THER SIDE OF THE PICTURE

Talmage Describes Some Useles Members of Society.

Text: "A living dog is better than

the Bible is the strangest, the loveliest, the still is the strangest, the loveliest, the st. the weirdest, the best of books, in by Moses the lawyer, Joshua the Samuel the juige, Ezra the builder, spoet, David the shepherd, Daniel the sinister, Amos the herdsman, Mathe custom house officer, Luke the documble to scholar, John the exile; and complete harmony from the middle the Bible, which is the eighth verse that the scholar and seventeenth Psalm. the Bible, which is the eighth verse of hundred and seventeenth Psalm, so the upper and lower lide, and shortest passage, which is the thirterse of the eleventh chapter of the longest verse, which is the ninth the eighth chapter of Esther, and an imperfection in all the 773,693 jich it is composed of. It not only ver the past, but over the future; forevivest as in second Samuel; ferryboat, as in second Samuel; raphic wire, as in Job; and a railas in Nahum; and introduces us ryman by the name of Tabul Cain, builder by the name of Noah, and der by the name of Noah, and by the name of Aholiab, and many stables Solomon had to take corses, and how much be paid for But few things in this versatile hensive book interest me so much egms, these short, terse, sentenamatic sayings, of which my "A living dog is better than a

ion stands for nobility, and the You must know that the of in the text is not one of our European or Scottish dogs that, is a synonym for the beautiful, the affectionate, the sagacious The St. Bernard dog is a hero, loubt it, ask the snows of the which he picked the exhausted which he process the exchange in estephera dog is a poem, and it, ask the Highlands of Scot-Arctic dog is the rescue of exify you doubt it, ask Dr. Kame's The watch dog is a living proff you doubt it, ask ten thousands over whose safety he steads over whose safety he night. But Solomon, the author sed in Jerusalem, and the doz in the text was a dog in Jerusa-

aber I passed days and nights me's throw of where So text, and from what I saw of the Jerusalem by day, and heard of I can understand the slight my text puts upon the dog of it is lean and snarly and disgustaffleted with parasites, and takes re-affleted with parasites, and takes re-the human race by filling the nights for. All up and down the Bible, the which was written in Palestine or contiguous lands, the dog is used in ous comparison. Hazael said: "Is f almogation the Syro-Phoeni-aid. Even the dogs ent of the fall from the Master's table." in Philippians: "Beware of dogs;"

is other hand, the lion is healthy, and loud voiced, and at its roar the as and the mountains tremble. It as for strength, and when its hide the muscular compactness is wonderful, and the knife of the nds back from the tendons. By off of the forests of Palestine firearms, of which the lion is afraid, they have disappeared where once they ranged, but e very bold in olden times. They an army of Xerxes while marching They Mac sionia. They were so numerous thousand llons were slain in forty the amphiteatre of Rome. The lion, the Capellon, the Senegal lion, an lion, thake up a most absorbing ag chapter in natural history. As Bible was written in regions this creature appears in aimost

of the Bible as a simile understood its habits of night and day slumbering, as is seen prey and seek their meat from as sun ariseth, they gather them-sther, and lay them down in their and again he cries out, "My soul is s." Moses knew them and said, couched like a lion." Sampson for he took honey from the carlion. Solomon knew them and King's wrath is as the roar of a again, "The slothful man says ion in the way." Isaiah knee says, in the millennium, "The cat straw like an ox." Ezekie and says, "The third was as the a." "Paul knew them, and says, wered out of the mouth of the or knew them, and says, oaring lion walketh about." "The them, and says of Christ, "Be n of the tribe of Judah!" t does my text mean when it

dow and a dead lion side by side former is better than the latter s that small faculties actively used here value than great faculties un-How often you see it! Some limited capacity vastly useful, at which God has given him and My mental endowment is not large rld would not rate me high for nce, and my vocabulary is and my education was defective, coes what I have for God and and the making of the world happy." He puts in a a word there, encourages carted man, gives a Scripture consolation to some bereft is up a child fallen in the street brush off the dust and puts a in his hand, telling him not to the boy is singing before he gets corner; waiting on everybody tter to carry or a message to les into a rail train, or stage or shop, with a smiling face rybody to thinking: "If that h what appears small equip-be happy, why cannot I, posday of that kind of doing ot amount to much, but forty

