

Mountain Lions Killing Wild Colts.

Mountain lions are assisting the stockmen of southern Utah in reducing the herds of wild horses which roam the ranges. It is reported that the lions have considerably diminished the herds by devouring the colts.

Young colts seem to be choice morsels for the wild beasts, and it is said that not over fifty colts escaped the lions this season on the Boulder, Thousand Lakes and Fish Lake mountains. The lions seem to prefer the colts to lambs and calves, and since there have been a great many colts born on the ranges during the last few years the beasts of prey have almost ceased to molest the offspring of sheep and cattle.

As the lions are not much hunted and have ready access to choice food they have been increasing in numbers rapidly and threaten to become a great menace to stockmen, especially when the wild horses begin to grow scarce. Down in Kane county the horses have about deserted the haunts of the lion and are increasing so fast that the stockmen have recently decided upon their extermination. A prominent stockman just up from the south says that with this means employed, the depredations of the lions and the starving to death in hard winters the wild horse bands of southern Utah will soon become a thing of the past.—Rocky Mountain News.

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THE SABBATH SCHOOL

INTERNATIONAL LESSON COMMENTS FOR FEBRUARY 2.

Subject: The First Persecution, Acts iv. 1-23—Golden Text, Acts iv. 12—Memory Verses 8-10—Commentary on the Day's Lesson.

1. "As they spake." Peter addressed one portion of the multitude while John spake to the others. That a great crowd had gathered is certain from the large number of converts. V. 4. "The priests." Those belonging to some of the twenty-four courses among whom the temple services were divided. 1 Chron. 24: 1-19; 2 Chron. 23: 8. These were the persons who had shown such hatred toward Christ from the beginning. "Captain." Not a military officer, but one who had charge of the guard of priests and Levites, who watched the temple at night.

2. "Being grieved." "Sore troubled."—R. V. The priests believed in the doctrine of the resurrection, but to have it preached through Jesus brought His blood upon them, since they put Him to death.

3. "Laid hands on them." The language implies actual violence. "In hold." A sort of "house of detention," for the Jews never punished by imprisonment as the Romans did. "Peter had an opportunity to reflect on the words, 'Lord, I am ready to go with Thee—into prison.'" Luke 22: 33. "Next day." It was now too late to assemble the Sanhedrin, as that body could not sit lawfully except by daylight. "Eventide." "Tide" means "time." The Jews had two evenings. One began at 3 o'clock and the other at 6 o'clock. Peter and John entered the temple courts at 3 o'clock, the hour of prayer, and the proceedings at this time had occupied three hours.

4. "Many believed." Persecution did not prevent the truth from prevailing, but it developed courage and energy and made known to the world the noble qualities which Christianity had implanted, and caused the story of the Saviour, His life, resurrection, love, power and Messiahship to be proclaimed all over the land. "Number—was." "Came to be."—R. V. The society of converts had been increased by nearly 2000 since the day of Pentecost.

5. "Rulers, elders, scribes." This was a regular meeting of the Sanhedrin. The rulers were the chief priests—the official rulers; the elders were heads of families; scribes were teachers of the law.

6. "Annas—Caiaphas." Annas had been deposed from the office of the high priest by the Romans, and Caiaphas, his son-in-law, was made high priest by them. But the Jews regarded Annas as ecclesiastically their high priest. He was the most influential person among the Jews at this time. Our Lord was taken before Annas first. John 18: 13. "John and Alexander." Who these were is not known, but it is certain that they were men of influence.

7. "In the midst." They placed the prisoners in the centre of the Sanhedrin, which sat in a semi-circle. "Power, name." Power is force, name is authority. By what magical power did you do this, and what right had you to use such power?

8. "Peter, filled." According to the promise of his now glorified Master. Matt. 10: 20; Mark 13: 11. This empowering pentecostal spirit now dwelt in the apostles and the others, as an abiding gift to manifest himself as each emergency demanded.

9. "Be examined." Called to account as criminals. "The good deed." A gentle reminder that it was not for a crime that they had been placed in custody and were on trial. "Made whole." Is cured of saved, suggesting a spiritual as well as physical restoration.

