European or Scotch dogs that are graceful, the affectionate, the sagacious and the true. The St. Bernard dog is a hero, Alps out of which he picks up the exhausted traveler. The shepherd dog is a poem, and if you doubt it, ask the Highlands of Scotland. The Arctic dog is the rescue of explorers, and if you doubt it, ask Dr. Kane's expedition. The watch dog is a living protection, and if you doubt it, ask ten thousand homesteads over whose safety he watched last night. The dog in the Bible, the dog of my text, lived in Jerusalem, and the dog he speaks of in the text was a dog in Jerusalem.

Last December I passed days and nights within a stone's throw of where Solomon wrote this text, and from what I saw of the canines of Jerusalem by day, and heard of them by night, I can understand the slight appreciation my text puts upon the dog of Palestine. It is less and snarling and disgusting, and afflicted with parasites, and takes revenge on the human race by filling the nights with clamor. All up and down the Bible, by most of which was written in Palestine or Syria, or contiguous lands, the dog is used in contemptuous comparison. Hazael said: "Is thy servant a dog, that he should do this thing?" In self-abnegation the Syro-Phoenician woman said: "Even the dogs eat of the crumbs which fall from the Master's table." Paul says, in Philippians: "Beware of dogs, and St. John, speaking of heaven, says: "Without are dogs."

On the other hand, the lion is healthy, strong, and loud voiced, and at its roar, the forests echo and the mountains tremble. It is marvelous for strength, and when its hide is removed the muscular compactness is something wonderful, and the knife of the dissection board makes a deep groove in the clearing off of the forests of Palestine and the use of firearms, of which the lion is particularly afraid, they have disappeared from places where once they ranged, but they were very bold in olden times. They attacked an army of Xerxes while marching through Macedonia. They were so numerous that one thousand lions were slain in forty days in the amphitheatres of Rome. The Barbary lion, the Capelin lion, the Senegal lion, the Assyrian lion, make up a most absorbing and exciting chapter in natural history. The most of the Bible was written in regions lion haunted, this creature appears in almost all parts of the Bible as a simile.

David understood his habits of night prowling and day slumbering, as is seen from his description: "The young lions roar after their prey and seek their meat from God. The sun ariseth, they gather themselves together, and lay them down in their dens." And again he cries out: "My soul is among lions." Moses knew them and said, "Judah is conched like a lion." Sampson knew them, for his strength was in the case of a slain lion. Solomon knew them and says, "The King's wrath is as the roar of a lion," and again, "The slothful man says, There is a lion in the way." The lion, then, and says, in the alliteration, "The lion shall eat straw like a lion." Ezekiel knew them, and says, "The third was the face of a lion." "And he said, 'I was delivered out of the mouth of the lion.'" Peter knew them, and says, "The devil as a roaring lion walketh about." St. John knew them, and says of Christ, "He is the Lion of the tribe of Judah."

Now, what does my text mean when it puts a living dog and a dead lion side by side, and says the former is better than the latter? It means that small faculties actively used are of more value than great faculties unemployed. How often you see it! Some man with limited capacity vastly useful. He takes that which God has given him and five-cent piece of his hand, telling him not to cry, so that the boy is singing before he gets round the corner; waiting on everybody that has a letter to carry or a message to deliver; comes into a rail train, or into a coach, or depot, or shop, with a smiling face that sets everybody to thinking: "If that man can, with what appears small equipment in life, be happy, why cannot I be equally happy?" One day of that kind of doing things may not amount to much, but forty years of that—no one but God himself can appreciate its intensity.

There are tens of thousands of such people. Their circle of acquaintance is small. The man is known over at the store. He is a neighbor or a neighbor's neighbor, and he is known among those who sit near him clear back in the church under the galleries, and at the ferry gates where he comes, knocking the snow from his shoes, and throwing his arm around his body to revive circulation, or some January morning. But if he should die to-morrow there would not be a hundred people who would think about him. He will never have his name in the newspapers but once, and that will be the announcement of his death, if some one will pay for the insertion, so much a line for the two lines. But he will come up gloriously on the other side, and the God who has watched him all through will give him a higher seat, and a better mansion, and a greater eternity than many a man who had on earth, before his name, the word honorable, and after his name, L. D. and F. R. S. Christ said in Luke, the sixth chapter, that heaven sends more than it hard here would laugh there.