immensity. ons of thousands of such people. of acquaintance is small, a over at the store. He is He is clerk or drayman, and he is known who sit near him clear back in under the galleries, and at the where he comes in knocking the shoes, and threshing his arms body to revive circulation, on ary morning. But if he should ow there would not be a hundred would know about it. He will mame in the newspapers but that will be the announcement of if some one will pay for the in-much a line for the two lines, come up gloriously on the other he God who has watched him all give him a higher seat and a grander eternity than asa who had on earth, before his word honorable, and after his name Christ said in Luke, the , that in heaven some who had e would laugh there. hink a laugh of delight and con-

will run around the heavenly en this humble one of whom I all go up and take the precedence of tratians who in this world felt themof ninety-nine per cent. more The whisper will go round the the upper temple: "Can it be the upper temple: "Can it be that was the weigher in our Can it be possible that that was monstrous uselessness expires, there is nothing but dramatized wor, 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 on icct lesson.

could have thought it. What a reversal of things! We were clear ahead of him on earth, but he is clear ahead of us in heaven. Why, we had ten times more brains than he had, we had a thousand times more money than he had, we had social position a mile higher than he bad, we had innumerable opportunities more than he had, but it seems now that he accomplished more with the complished a vast result. Throng a stupidity or lack of appreciation of the crisis, or through procrastination, we let the chance a value talent than we did with our ten. his one talent than we did with our ten;" his one talent than we did with our ten; while Solomon, standing among the thrones, overhears the whisper, and sees the wonderment, and will, with benignant and all-suggestive smile, say, "Yes, it is as I told the world many centuries ago—better is small faculty actively used than great talent unsupplyed, "better is a living deep than a dead employed, 'better is a living dog than a dead

The simple fact is that the world has been, and the world is now, full of dead lions.
They are people of great capacity and large 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 lons, 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 circle. They can by one financial move upset the money market. Instead of the ten per cent, of their income winch the Bible lays down as the proper proportion of their contribution to the cause of God, they do not give five per cent, or three per cent, or the per cent, or the per cent, or a laif or two per cent, or one per cent, or a half per cent, or a quarter per cent. That they are lious, no one doubts. When they roar, 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 row of fine carriages, and mightiest requiens will roll from the organ, and polished shaft of Aberdeen granite will indicate where their dust lies, but for all use to the world that man might as well have never lived. 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 open the tomb, and you will find he has dropped even the ten cent piece. A him Yes, but a dead lion! He left all his treasures on earth, dead non. He left in his streamers on earth, and has no treasures in heaven. What shall the stone cutter 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 Scripture passage: "Better is a living dog than a dead

But I thank God that we are having just now an outburst of splendid beneficence that is to increase until the earth is girdled with it. It is spreading with the speed of an epi-demic, 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 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 about and the orphan courts to swamp, are becoming their own executors and administrators? After putting aside enough for their families for "he that provided not for their families (for "ne that provided not for his own, and especially those of his own household, is worse than an indee"), 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 bul fash-ions 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 accumulation. It is being helped by the fact that so many large estates have, immediately after the testator's death, gone into litigation. Attorneys with large fees are employed on both sides, and the case goes onth after month, and year after and after one court decides it ascends to auother court and is decided in the opposite direction, and then new evidence is tound, and the trials are all repeated. The children, who at the father's funeral seemed 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 is proof positive that he was insure, and that he knew not what he was signing when he subscribed to the words: "In the name of God, and an a transfer of the words: "In the name of God, and an a transfer of the words: "In the name of God, and an a transfer of the words: "In the name of God, and an a transfer of the words: "In the name of God, and an a transfer of the words: "In the name of God, and an a transfer of the words: "In the name of God, and an a transfer of the words: "In the name of God, and an a transfer of the words in gothers to be saved. To be alive! Why, it means that I have yet another chance to correct my past mistakes and make sure of the words of the words are th being of sound mind, do make this my las 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 all over the land successful men are calling in archi-tects and saying to them: "How much would it cost for me to build a picture gal-lery for curtown" 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 help to me all my life, and I want you to draw me plan for a church, commodious, beautiful, well ventilated, and with plenty of windows to let in the light: I want you to get right at 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 appropriate acknowledgment of the roodness of God to acknowledgment of the goodness of Gol to me and mine; now when can I hear from In our own city we have many examples of

this. What a grandeur of beneficence has 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 eulogies we chise on tombstones were written on paper in time for the philanthropists 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 Pittsburg. He looked around for work, and became an engineer in a cellar, then rose to become a telegraph messenger boy, then rose to a posi-tion in a railroad office, then rose to a place in a telegraph office, then rose to be superintendent of a railroad, then rose till he became an iron and steel manufacturer, then rese-until he opened free libraries in his native land and last month a free library in Ali-gheny City, and now offers two million do-lars for a free library in Pittsburg. This ex-ample will be catching until the earth is revolutionized.

