

sure of the principal deeds of his life, even if oral tradition were inexact and unsettled in the matter of particulars. This uncertainty in particulars would not cancel certainty in the main. We could have learned the more important events in the life of the first Napoleon without reading anything about him, and the principal deeds of his life would stand fast if nothing had been written concerning him. And as they stand fast to-day, so would they for centuries. And still, what is the impression which a Napoleon has made upon the minds of men in comparison with the monument which Jesus has reared for himself in their hearts! And what are the deeds which Napoleon left behind him in comparison with the work which Jesus accomplished! Thus our faith depends not upon writings nor upon their genuineness or untruthfulness, but upon deeds which belong to history and upon operations which we carry in our hearts. But the written accounts are a support and defence of our faith. They show to us the picture of him, whom we know and love, portrayed in holy simplicity, with features so truly life-like, so high and pure, so tender and overpowering, that we therein discover and confess the finger of God, and we prize and honor them as the dearest and best that we possess upon earth.

But through all kinds of attacks upon these books, the opinion has gone abroad, and especially among the ignorant, that the case with these writings does not stand so well as has hitherto been supposed in the church. But this is an unfounded suspicion. And when from the imagined uncertainty of these writings persons allow themselves to infer that uncertainty marks the events which they record, they act in a purely arbitrary manner.

How does the case then stand with the Gospel narratives?

We must bear in mind that these narratives are not like writings found in a library, and concerning whose origin much doubt is entertained, because nothing is particularly known about them. Not in secret did they originate, nor come forth from secrecy into publicity, but they came from the bosom of the first Christian community, and were written as it were under their eyes. They had moreover the oral transmission of the gospel accounts from the first under their control, and the memory of their origin was propagated along with them.

(To be continued.)

Correspondence.

For the Christian Messenger. Annexation.

In 1867, the year in which the Dominion of Canada was formed by the union of the provinces, and for a few years after that, I indulged the hope that I would live to see the day when the Dominion would be annexed to the United States, and I remember that now and again I made the remark to my mother, who is now, I trust, in heaven: "I wish we were under the Stars and Stripes. I believe it would be better for the country. American money and enterprise would soon put life and spirit in the country; develop its resources, and make us a happy, prosperous people." I well remember how that dear one used to look up at me over her spectacles and say, "I hope that day will never come. You are deceived. It would be a curse rather than a blessing. There is no government in the world like the English, with all its faults." In my youthful conceit I used to turn away with a feeling of sadness to think my mother was so blind that she could not see and understand the advantages which we would certainly derive from annexation. But seven years under the Stars and Stripes has stripped me of all my golden plumes. I cannot find one respectable feather left. I am now living under the Stars and Stripes. I am likely to remain under them. I may some day identify myself with this great and glorious Republic, but I would raise both hands heavenward and cry from the depths of my soul to the Great Ruler of the Universe to take away the Golden Eagle and the waving Stars and Stripes and send us the old Lion and Unicorn.

According to the teaching of the Apostle James, we must be men of faith or stability, not faithless nor restless like the waves of the sea, because there is no hope of God blessing the unstable. What is true of the individual is doubtless true of nations. Under the Stars and Stripes everything is commotion. All are being tossed to and fro

like the waves of the sea. Thousands cannot sleep for fear they shall be dashed to pieces on the cold and flinty rocks of rejection by the next political wave. Thousands more are wasting time, money, talent and strength in trying to calm the political seas, or to mount its billows and ride on its crest. Thousands more are spending their time strength and manhood trying to bring about some national eruption that will throw the sea into such wild confusion, as to destroy every living creature on its surface, and thus make room for others. And so it goes on. There is no rest. The great sea is scarcely allowed to calm until it is again thrown into confusion by another Presidential storm; and as for the bays, harbors, inlets, creeks, &c., they are never permitted to rest, but are kept in one constant, seething, flaming, raging, commotion. Almost every office, from that of President down to that of constable, tax collector, and even road commissioner, is changed, which is the cause of much confusion, bitter enmity and calumny, and hence as there are so many offices to be filled by election, and each is to be filled so frequently, and every one is the cause of more or less trouble, we never know what political rest means.

Republican Government, as seen by me in its workings, always reminds me of boiling water. There is a great fuss, but the only thing accomplished is self-destruction, and when there is no inflow to counteract this destruction the fuss is soon all over. So must it be with the prosperity of this great Republic. When the supply of wealth and brain ceases to pour in from the west and from the lands over the sea, it will soon consume itself and perish, unless God in His providence gives it some stability. While these political storms continue to rage, those in office will never have time to look after the country's interest. It is, and will continue to be, about all they can do to protect themselves and look after their personal interests; and those out of office will continue to feel that the best place to make a hasty provision for self is in office, and therefore they will continue to struggle for office. Every political equal empties churches, desolates homes, fills saloons, staguates business, wastes time and money, and destroys character. And to-day, had I a voice that could reach my mother's ears, I would lift it up and cry aloud: No annexation for me!

So strong and conflicting are the Presidential winds now blowing that it is with great difficulty we walk erect, but alas, we are in despair, because the judicial squall is now blowing a hurricane over this country, and fast destroying almost every man's, and I might add many women's, equilibrium.