And I think a laugh of delight and congratulation will run around the heavenly circles when this humble one of whom the apostle speaks shall go up and take the precedence of many Christians who in this world felt themselves to be of ninety-nine per cent more importance. The whisper will go round the galleries of the upper temple: "Can it be possible that the weaker is our store?" "Can it be possible that the better mansion and a greater eternity than many a man who had on earth, before his name, the word honorable, and after his name, L. D. and F. R. S. Christ said in Luke, the sixth chapter, that heaven sends more than it hard here would laugh there."

What a reversal of things! We were clear ahead of him on earth, but he is clear ahead of us in heaven. Why? He had ten times more brains than we had, we had a thousand times more money than he had, we had social position a mile higher than he had, we had immunities and opportunities more than he had, he had none of these things, but he accomplished more with his one talent than we did with our ten," while Solomon, standing among the thrones, overheard the whisper, and so with a smile, unsmiling, said, with benign and all-suggestive smile, say, "Yes, it is as I told the world many centuries ago—better is small acuity actively used than great acuity unemployed, 'better is a living dog than a dead lion.'"

The simple fact is that the world has been, and the world is now, full of dead lions. There are a couple of hundred million of them, opportunity, doing nothing for the improvement of society, nothing for the overthrow of evil, nothing for the salvation of souls. Some of them are monetary lions. They have accumulated so many hundreds of thousands of dollars that you can feel their tread when they walk through any street or come into any market. Instead of the lion's share of the ten per cent of their income, which the Bible lays down as the proper proportion of any man's wealth, they get five per cent, or ten per cent, or two per cent, or one per cent, or a half per cent, or a quarter per cent. That they are lions, no one doubts. When they roll Wall street, State street, Lombard street and the Bourse tremble.

In a few years they will lie down and die. They will have a great funeral, and a long line of funerals, and mightiest requiems will roll from the organ, and polished shaft of Aberdeen granite will indicate where their dust lies, but for all that the world will not care a fig for them. They will never live as an experiment as to how much he can carry with him, put a ten cent piece in the palm of his dead hand, and five years after he has dropped even the ten cent piece. A lion! Yes, but a dead lion! He left all his treasures on earth, and has no treasures in heaven. What shall he stone crier put upon the obelisk over him? I suggest, let it be the man's name, then the date of his birth, then the date of his death, then the appropriate words from the passage: "Better is a living dog than a dead lion."

But I thank God that we are having just now an outbreak of splendid benevolence in our land. It is spreading with the speed of an epidemic, but with just the opposite effect of an epidemic. Do you not notice how wealthy men are opening free libraries and building churches in their native village? Have you not seen how men of large means, instead of leaving great philanthropies in their wills for disappointed heirs to quarrel over, and the orphan courts to swamp, are becoming their own executors and administrators? After putting aside enough for their families (for the testator's wife and children, and especially those of his own household, is worse than an infidel), they are saying: "What can I do, not after I am dead, but while living and in full possession of my faculties, to properly direct the building of the churches, or the hospitals, or the colleges, or the libraries that I design for the public welfare, and while yet I have full capacity to enjoy the satisfaction of seeing the good accomplished?" There are dead fashions and good fashions, and whether good or bad, fashions are mighty.

One of the good fashions now starting will sweep the earth—the fashion for wealthy men to distribute, while yet alive, their surplus accumulations. It is being helped by the fact that so many large estates are passing into the hands of the testator's death, gone into litigation. Attorneys with large fees are employed on both sides, and the case goes on month after month, and year after year, and after one court decides it ascends to another court and is decided in the opposite direction, and then new evidence is found, and the trials are all repeated. The children, who at the father's funeral are expected to have an uncontrolable grief, after the will is read go into elaborate process to prove that the father was crazy, and therefore incompetent to make a will, and there are men on the jury who think that the fact that the testator gave so much of his money to the Bible society, and the missionary society, or the opening of a free library, and the building of a church, or the building of a school, that he was insane, and that he knew not what he was signing when he subscribed to the words: "In the name of God, amen, I, being of sound mind, do make this my last will and testament."