evolutionized. How majestic such men in comparison with come I wot of, who amass wealth and clutch it with both hands until death begins to feel for their heart strings, and then they dictate to an attorney a last will and testa-ment, in which they spite some daughter because she married against her father's fering humanity, as much as to say: have kept this surplus property, through all these severe winters, and through all ong 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 th Better is a living dog than a dead

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 an-telope or heifer or giraffe when from the inngle 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 mean act. When a tawny inhabitant of the desert rolls over helpless, the lioness and whelps fills the air with shricks and howls, and lash themselves into lamentation, and it is a genuine grief for the poor things. But when this dead lion of

accomplished a vast result. Throng a stupid-ity or lack of appreciation of the crisis, or through procrastination, we let the chance 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 years in walking around that dead lion. We cannot resuscitate it. It dead lion. We cannot resuscitate it. It will never open its eyes again. There will never be another spring in its paw. Dead as any feline terror of South Africa, through whose heart thirty years ago Gordon Cumming sent the slug. Don'the us give any more time to the deploring of the dead past. There are other great opportunities remain-They may not be as great, but they are worthy our attention. Small opportunities all around, opportunities for the saying of kind words and doing of kind deeds. Helplesmess to be helped. Disheartened ones to

be encourged. Lost ones to be found, Though the present may be insignificant as compared with the past, 'Better is a living compared with the past, "Better is a living dog than a dead lion. The most useless and painful feeling is the one of regret. Repent of lost opportunities we must, and get pardon we may, but regrets weaken, dishearton and cripple for futurs work. If a sea Captain who once had charge of a White Star steamer across the Atlantic Ocean, one foggy night runs on a rock off Newfoundland, and passengers and ship perish, shall be refuse to take command of a small boat up the North River, and say: "I never will go on the water again unless I 'I never will go on the water again unless can run one of the White Star line?' Sha ne engineer of a lightning express, who at ne station misread the telegram of the train dispatcher and went into collision, and for that has been put down to the work of engineering on a freight train, say: "I never will again mount an engine un-less I can run a vestibule express?" Take what you have of opportunity left. Do your best with what remains. Your shortest win-ter day is worth more to you than can be the ongest day of a previous summer. Your opportunity now, as compared with previous opportunities, may be small as a rat terrier compared with the lion which at Matabosa, fatally wounded by the gun of David Liv-

ratally wounded by the gun of David Livingstone, in its death agony leaped upon the
missionery explorer and with its laws crushed
the bene of his arm to splinters, and then
rolled over and expired, but, "Better is a
living dog than a dead lion."

My text also means that the condition of
the most wretened man alive is better than hat of the most favored sinners departed. The chance of these last is gone. Where they are they cannot make any earthly assets available. After Charlemagne was dead be was set in an ernamented sepulcher on a golden throne, and a crown was put on his cold brow, and a scapter in his stiff hand, but that gave him no dominion in the next but that gave him no dominion in the next world. One of the most intensely interest-ing things I saw last winter in Egypt was Pharaoh of olden times, the very Pharaoh who oppressed the Israelies. The inscrip-tions on his surcophagus and the writing on his minimy bandages prove beyond contro-versy that he was too Pharaoh of Bible times.

All the Egyptologists and the explorations agree that it is the old secondrel himself. Visible are the very teeth with which be gnashed against the Israelitish brick makers. There are the sockets of the merciless eyes with which be looked upon the overburdened people of God. There is the hair that floated in the breeze off the Red Son. There are the care line with which he conveniently like the teeth of the property of the Red Son. very lips with which he commanded them to make bricks without straw. Thousands of cars afterward, when the wrappings of the his arm as if in imploration, but his skinny bones cannot again clutch his shattered ceptre. He is a dead lion. And is not any portunity of repentance and salvation, better oif than any of those departed ones who, by authority or possessions of influence, were positively leonine, and yet wicked?

