

THE DEAD LIONS.

OTHER SIDE OF THE PICTURE.

Faimage Describes Some Useless Members of Society.

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

The Bible is the strangest, the loveliest, the most precious, the wisest, the best of books. It is the work of the wisest, the best of men. It is the work of the wisest, the best of men. It is the work of the wisest, the best of men.

How the lion stands for nobility, and the dog for meanness. You must know that the lion is not one of our domestic animals. It is not one of our domestic animals. It is not one of our domestic animals.

December I passed days and nights in the stone-throw of whom Solomon wrote the text, and from what I saw of the city of Jerusalem by day, and the light of the moon by night, I can understand the heart of the man who wrote the text, and from what I saw of the city of Jerusalem by day, and the light of the moon by night, I can understand the heart of the man who wrote the text.

On the other hand, the lion is healthy, strong, and full of life. It is not one of our domestic animals. It is not one of our domestic animals. It is not one of our domestic animals.

My mental endowment is not large. It is not one of our domestic animals. It is not one of our domestic animals. It is not one of our domestic animals.

could have thought it. What a reversal of things!

What a reversal of things! He is clear ahead of us in heaven. Why, he has 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 innumerable opportunities more than he had, but it was all for nothing.

The simple fact is that the world has been, and is, and will be, 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.

But I thank God that we are having just now an outburst of splendid beneficence that is increasing until the earth is griddled with it. It is spreading with the speed of an epidemic, but with just the opposite effect of an epidemic.

One of the great 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 the hands of lawyers with large fees.

My mental endowment is not large. It is not one of our domestic animals. It is not one of our domestic animals. It is not one of our domestic animals.

My mental endowment is not large. It is not one of our domestic animals. It is not one of our domestic animals. It is not one of our domestic animals.

portunity passed. We spend much of our time in saying: "If I only had."

portunity 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 done a great deed, or might have done a great deed.

The blood feuds prevailing in the East needed a sharp reuk. The custom was for blood, blood for blood, and the spirit of retaliation ran through those families and generations.

My mental endowment is not large. It is not one of our domestic animals. It is not one of our domestic animals. It is not one of our domestic animals.

My mental endowment is not large. It is not one of our domestic animals. It is not one of our domestic animals. It is not one of our domestic animals.

My mental endowment is not large. It is not one of our domestic animals. It is not one of our domestic animals. It is not one of our domestic animals.

My mental endowment is not large. It is not one of our domestic animals. It is not one of our domestic animals. It is not one of our domestic animals.

SABBATH SCHOOL.

INTERNATIONAL LESSON FOR APRIL 6.

Lesson Text—"Christ's Law of Love," Luke vi, 27-35—Golden Text: Luke vi, 31—Commentary.

27. The command, "Love your enemies," stands in the average citizen's mind as strangely as it must have appeared to the Galilean Jew. It seems to him unnatural, it is not according to human nature, but to the divine. The verb "to love" has at least three different meanings: To be pleased or delighted with, to be fond of, or to regard with affection because of qualities which excite pleasing sensations or desires.

28. There are four steps or grades between wickedness and perfect righteousness: (1) Man may hate those who love him. This is the lowest step, and is the most common. It is the spirit of the law of retaliation, "An eye for an eye, and a tooth for a tooth." It is the spirit of the law of retaliation, "An eye for an eye, and a tooth for a tooth." It is the spirit of the law of retaliation, "An eye for an eye, and a tooth for a tooth."

29. My mental endowment is not large. It is not one of our domestic animals. It is not one of our domestic animals. It is not one of our domestic animals.

My mental endowment is not large. It is not one of our domestic animals. It is not one of our domestic animals. It is not one of our domestic animals.

My mental endowment is not large. It is not one of our domestic animals. It is not one of our domestic animals. It is not one of our domestic animals.

RELIGIOUS READING.

IN THE LONG RUN.

In the long run fame fades the deserving man. The lucky might may prosper for a day. But in good time true merit leads the way. And when, in pretence, unnoticed, goes its way, But fortune smiles on those who work and wait.

In the long run all good sorrow pays. There is no better thing than righteous pain. The sleepless nights, the awful, thorn-crowned days, Bring sure reward to tortured soul and brain. Unmanly joys enervate in the end, But sorrow yields a glorious dividend. In the long run.

In the long run all hidden things are known; The eye of truth will penetrate the night. However good or ill, thy secret shall be known, All the unspoken motives of the breast. Are fathomed by the years, and stand confessed. In the long run.

In the long run all love is paid by love. Though unvalued by the hearts of earth, The 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 lost. In the long run.

In the long run all love is paid by love. Though unvalued by the hearts of earth, The 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 lost. In the long run.

In the long run all love is paid by love. Though unvalued by the hearts of earth, The 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 lost. In the long run.

TEMPERANCE.

"PAPA, BE TRUE 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, I'll tell you the reason why— Because a bonnie, blue-eyed lass is ever standing by.

And I hear her voice above the noise of the best and merry glow, As with baby grace she kisses my face, and says "Papa, be true to me." What then can I do to my lass to be true better than to let it pass by? I know you'll not think my refusal to drink I know of your courtesy; For I hear her voice in accents sweet, and her dear little form I see, As with baby grace she kisses my face, and says "Papa, be true to me."