The torn wills, the fraudulent wills, the broken wills have recently been made such a spectacle to angels and to men that it covers the land successively, and are called in arrears, and saying to them: "How much would it cost for me to build a picture gallery for our town?" or "What plans can you draw me out for a concert hall?" or "I am specially interested in the incurables," and how large a building would accommodate three hundred of such patients?" or "The church of God has been a great blessing to me all my life, and I want you to draw me a plan for a church, commodious, beautiful, well ventilated, and with plenty of windows to let in the light; I want you to get me a work in making out plans of such a building, for, though I am well now, life is uncertain, and before I leave the world I want to see something done that will be an approval of my acknowledgment of the goodness of God to me and mine; now when can I hear from you?"

In our own city we have many examples of this. What a grander of testimonies to our fellow citizen, Mr. Pratt, demonstrated building educational institutions which will put their hands on the Nineteenth century, and the Twentieth century, and all the centuries! All honor to such a man! Do not say so when he is dead, say it now. It would be a good thing if some of the elegies we chime on tombstones were written on paper, and sent for the philanthropist to read them while yet they are alive. Less post mortem praise, and more ante-mortem!

A poor Scotch lad came to America at twelve years of age, and went to Pittsburgh. He looked around for work, and became an engineer in a cellar, then rose to become a telegraph messenger boy, then rose to a position in a railroad office, then rose to become a telegraph office, then rose to be superintendent of a railroad, then rose till he became an iron and steel manufacturer, then rose until he opened free libraries in Allegheny, and last month a free library in Allegheny City, and now offers two million dollars for a free library in Pittsburgh. This example will be a great blessing to the earth if revolutionized, catching until the earth is revolutionized.

How majestic such men in comparison with some I wot of, who am weak wreathe and clutch it with both hands, and then begin to feel for their heart strings, and then they dictate to an attorney a last will and testament, in which they split some daughter between the married and her father's wish, and fling a few crumbs to God, and suffering humanity, as much as to say: "I have kept this surplus property, through all these weary winters, and through all these long years, from a needy and suffering world, and would keep it longer if I could, but as I must give it up, take it, and much good may it do you!" Now we begin to understand the text: "Better is a living dog than a dead lion."

Who would attempt to write the obituary of the dead lions of commerce, the dead lions of law, the dead lions of medicine, the dead lions of social influence? Vast capacity had they, and mighty range, and other men in their presence were as powerless as the antelope or the deer or giraffe when from the jungle a Numidian lion springs upon its prey. But they get through with life. They lay down in their magnificent lair. They have made their last sharp bargain. They have spoken their last hard word. They have committed their last deed. When a tawny inhabitant of the desert roams over the hills, the lioness and whelps fill the air with shrieks and howls, and lash themselves into lamentation, and it is a genuine grief for the poor things. But when this dead lion of monstrous uselessness expires, there is nothing but dramatic woe, for "Better is a living dog than a dead lion."

My text also means that an opportunity of the living present is better than a great opportunity passed. We spend much of our time in saying "If I only had." We can all look back and see some occasion where we might have done a great deed, or might have had a great opportunity, but we let it go by. How much time we have wasted in thinking of what we might have said or might have done! We spend hours and days and weeks and months and years in regretting our dead lions. We cannot resuscitate it. It will never open its eyes again. There will never be another spring in its paw. Dead will not be brought back to life. We cannot resuscitate it. We cannot resuscitate it. We cannot resuscitate it.

What to Buy and How to Make It.

The weather remains constant only in its tendency to change. One day old Sol decrees the shedding of seal skins and the next treats them to a savoring of blizzards. Alas! for the posy bonnets, which perform most lose their prestige with snow-flakes, whitening the air and the mercury approximating zero.

Yet, all undaunted, eager, novelty seekers, pursue from store to store the phantoms, we call style, which in all the springs preceding, has presented no such glittering guise to her devotees.

There is a similitude to suit every personality. All taster and ponderer to in a manner, and after a method, which combines the simplest and most unique concepts in fabric and fashion, and the result suggests the raiment of royalty.