What a thing to congratulate you on is your life! Why, it is worth more than all the gems of the universe kindled into one precious stone. I am alive! What does that mean? Why, it means that I still have all opportunity of being saved myself and help-ing others to be saved. To be alive! Why -day is worth to us more than five hundred Taking advantage of the pres-get pardon for all the past and esterdays. ent, let us get pardon for all security for all the future. Where are our forgiven sins? I don't know, God don't know either. He says: "Your sins and in-

what encouragement in the text for all Christian workers! Despair of no one's sulvation. While there is life there is hope. When in England a young lady asked for a when in England a young lady asked for a class in a Sunday-school, the superintendent said, "Better go out on the street and get your own class." She brought in a ragged and flithy boy. The superintendent gave him good apparel. In a few Sundays he absented himself. Inquiry discovered that in a street fight he had his decent apparel to the street of the superintendent. torn off. He was brought in and a second time respectably clad. After a few Sundays ie again disappeared, and it was found that he was again ragged and wretched. "Then,"

said the teacher, "we can do nothing with him." But the superintendent fitted him up again and started him again.

Afterawhile the gospel took hold of him and his heart changed. He started for the ministry and became a foreign missionary, and on heathen grounds lived and translated the Scriptures, and preached, until among the most illustrious names of the church on earth and in heaven is the name of glorious Robert Morrison. Go forth and save the lost, and remember however deprayed, however ragged, and however filthy and undone a calld is, or a man is, or a woman is, they are worth an effort. I would rather have their opportunity than any that will ever be given to those who lived in magnificent sin and splendid unright-ousness and then wrap their orgeous tanestry around them and without a orayer expired. "Better is a living dog than

dead lion. a dead hon.

In the great day it will be found that the last shall be first. There are in the grog shops and in the haunts of iniquity to-day those who will yet be models of holiness and preach Christ to the people. In yonder group of young men who came here with no useful purpose, there is one who will yet live for Carist and perhaps die for him. In a pulpit stood a stranger preaching, and he said: "The last time I was in this church was fifte n years ago, and the circumstances were peculiar. Three young men had come execting to disturb the service, and they had ones in their pockets which they expected to hurl at the preacher. One of the young men referred to refused to take part in the seault, and the others, in disgust at his cowaccount, and the others, in disgust at his cownrdice, left the building. One of the three
was hanged for forgery. Another is in prison,
condemned to death for murder. I was the
third, but the grace of God saved me."

My hearway give no one up. The case may
seem desperate, but the grace of God likes to

undertake a dead lift. I procedum it this day to all the people—Free Grace! Living and dying, be that my theme—Free Grace! Sound if across the continent, sound if across the seas—Free Grace! Spell out those words in flowers, lift them in arches, build them in thrones, roll them in oratorios—Free Grace: not will yet Edenize the earth and people heaven with nations redeemed. Free Grace

Salvation! Oh, the joyful sound,
"Tis pleasant to our ears,
A sovere.gn buln; for every wound,
A cordial for our fears. Buried in sorrow and in sin

At death's dark door we lay, But we arise by grace divine To see a heavenly day. A widow in New York has, it is said, brought a suit for damages against a well-known neurologist for taking her husband's brain, and also for violating an alleged contract to give her \$1000 for using her husband as a medical ob-

SABBATH SCHOOL.

INTERNATIONAL LESSON FOR APRIL O.

Lesson Texa "Christ's Law of Love," Luke vi., 27-38-Golden Text; Luke vi., 31-Commentary,

27. The command, "Love your enemies," strikes the average citizen of the world as strangely as it must have appeared to the Galilean Jew. It seems to him unustural. It is not according to human nature, but to the divine. The verb "to love" has at least three different meanings, (f) To be pleased or delighted with, to be foul of, or to regard with affection because of qualities which excite pleasing sensations or desires. In this sense we ought to love God and all good persons. (2) To have benevolence toward or to have a moral regard for. In this sense we ought to love enemies. (3) Love is used in a bad sense of lust.