Just how much of inebriety is due to moral obliquity and just how much to disease of a physical character may never be determined. In the light of successful experimentation in the cure of inebriety the advocates of moderate asylums have an encouragement that is not to be despised by the opponents of such institutions. The number of the latter, once considerable, is now steadily diminishing. The subject is interesting in view of the effort to establish an inebriate asylum in Washington. From Uplian, the Roman jurist of the second century who urged the necessity for treating inebriates as diseased persons, down to the present there has been a learned and philosophic circle composed of lawyers, physicians, scientists and literary men in favor of a departure from the popular opinion that inebriety is entirely a vice. It is stated by the Secretary of the American Association for the Cure of Inebriates that more than fifty inebriate asylums have been established in America, and that more than thirty of these are now in successful operation. There are said to be twenty asylums for inebriates in England, and twenty-two in the United States, one in Switzerland, and a number have been projected in France, Norway and Sweden. The results are declared to be highly gratifying in the face of much discouragement in the past. It is stated that the medical staff of the asylums, out of a thousand letters from the friends of inmates of the institution at Binghamton, New York, the percentage of total abstinence or temperance among the inmates after five years after ten years, out of two thousand cases there was a percentage of apparent cures of thirty-four. And so in other institutions. The legal control of inebriates being so slight the wonder is that the success has been so great as it appears by these figures. Most of the inebriate asylums have been private institutions receiving some State aid. The appropriation asked of Congress, if granted, would establish a Federal 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.

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 pride. There is a crisis in the Sunday-school, a crisis in the church. You have not taught in the school for years. You had your little ones at home. Now they are grown and it may be blown away. Start over again. Re-visit your youth by waiting on the Lord. Where is the limit of service to the Lord? The spiritual needs may sometimes be far beyond your church, and yet be reached by some volunteer Christian agency. The command applies there, we are to give to such as God they give us.

Washington on Swearing. The following, taken from one of General Washington's orders, shows what that great man thought of the wicked and foolish practice of profane swearing: "Many and pointed orders have been issued against the unmeaning and abominable practice of profane swearing, notwithstanding which, with much regret, the General observes that it prevails. If possible, more than ever, his feelings are continually wounded by oaths and imprecations of the kind whenever he is in hearing of them. The names of that Holy by whose benediction we are permitted to exist and enjoy the comforts of life, is incessantly profaned and profaned in a manner as wasteful as it is shocking. The oaths, therefore, of religion, decency and order, the General hopes and trusts that officers of every rank will see their influence and authority to check a vice which is so unbecoming as it is wicked and shameful. It is considered as making a man's name and reputation to be trifled with, and if that does not do, punishment for offenses of this kind, it could not fail of having the desired effect."

THE ZEPHYRUS. The more the Christian comes to understand the true nature of his work, the more he will love the burden he bears for his soul. Under the weight of such a work it is no marvel that Mr. Fuller, less than a century ago, when repaid in his heritage from door to door, the money with which he would have bought the location, should retire to weep and pray; as he says, "I frequently retired from the more public streets to the back lanes that I might not be seen to weep over my disappointments." The only marvel is that so few of our "Christian workers" have the same zeal. Dr. Burpin tells me of a Moravian mother who understood Christ's call for workers in the world's harvest: "A friend in much sadness said to her, 'Your son is gone.' 'Is Thomas gone to Heaven through the missionary life?' 'Would to God that he were!' '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 exclaimed, 'Would that I had a thousand sons to give to God!' 'How many are you giving for this work of reconciling the world to God?' 'All most Christ. God gave Him for the world. He tasted death for every man.' 'Is it 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, he that feareth Him and worketh righteousness is accepted with Him.'"

CONVERTED BY EXPERIENCE. One of his most remarkable utterances made at the recent State Convention of temperance people at Des Moines, Iowa, was the declaration of the outgoing Governor Larrabee, after his experience as Governor of the State had made him favorable to prohibition. He said that he had formerly opposed it as impracticable, but that in eight counties in the State the jails had been emptied, and the number of persons in the State every morning reduced by one-half during his administration, and that court and people were agreed that the cause of this was prohibition. He said that the taxes were less and the marriages better, and that observing these things in the administration of the affairs of the State he could not help but become a Prohibitionist. Governor Larrabee was distressed by the temperance people when elected, but his known opposition to prohibition at the time of his submission should lead to the use of his position as Governor to be little and defend the law. But his conversion to prohibition while administering a law contrary to his own feelings, is not less a compliment to the character of the law than to the sincerity and candor of the convert.—Union Signal.

A MEAT famine has been impending in Paris, France, owing to the wholesale butchers being unable to obtain the abattoirs in the demand concerning the importation of foreign cattle were not granted.

GROVELEY AND DICKENS. Murat Halstead in the Contemporary tells of Horace Grovelley, that presiding at the dinner given Charles Dickens at Belmont's, who, after the wine, Grovelley did not turn his glasses down, but thrust them out of his way, with a single exception, and in that place a beautiful red rose, which had been placed in a vase on the table, 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."

My mental endowment is not large. It is not one of our domestic animals. It is not one of our domestic animals. It is not one of our domestic animals.