A stroll through our great stores will very soon convince any lady shopping that ours is a city of millionaires, and that their buying, like all else, is done in regal fashion, as the stocks seem to warrant.

Yet side by side with these high-class stuffs of subtle sheen texture and coloring, are shown such marvels in materials of lesser calibre, one is convinced, that the masses are most benefitted by an exceptional situation.

Wash fabrics shown this season, are of unusual excellence and diversity; to be found in every shade and grade, from the simplest cotton print, to the fine sheer India silk, fine as mall; yet it costs but twenty-five cents the yard, and is by far the most stylish and adaptive of all the season's materials; drapes beautifully over silk or silesia and is susceptible to fine effects and costly combinations.

This semi-dianaphony fabric cotton, constitutes a pleasing contrast to the more substantial, though not less desirable, Toile du nord or chalon cloth, which commands the market on American ground.

There is no telling how long American manufacturers will maintain their monopoly. Our high tariff is not only attracting foreign labor, but foreign capitalists to this country. A large cotton syndicate composed of prominent manufacturers in London, Edinburgh and Birmingham, are purchasing tracts and locating their industries on this side of the water, for the purpose of reaching the American market, without being obliged to pay duty on their goods.

Meanwhile, the demand for this class of fabrics is constantly increasing, and the fine zephyr gingham of delicate shading, with floriated figures overlying designs in plaids, stripes and crossbars, are immensely popular this spring.

Red is a feature of costume and of millinery. The grays are particularly clear, and run from the palest tint to darkest silver. The newest pink is a deep flesh tint, called "Venise." "Tomato red" is mostly yellow; "ambergreen" is purple, like an egg plant; and the most prominent yellows are "ble'dor" and "Ceres," (Ciel and baby-blue, and a charming gray-blue perpetuate the color of eternal fidelity. Nil-green, "dome" green, sage, prairie, stem and poplar green hold their own. Iris, fleur de lis, orchid, and lilac tints are all delicious, especially when seen in soft, french cashmere. The gray tints are conspicuous amid spring styles, and in days to come will look picturesque upon the shore, the mountain road, or country lane.

Modes are as unique as the materials and there is "high art" in the manipulation of the faultless flit, upon which the success of the toilet depends.

Lace garnitures appear in the greatest profusion. Wing like sleeves appear upon many dianaphony dresses, and others are perched like a butterfly on the shoulder, supplemented by long lace designs, extending far above the elbow.

The latest conceit however, is a full sleeve, puffed high on the shoulder, tapering toward the wrist, and worn with a one button glove of kid, or a rib-wristed mit of silk. To the extreme of buttoning all waists—be they basque, polonaise, or princess—in the back, some are supplemented by slight pinniers, arranged high above the bonneted or crinkled panels at the side. In many instances, the side forms are prolonged into girldles or sashes, and the demitrain flows out in a graceful Watteau fold from the shoulders.

The homely most distinctive, seen at our stores, is that of the Onyx brand. The tops are of dainty solid color and terminate in Vandyke points, which are accentuated by the black feet and ankles.

The newest shoulder cape has sleeves, Yokes, girdles, and panels of pascamenterie, are among stylish confectios for spring. SIDNEY EARLE.

A CLUB for working people, so successful that it has entered its seventh year, and yet so different in its methods from other clubs for working men and women that it stands almost alone, is the People's Club of Lowell, Mass. The daily papers published a notice in 1874 that a club would be started and carried on for "the intellectual improvement of and the furnishing of rational amusement and recreation to people of both sexes in this city and vicinity during the winter evenings, and also to provide in some quiet and rational manner for the enjoyment of our people, especially of those without homes."

After some experiments it was found best to have separate club rooms for the men and women. They are large, convenient rooms on each side of one of the principal streets, well lighted, and inviting to the man or woman who is ready to be led to the saloon because no other place is open. There are reading-rooms, libraries, and amusement rooms. No fee is charged. All are welcome, and all are invited to come and go at will. Lectures are provided, and various classes, free to those who choose to come. The manufacturing corporations of Lowell recognize the importance of the People's Club, and annually contribute one thousand two hundred and fifty dollars toward its support. The balance is given by regular subscribers, who do not, however, necessarily take an active part in the management of the club.