It is the love which has benevolence toward others and a regard for their moral wellthe divine. The verb "to love" has at least

others and a regard for their moral well-being which we ought to exercises toward enemies. We may hate the sin, but love the soul of the sinner. This will prompt us to do good to those whose characters we cannot approve.
28. There are four steps or grades between

wickedness and perfect righteousoess: (1) Man may hate those who love him. This allies him to devils. Bad men hate God, who loves him to devils. Bad men hate Gost, who loves them; "God so loved the world," etc. (John ifi., 16). (3) Man may hate whoever hates him. This is human nature. It is natural to give blow for blow, hard words for hard words, hate for hate. (3) Man may love those who love him. This too is human. Men generally are up to that too is human. Men generally are up to that standard; even "sinners also love those that love them." (4) Man may love those that hate him, This is the divine rule. It is not uncommon "to act out a man nature." It takes grace and a Christ-like nature, a renewed human heart, to "bless them that curse you," and to "pray for them that despitefully use you." Christ on the cross prayed for His enemies, and Stephen also did likewise while they were stoning him to death.

The blood fends prevailing in the East needed a sharp rebuke. The custom was: blow for blow, blood for blosd, and the spirit of retaliation ran through whole families and generations. The principle here taught is that followers of Christ are to submit to and suffer wrong rather than to take the law into their own hands or return vicience for vio-lence. It surely does not require us to place ourselves at the mercy of a dranken man or allow a crazy person to beat out our brains, with no effort to save our lives. The rule has obvious qualifications; but the spirit of the principle belongs to the foundation of all true Christian life.

30. Again it is not indiscriminate giving that is commended, but the spirit of true, wise and considerate charity. We might give

of some things and in such a manner as to ruin the scul of the receiver. To justify such acts from this command is completely to pervert its purpose and meaning. It is the habit of generous, unsellish and loving benevolence that Jesus would have its disciples form. "We are not to turn the world into a great transfer. ciples form. "We are not to turn the world into a great 'poorhouse," nor to encourage vagabondism and shiftlessness," The spirit that would lead a Jew to feed a Jew only, but kick out a Gentile to starve is the spirit the Lord rebukes. "Give to those of our church, but leave others to shift for of our church, but leave others to shift for themselves," is a similar spirit reappearing in modern times. The spiritual needs may sometimes lie far beyond "our church," and yet be reached by some volunteer Christian agency. The command applies there, we are to give to such as Ged may give us ability.

ability.

31. This is known as the Savione's Golden Rule. This law had been originally written in the hearts of men, but was lost in the fail. A few great minds had groped after something like it, but found it only in a negative format the best. Confinence about 500 B. C., states it in this way: "What I do not wish men to do to men. I also wish not to do to men." Jesus put this trath. to men." Jesus put this truth is a positive form, and not merely required an abstanting

level of commen smint man. There is no proof of Christ-likeness in such news. The disciple is to rise to a higher plane of conduct, one more nearly all ist to the spirit of that Father who so loved the world in atom that He gave His only hepother that, that who over bolieveth in Horanght not prosit, but have everlasting life. White we were emerges thrist died for us. The is the spirit which Christ and for the spirit is no marvel that life. Fuller, less than a century ago, when repaired in his begging from door to door for the money with which to send Carey to the beathen, should retire to send Carey to the beathen, should retire

secrific to the grand gaster this worst, to persecutal, buffeted, made wast-had not be backed in pieces by the sword, reasonifice or torn limb from limb by the rewild beasts and have no compensation it ward? Nay, the reward is given ereising this love in hencrolone is emines exalts to sanding.

Most High, Asha is knot toward the thankful and the evil, the ist's describ-lowing this example, may become be God and omt heirs with Christ, M-

one of the attributes of God Himself; were it

one of the attributes of that filmed, were hot so, all men must have miserably perished forever. Disciples are to imitate the Father in this blessed grace.

Harsh, censorious judging of others is a common fault of worldly men in all ages. The motives of others are censured and often macheritathy indeed and a spirit of fault. uncharitably judged, and a spirit of fault finding works much harm to religious life and growth. We are not exhorted to regard all men alike, irrespective of their character. A man is not to be a "goodish weakling," thinking or speaking of weaking," thinking or speaking of wicked men in the same terms that he would of the godly. While avoiding a consocious, severe, harsh spirit of condemna-tion, he is not to fly to the opposite extreme of counting all men alike good, and go so far or counting at men anne good, and go so the as even to excuse the devil for his most flend-ish acts. The disciple is to have the loving, forgiving spirit of the Father, even in deal-ing with the sinner, while he must conform

38. In Christian conduct there is to be a generosity born of the renewed nature, like the divine. Not judging, but giving, must be the characteristic of Christ's disciples. This boundless generosity is to go out toward saint and sinner. If you would have generous measure, give it; thus again the Golden Rule as a positive principle is enforced. The gift will be in your bosom; an Eastern figure. For in the dress then worn there was a large bag-shaped fold above the girdle, which was used instead of a pocket the girne, which was used in species to carry ordinary articles that might be needed. Gifts of precious stones, rings or keepsakes might easily be carried in this large bag-shaped fold over the bosom.—
Sunday-School World.