10. "Be it known." The testimony which Peter would give before the Sanhedrin he would delight to publish to all Israel, and thus exalt the name of Christ. He could preach with as much freedom in a court room as in any other place, when filled with the Spirit. "Jesus Christ of Nazareth." Wonders are wrought in the name of Jesus; not by repeating it as a charm, but by believing in it as a divine revelation of grace and good will to men. "Jesus, the Saviour; Christ, the Messiah; the Nazarene, the despised." "Whom ye crucified." As an impostor. "Whom God raised." Thus putting to naught man's power.

11. "Set at naught of you builders." By your rejection and crucifixion of Jesus Christ you have fulfilled one of your own prophecies (Psalm 118: 22); and as one part is literally fulfilled ye may rest assured the other shall be. "This allusion to the prophecy about the cornerstone is brief, because they were supposed to be familiar with it. Peter was assured that they must remember to have heard it more than once from the lips of Jesus."

12. "Salvation." His is the only atoning blood, and His the only arm that can save. "Name." Name stands for Jesus Christ Himself, and there is in Him wisdom, power, love, divineness; just as a man's name to a note stands for all a man is, and has; his property, character, ability, integrity. "Among men." It is a salvation for humanity. "We." The apostles were not defenders of themselves, but sturdy, truthful, uncompromising witnesses to Jesus and the resurrection.

13. "Boldness." This speech was a greater miracle than that of the lame man. Compare the Peter of this speech and the Peter before the resurrection, and tell what has happened. In himself the miracle had first been wrought. "And John." We have no record of any word spoken by John, yet his boldness of speech, no less than Peter's, was observed by the council.

14. "Man-standing." No longer a helpless cripple. If not apprehended with the apostles, the Sanhedrin being an open court, his presence may have been an expression of his faith and thankfulness, or he may have been summoned for examination. "Could say nothing." Nothing against the fact, though they were unwilling to own the doctrine which it tended so strongly to prove.

15. "Go aside." Peter and John were required to leave the council chamber while the Sanhedrin discussed what should be done.

16. "Cannot deny it." Every one knew that it was a genuine case of healing.

17. "Threaten them." This is what they decided to do in order to stop the new religion, and this is the way the ungodly will endeavor to retard the progress of Christianity.

18. "Called them." They were called back into the council chamber.

19. "Judge ye." God required them to speak; the council forbade them. Which ought they to obey? See chap. 5: 29.

20. "Cannot but speak." They could not obey their rulers and do right; neither can any person when rulers command what God forbids. "Which we saw and heard" (R. V.) Concerning Jesus Christ.

21. "Because of the people." Should they punish the apostles, they feared the people would rise against them and give them trouble, for the people "glorified God for that which was done."

Industries Changing.

Wonderful progress in the advancement of agriculture and the building up of the live stock industry has been made in the South Atlantic States during the past twenty years. From old line, strictly planting states, this vast section has grown until it is now more or less devoted to diversified farming, live stock, breeding, feeding and trucking. Especially during the past ten years has great progress been made in these several branches of work, and the result is seen in a much better condition of the agricultural population. The people make their food largely at home, and raise planting crops, such as cotton and truck, as surplus or money crops. Every year shows a distinct advance in this work, and with every advance the condition of the farmer is improved. Trucking is now a great industry on the whole of the Atlantic border, from New Jersey to Florida, and millions of dollars are brought into the several states every year from the northern and western markets for the products of these farms.—The Epitomist.

Is the bibulous Kentucky colonel a myth? A new publication, "Beverages," which presumes to speak with some authority for the liquor trade, says that while the Blue Grass State produces fine whiskey, the larger proportion of its sons are cold water men, "with as little idea of the virtue of the product which has made their State famous, or how to drink like gentlemen, as a babe has about astronomy." Out of 119 counties in Kentucky 48 are "entirely dry," 21 have only one place at which liquor may be sold and 17 have two such localities. Only 7 counties in the State are "wet" all over their territory.

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