A lazy man is one who has no time to spare.

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SUNDAY SCHOOL LESSON.

SUNDAY, APRIL 13, 1890.
The Widow of Nain.

LESSON TEXT.
(Luke 7: 11-18. Memory verses, 14-16.)

LESSON PLAN.
TOPIC OF THE QUARTER: Jesus the Saviour of Men.

GOLDEN TEXT FOR THE QUARTER: This is indeed the Christ the Saviour of the world.—John 4: 42.

LESSON TOPIC: Raising the Dead.
LESSON OUTLINE:
1. A Funeral Procession, vs. 11, 12.
2. A Great Miracle, vs. 13-15.
3. A Profound Impression, vs. 16-18.

GOLDEN TEXT: The glorified God, saying, That a great prophet is risen up among us.—Luke 7: 16.

DAILY HOME READINGS:
M.—Luke 7: 11-18. Raising the dead.
T.—1 Kings 17: 8-24. A widow's son restored.
W.—2 Kings 4: 18-37. A dead boy restored.
T.—Mark 5: 21-24, 35-43. A dead girl restored.
F.—Acts 9: 36-43. Dorcas restored to life.
S.—Acts 20: 1-12. Eutychus restored to life.
S.—1 Cor. 15: 35-58. The dead shall be raised.

LESSON ANALYSIS.
I. THE DEAD MAN: This was carried out one that was dead (2). As a dead man out of mind (Psa. 31: 12). They go to the dead (Ecc. 9: 3). Lazarus is dead (John 11: 14). It is appointed unto men once to die (Heb. 9: 27).
II. THE SORROWING MOTHER: The only son of his mother, and she was a widow (12). The son of the woman... fell sick (1 Kings 17: 17). Her soul is vexed within her (2 Kings 4: 27). Rachel weeping for her children (Matt. 2: 18). Standing by the cross of Jesus his mother (John 19: 25).
III. THE COMPASSIONATE CROWD: And much people of the city was with her (12). He beheld... many weeping and wailing greatly (Mark 5: 38). Many of the Jews had come... to console them (John 11: 19). All the widows stood by him weeping (Acts 9: 38). Weep with them that weep (Rom. 12: 15).
IV. THE GREAT MIRACLE: "His disciples went with him." (1) The journey of Jesus; (2) the companions of Jesus; (3) The purpose of Jesus.
2. "When he drew near... there was carried out one that was dead." (1) Jesus drawing near; (2) The dead man carried out.
3. "Much people of the city was with her." (1) In sorrow for the dead; (2) In sympathy for the bereaved.
I. THE TOUCH: He came near and touched the bier (14). He... touched him, saying, I will; be thou made clean (Matt. 8: 3). He touched her hand, and the fever left her (Matt. 8: 15). Then touched he their eyes... Their eyes were opened (Matt. 9: 29, 30). He touched his ear, and healed him (Luke 22: 51).
II. THE COMMAND: Young man, I say unto thee, Arise (14). Maiden, arise (Luke 8: 54). Lazarus, come forth (John 11: 43). Tabitha, arise (Acts 9: 40). The trumpet shall sound, and the dead shall be raised (1 Cor. 15: 52).
III. THE RESTORATION: He that was dead sat up... And he gave him to his mother (15). The soul of the child came into him (again) (1 Kings 17: 22). He opened his eyes (2 Kings 4: 35). Her spirit returned, and she rose up immediately (Luke 8: 55). He that was dead came forth (John 11: 44).
1. "He had compassion on her." (1) The sorrowing mother; (2) The pitying Lord.—(1) Unutterable woe; (2) Unfathomable pity.
2. "He came near and touched the bier." (1) The approach; (2) The touch.
3. "Young man, I say unto thee, Arise." (1) The victim of death; (2) The Lord of life.—(1) The command; (2) The response.
III. A PROFOUND IMPRESSION.
I. Reverent Fear: Fear took hold on all (16). The fear of the Lord is clean (Psa. 19: 9). The fear of the Lord is the beginning of wisdom (Psa. 111: 10). The fear of the Lord tendeth to life (Prov. 19: 23). Walking in the fear of the Lord (Acts 9: 31).
II. Heartfelt Praise: They glorified God, saying, A great prophet is arisen (16). Before all the people I will be glorified (Lev. 10: 3). They... glorified God, which had given such power unto men (Matt. 9: 8). They glorified the God of Israel (Matt. 15: 31).
III. He taught in their synagogues, being 8: credited of all (Luke 4: 15).
IV. Widespread Fame: This report went forth... in the whole of Judaea (17). The report of him went forth into all Syria (Matt. 4: 24). The fame hereof went forth into all that land (Matt. 9: 26). They went forth, and spread abroad his fame (Matt. 9: 31). So much the more went abroad the report (Luke 5: 15).
I. "They glorified God." God glorified (1); By the people; (2) Through the Lord; (3) For his grace.
2. "A great prophet is arisen among