GREELEY AND DICKENS. Murat Halstead in the Contemporary tells of Horace Greeley, that presiding at the din-ner given Charles Dickens at Delmonico's by the press in 1868, while "Dickens partook freely of the wines, Greeley did not turn his glasses down, but thrust them out of his way, with a single exception, and in that plays's a beautiful red rose, which had been furnished for his boutonniere, and during the dinner lifted his glass to his nose as often as others raised glasses to their mouths, and the fragrance of the rose was all the stimulant he wanted.⁹

RELIGIOUS READING.

IN THE LONG BUN. In the long run fame finds the deserving

man;
The lucky wight may prosper for a day,
But in good time true meri leads the van,
And vain, pretence, unnoticed, goes its

way; But fortune smiles on those who work and wait, In the long run.

In the long run all godly sorrow pays;
There is no better thing than righteous pain.
The sleepless nights, the awful, thorn-crowned day.
Bring sure reward to tortured soul and

brain.
Unmeaning jove enervate in the end.
But sorrow yields a glorious dividend
In the lung run. In the long run all hidden things are known; The eye of truth will penetrate the night, ad, good or ill, thy secret shall be known, However well 'tis goarded from the light; All the unspoken motives of the breast Are fathomed by the years, and stand confest In the long run.

In the long run all love is paid by love; Though undervalued by the hearts of earth; he great eternal government above Keeps strict account and will redeem its

work. Give thy love freely: do not count the cost; So beautiful a thing was never lest for the long run. —Selected

William E. Gladstone says: "If asked what is the remedy for the deeper sorrows of the numan heart what a man should chiefly look to in his progress through life as the power that is to sustain him under trials and coulde him manfully to confront this and change from manning to confront his afflictions. I must point him to some-thing which, in a well-known hymn, is called, 'The old, old story, told of in an old, old Book; and taught with an old, old teaching, which is she greatest an i best gift ever given to mankind

WHAT SENIORPHENING IS

It is the receiving of Jesus Christ personat ly in His perfect life and fullness to reign and five in our heart and life. It is to change our imperfection for His perfection; to cease from our struggles and take His strength; to become so united to Him and so dependent uter Him every moment that He shall lit-erally "dwell in us and walk in us," ami live again His incarnate life in our flesh as truly as He did in ancient Galilee and Jerusalem. This is the mystery of mysteries, the secret hid from ages and generations; it is "Christ in you, the hope of glory."

"TO THE WORK!"

Members of the Lord's Kingdom ought to tone up the prayer meetings. Open your mouth and praise the Lord in the congregation. Stop being tongue-tied by fear or profe. There is a class in the Sunday school that needs a teacher. You have not taught in the school for years. You had your little ones at home. Now the grown and it may be flown away. over again. Here we your youth by waiting on the Lord. Where is the limit of service to Christ! Opportunity is the measure of our obligation. Know thy opportunity and improve it wisely. "You have a work that no other can do." Do it. Do it now.

WASHINGTON ON SWEATING.

The following, taken from one of Generat Washinton's orders, shows what that honored man thought of the wicked and foolish

orest man thought of the wicked and foolish practice of profane swearing;
"Many and pointed orders have been is-sued against the unmeaning and abomina-ble practice of profane swearing, notwi h-standing which, with much regret, the Gen-eral observes that it provide if possible, more than ever, his feelings are continually from evil to our neighbor, but entailed in to do the same good to them when we would have others do to us; a with difference between these two principles.

22. Man may return: 10 Good for good, ovil for evil; this is human; even some sold the comforts of life, is increasinly impressed for evil; this is human; even some sold that the product of life, is increasinly impressed that the life product of life, is increasinly impressed that the life product of life, is increasinly impressed that the life product of life is desirable for life life.

22. Man may return: 15 Good for good, ovil for evil; this is human; even smers do that. (2) Evil for good, this is devise; but some tool men do that and so become the demons. (3) Good for evil; this is drawn. No thanks are to be given for loving these that love us, or for doing good to this; despect would not on that level rise above common sinners.