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IV. THE GREAT MIRACLE: "His disciples went with him." (1) The journey of Jesus; (2) the companions of Jesus; (3) The purpose of Jesus.
2. "When he drew near... there was carried out one that was dead." (1) Jesus drawing near; (2) The dead man carried out.
3. "Much people of the city was with her." (1) In sorrow for the dead; (2) In sympathy for the bereaved.
I. THE TOUCH: He came near and touched the bier (14). He... touched him, saying, I will; be thou made clean (Matt. 8: 3). He touched her hand, and the fever left her (Matt. 8: 15). Then touched he their eyes... Their eyes were opened (Matt. 9: 29, 30). He touched his ear, and healed him (Luke 22: 51).
II. THE COMMAND: Young man, I say unto thee, Arise (14). Maiden, arise (Luke 8: 54). Lazarus, come forth (John 11: 43). Tabitha, arise (Acts 9: 40). The trumpet shall sound, and the dead shall be raised (1 Cor. 15: 52).
III. THE RESTORATION: He that was dead sat up... And he gave him to his mother (15). The soul of the child came into him (again) (1 Kings 17: 22). He opened his eyes (2 Kings 4: 35). Her spirit returned, and she rose up immediately (Luke 8: 55). He that was dead came forth (John 11: 44).
1. "He had compassion on her." (1) The sorrowing mother; (2) The pitying Lord.—(1) Unutterable woe; (2) Unfathomable pity.
2. "He came near and touched the bier." (1) The approach; (2) The touch.
3. "Young man, I say unto thee, Arise." (1) The victim of death; (2) The Lord of life.—(1) The command; (2) The response.
III. A PROFOUND IMPRESSION.
I. Reverent Fear: Fear took hold on all (16). The fear of the Lord is clean (Psa. 19: 9). The fear of the Lord is the beginning of wisdom (Psa. 111: 10). The fear of the Lord tendeth to life (Prov. 19: 23). Walking in the fear of the Lord (Acts 9: 31).
II. Heartfelt Praise: They glorified God, saying, A great prophet is arisen (16). Before all the people I will be glorified (Lev. 10: 3). They... glorified God, which had given such power unto men (Matt. 9: 8). They glorified the God of Israel (Matt. 15: 31).
III. He taught in their synagogues, being 8: credited of all (Luke 4: 15).
IV. Widespread Fame: This report went forth... in the whole of Judaea (17). The report of him went forth into all Syria (Matt. 4: 24). The fame hereof went forth into all that land (Matt. 9: 26). They went forth, and spread abroad his fame (Matt. 9: 31). So much the more went abroad the report (Luke 5: 15).
I. "They glorified God." God glorified (1); By the people; (2) Through the Lord; (3) For his grace.
2. "A great prophet is arisen among

us." (1) The people's conviction; (2) The people's confession. 3. "This report went forth concerning him." (1) Its scope; (2) Its basis; (3) Its extent; (4) Its effects.

LESSON BIBLE READING.
RESTORATIONS OF THE DEAD.

A child by Elijah (1 Kings 17: 22). A child by Elisha (2 Kings 4: 34-36). A man at Elisha's grave (2 Kings 13: 20, 21). The daughter of Jairus (Matt. 9: 24, 25). The widow's son (Luke 7: 14, 15). Lazarus (John 11: 43, 44). Dorcas (Acts 9: 40, 41). Eutychus (Acts 20: 10-12).

LESSON SURROUNDINGS.