31. So be if you lend to this so that you expect will repay you, that is till on the lower pack will repay you, that is till on the lower that desired effect.

to send Carey to the heathen, should retire to weep and pray; as he says, " frequently retired from the more public streets to the back fanes that I might not be seen to weep over my disappointments. The out-marvel is that so few of Christ's follower have the same zeal. Dr. Durpin tells us a Moravian mother who understos Christ's call for workers in the world harvest: "A friend in much sad ness said to her, 'Your son is gone.' 'I Thomas gone to Heaven through the mis-sionary life? Would to God that he would call my son John! John went, and died. The committee were sad, but the old lady anticipated them, and exclaimed, 'Would that He would call my last son, William!' William went and fell. Then she ex-claimed, 'Would that I had a thousand sons o give to God! How much are you give ing for this work of reconciling the world to ing for this work of researching the world to God!' All need Christ. God gave Him for the world. He "hasted death for every man." He is the subreme need of every mortal. This is a field where human knowledge and speculations are of little value, and of no authority. What God declares we can trust. Beyond that nothing is certain. It is not necessary for us to judge the heathen. It is safe for us to expect that the Judge of all the earth will do right; for "God is no respecter of persons; but in every nation." respecter of persons; but in every nation, he that feareth Him and worketh righteousmess is accepted with Him.

One of the most remarkable afterance One of the most remarkable afteraness made at the resent State Convention of temperance people at Des Moines, Iowa, was the declaration of the outgoing Governor Larvabee that his experience as Governor of the State had made him favorable to prohibition. He said that he half americ opposed it as impracticable, but that in eighty counties in the State the jails had been emptied, and the number of persons in the State Pendentiary. number of persons in the State Penitentiary reduced by one half during his aluministration, and that court and people were agreed that the cause of this was prohibition. He said that the taxes were less and the mar-kets better, and that observing all these things in the administration of the affairs of the State he could not help but become a Prohibitionist, Governor Larrabse was dis trusted by the temperance people when elected, lest his known opposition to prohibition at the time of its submission should lead to the use of his position as Governor to belittle and defeat the law. But his conversion to prohibition while administering a law contrary to his personal convictions is not less a compliment to the character of the law than to the sincerity and candor of the con-vert.—Union Signal,

A MEAT famine has been impending Paris, France, owing to the wholesale bute! ers threatening to close the abattoirs if their demands concerning the importation of tor eign cattle were not granted.

TEMPERANCE.

"PAPA, BE THUE TO ME." A New York State Senator, when asked at a social gathering why he would not take anything stronger than water, is said to have responded with the following verses:

What makes me refuse a social glass? Well, Fil tell you the reason why—
Because a bennie, blue-syed lass is ever stand-And I hear her voice above the noise of the

jest and merry glos,
As with buby grace she kisses my face, and
says "Papa, be true to me."

What then can I do to my lass to be true What then can I do to my says to the true
better than let it pass by?
I know you'll not think my refusal to drink
a breach of your courtesy;
For I hear her repent in accounts sweet, and
her dear little form I see.
As with loving embrace she klasses my face,
and says, "Papa, be true to me."

Let me offer a toast to the one I love most, whose dear little will I obey.

Whose influence sweet is guilding my feet over life's tollowne way;

May the sun ever shine on this lassie of mine, from serrow may she be free.

For with baby grace sie bath kossed my face, and said "Papa, be true to me,"

INCRRIATE ASYLUMS.