INTERVENING EVENTS.—The concluding part of Luke's report of the Sermon on the Mount resembles quite closely the corresponding portion of Matthew's report (Matt. 7), although it is not quite so full. Matthew adds a remark about the effect upon the multitudes. There is little doubt that the healing of the centurion's servant at Capernaum occurred shortly after. Then came the miracle recorded in this lesson. The interval was brief. According to the text followed in the Authorized Version, this incident occurred on "the next day."

PLACE.—The miracle was wrought outside the gate of the city of Nain, now called "Nayn." It is situated on the north-western edge of the mountain-range called Little Hermon, south of Mount Tabor, six miles south-east of Nazareth, and about twenty-five miles from Capernaum. The gate was probably at the top of the ascent from the plain. Graveyard sepulchres, have been found both to the east and west of the place. Verse 18 refers to John the Baptist, who was then imprisoned at Machabris, about nine miles east of the northern end of the Dead Sea.

TIME.—Soon after the delivery of the Sermon on the Mount, in the early summer of A. U. C. 781,—that is, A. D. 28.

PERSONS.—Jesus and his disciples; a great multitude that followed; a funeral procession from Nain, the bearer, the widowed mother, and a large company of friends.

INCIDENTS.—The journey to Nain; the meeting with the funeral procession; the word of comfort to the mother; our Lord touches the bier, and the young man arise; the dead man sits up and begins to speak; our Lord gives him to his mother; the multitude fears and glorifies God; the report of the miracle is widely extended; the account of our Lord's works is brought to John the Baptist by his disciples. Luke alone relates this miracle.

How to Bear Pain.

The number of people who sacrifice their families on the altar of their nerves is shamefully large. Those who are sacrificed are often mistaken martyrs who would do better service by gentleness and firm rebellion. One's own way is not always the best thing to have. Nerves are too often only another name for temper, and oftener still are the result of taxing body and brain beyond endurance. It is folly to over-exert yourself when every nerve is clamoring for rest, and it would be wiser if the fathers and mothers who are working so hard for their children, would stop and ask themselves whether the dinner of herbs with a quiet spirit would not after all be better.

If people could but be brought to believe it, it is rarely easy any good to make a fuss, and it is far better to reserve your strength for bearing the pain, than to exhaust it in useless screams and struggles, which not only do you no good, but render you disagreeable to everyone within hearing. The patient sufferers are those who command most sympathy. There are very few people whose dispositions are so sweet as not to be soured by pain; but the bodily suffering must be intense in order to excuse our flinging a pillow at the person, who is trying to help us, or turning ourselves into human snapping-turtles. At least we should remember that sickness does not excuse everything; and do our best not to be disagreeable in so far as we can. "There is such a difference in sick people," said a professional nurse to the writer once. "Of course we have to take them as they come, and sick folks are scarcely responsible, but there is nothing like sickness for bringing out people's real selves. There are some it is pleasure to wait upon, and others that need all your patience and mercy; it can be well to tell how people have been brought up, when I come to nurse them." And thus we come back to the nursery and the mistaken kindness, which cannot bear to say "no" to a sick or afflicted child. If the arena of the invalid is a narrow one, it has its conflicts none the less. "He who ruleth his own spirit, is mightier than he who taketh a city," and every mother should teach her child to practise this heroism under any and all circumstances.

When we consider how many of the world's great ones have worn the shirt of the martyr, and done their work in constant pain, we cannot but be amazed at the marvellous triumph of mind over body. It is not so great cause for wonder to hear that Alexander Pope and Thomas Carlyle were chronic invalids, but that Samuel Johnson with his big heart, and Hannah More with her abundant Christian charity, should have "gone softly" all their days, because of physical suffering, might give some of us cause to think.

There are few people who have not some cross to bear; let it comfort the invalids to remember, that it is not those crosses which are carried to full view, but those which we must at least try to hide, which are heaviest.

A COSTLY EASTER EGG.—A Parisian firm has just finished making an Easter egg, intended for a wealthy Spanish lady, at a cost of \$4000. It is a most ingenious piece of mechanism, and made entirely of pure white enamel. It is provided with doors and slides, the inside being engraved with Easter gospels. The opening of