Just how much of insbriety is due to moral obliquity and just how much to dis-

meral obliquity and just how much to dis-ease of a physical character may never be determined. In the light of successful ex-perimentation in the curs of inchriety the advocates of inchriate asylums have en-courgement that is not to be despised by the opponents of such institutions. The number of the latter, once considerable, is now should diminishing. The subject is is now steadily diminishing. The subject is interesting in view of the effort to establish an inebrate asylum in Washington. From Ulpian, the Roman purst of the second-century who urged the necessity for treating inselvrates as diseased persons, down to the present, there has been a learned and philisaphic circle composed of lawyers, physicians, scientists and literary men in favor of a departure from the popular opinion that drunkenness is entirely a vice. It is stated by the Secretary of the American Association for the Cure of Incienates that more than fifty mobrists asylums have been established. tion for the Cure of Instructes that more than fifty incbriate asymms have been established in America, and that more than theiry of these are now in successful operation. There are said to be twenty asymms for insbriates in England and Scotland, two in Germany, one in Switzerland, and a number have been projected in France. Norway and Sweden. The results are declared to be highly graff from in the few afrench discouragement due. The results are declared to be highly gratifying in the face of much discouragement due to the imperiors trial which many persons make of the actions. Out of a thomsand leasters from the fracet of immates of the institution at Bing, aton, New York, the percentage of total abstainers or temperate among the monates after five years was 62½; at Washington Home, Beston, after ten years, out of two thousand cases there was a percentage of apparent cures of thirty-four. And so in other maticures of thirty-four. And so in other insti-tutions. The legal control of incbriates be-ing so slight the wonder is that the success has been so great as it appears by these fig-ures. Most of the incbriate asylums have been private institutions receiving some State aid. The appropriation asked of Congress, if granted, would place the Washing-ton institution on a solid foundation. The advocates of this method of treating inebriates contend that their plan has passed the experimental stage, and that public benefits from it are assured,—Washington Star,

THE "MODERAGE" DRINKER,

At an old-fashioned temperance meeting in a Broomlyn church recently, Colonel R. I. Chevis, of Kentucky, was the principal speaker. He was introduced as a native of a whicky manufacturing State, and said that his fellow-natives were too wise to drink much of the stuff. "We make it," he added, "but we refuse to be pusoned by it. Statis-tics show that it is consumed mostly in the North." He denounced the moderate drinker as a greater evil to society than the habitual drunkard, because the former had access to circles where his example caused more real barm than a drunkant could bring about amount his class of associates. The speaker resulted that Channey Depen and other perminent men had attributed the presence of payorly among the working classes to the the of spirstmons liquor, and said that the nost learned physicians now pronounced dealed injurious, instead of beneficial, for molicinal purposes.

PRANATICION !!

Edward Everett that says. "I am ready to acknowledge that the clergy are upt to be a little fanatical in this matter of temperance. Why not indeed! They see the skele-tons in the cless, which other people do not see. They receive the confidence, and they know why this lad never kept the fond profile to with which he confidence. know why this lat never kept the four profiles with Which he entered callege. They know what is the holden came of the ruin in this household, and the fond hopes of that young married pair. If you want to make an active temperature member of any indifferent friend, set him to work in prisons, in clarity organizations or alterition, you will charity organizations, in education; you will soon find that he says less about moderate drinking, that he looks less doubtfully on strong legal measures for keeping men out of

A drunken from sees everything double but

his money. It is only the man who saves who sees his money double.

The Ohio State Grange declares that all legislation on the liquor question should be toward the immediate suppression of the In Hungary the State has acquired ten

thousand public-houses and inns, a very large number of which are to be closed, and thereafter reopened as schools. It is found that forly-me per cent. of the

erimes for which prisoners are hold, in thirty-two German jails, were committed under the influence of alcohol.

The Congress of the United States can well afford to listen and afficin the plea from Massachusetts that "the United States shall no more American Medford rum to Africa.

The Catholic Total Abstinence Society is raising the money to establish a Father Mathew Professorship of Temperance in connection with the great Cathedral University at Washington.

The Temperance Society of the Free Church of Sectional has only been three years in existence; yet at already includes 632 per-sonally pledged ministers and possesses a membership of 65,079.

The Reformer, of Glasgow, notes the fact of the proposed World's Temperance Con-gress, to be held-during the progress of the World's Fair in 1832, and adds: "Scotland should send a good contingent."

Dr. R. H. Phummer, of San Francisco, recently returned from a year's journey around the world accompanied by his wife and two sons, using water freely and no alcoholies, during the entire journeying in distant countries

It transpires that the loss of 100 lives in the terrible Bassayampa disaster in Arizona, when a dam burst away and let a hugo mountain of water rush down the valley, incinition of water rush down the valley, eweeping everything before it, was due to the drunkenness of the messenger who was sent in ample time to warn the people in the valley below, but who exercised his "personal liberty" in stopping at a saloon and getting so drunk that he forgot to deliver his messenge.

The Brooklyn Women's Prohibition League complain that despite their efforts to have the compulsory scientific temperance lessons taught in the public schools, the work is not done thoroughly. Several of the members of this league are authority for the state-ment that the school number of children who drink beer is increasing rapidly, and that the afternoon school work is hindered by the beer lunches which children are accusto to take regularly.