Thanking you for so much space in your valuable paper, I will bring this letter to a close by saying to all of the Provinces, if you want any rest and peace, do not cry annexation; but if you want to be tossed to and fro like the waves of the sea, with your pockets full to-day and empty to-morrow, cry Annexation!

C. W. W. B.

The Cholera Cure.

BY PRESIDENT CYRUS HAMLIN.

Causes of attack. I have personally investigated many cases with regard to the inciting cause. Improper food or intoxicating drinks, or both together, will stand for three-fourths. Exposure to a cold draught while in perspiration, great fatigue, great anxiety, fear, terror, all figure among inciting causes. If one can avoid all these, he is as safe from the cholera as he is from Enecke's comet. I take it for granted that the sanitary condition of the dwelling or shop is made perfect.

II.

Symptoms of an attack. Above all diseases cholera gives at least a few hours quiet and friendly notice of its approach to the individual. It is in the form of a painless diarrhoea. The patient feels perfectly well, and with an incredible blindness will often hide or deny the fact that he has premonitory symptoms. It will at first have no single symptom of Asiatic cholera. Wait a little. It is the skirmishing party of the advancing column, and you will soon repent of your folly. I have seen many a one commit suicide in this way. Sometimes, though rarely, this peculiar diarrhoea continues a day or two; and then the attack comes in force and the patient dies, as the fool dieth. In the case of intemperate persons the attack is often sudden, violent, and fatal. This disease riots in the haunts of drunkenness and vice, and gathers strength to stalk forth as a destroyer. Detect the first symptoms, and with prompt action you have nothing to fear.

III.

Course of treatment. The first thing

is to stop the incipient diarrhoea. The mixture which I used in 1848, '55, '65, '71, with great success, and which is one of the most valuable of family medicines, to be kept in every household and the carpet bag of every traveler, is composed of equal parts by measure of laudanum, tincture of rhubarb, and spirit of camphor. Thirty drops for an adult on a lump of sugar will often check the diarrhoea. In order to prevent its return care should be taken to repeat the dose in diminishing quantity, five drops less each time, four hours apart.

In case the first dose does not stop the diarrhoea, continue to give increasing doses, thirty-five forty, forty-five, fifty, sixty drops at every movement of the bowels. Large doses will produce no injury while the diarrhoea lasts. When that is checked then is the time for caution. You have gained the victory; see that you hold in by careful diet and living. I have never seen a case of diarrhoea taken in season, at the very commencement, that was not thus controlled; but some cases of advanced diarrhoea, or of relapse brought on by imprudence, paid no heed to it whatever. As soon as this became apparent I always resorted to the following, and with gratifying success.

Prepare a teacup of starch boiled as for use, and stir into it a teaspoonful of laudanum for an injection. Give one-third at each movement of the bowels. Follow it up. In one case I could not stop the diarrhoea till the seventh injection, which contained a whole teaspoonful of laudanum. The patient was abandoned as hopeless by an incompetent doctor, but was restored to perfect health. At the same time I gave prepared chalk in ten grain doses, with a few drops of laudanum and camphor. But whatever course you take follow it up until the diarrhoea is controlled, otherwise the patient is lost.

Second, mustard poultices. These should be applied to the pit of the stomach, and kept on till the surface is well reddened. If the extremities are cold, chafing, hot flannels, bottles of hot water, etc., till natural heat is restored.

Third. The patient, however well he may feel, should rigidly observe perfect rest. Lie quietly on your back and the enemy will fire over you. Get up, like a fool, and go about your business and ten to one you will be hit.

When the attack comes, as in most cases it will, in the form of diarrhoea, the above directions will enable every one to meet it with perfect success. Taken in time and treated faithfully, it is the most manageable disease in the world. Give it a little headway, and you must fight for life with the odds against you.

Fourth. When the attack is more violent and there is vomiting, or vomiting and purging, perhaps also cramps and colic, the following mixture, much used in India, which, for convenience sake, we label "Mixture No. 2," should always be resorted to. It is composed of the following four ingredients, in equal parts by measure. 1, laudanum; 2, tincture of capsicum; 3, tincture of ginger; 4, tincture of cardamon seeds, or spirits of camphor.

Dose, thirty or forty drops or half a teaspoonful in a little water. It is too intensely acrid to be taken pure. The dose to be increased according to the urgency of the case. If the first dose should be rejected, as it often will be, the second dose, which should stand ready, should be given just as soon as the spasm of vomiting ceases. It will then take effect. In the scourge of 1865 this form of attack was very common. The missionaries Trowbridge, Long, Washburn, the missionary physician, Dr. Pratt, and myself, used this medicine almost every day for six weeks, and often many times a day, with rarely a failure at the second dose, and never at the third. In a vast majority of cases the first was sufficient. We always made use also of large mustard poultices, strong and pure, applied to the stomach, bowels, calves of the legs, wrists, or feet, as the case may require.

IV.

Diet. In the prevalence of cholera the great safeguards are cleanliness everywhere, in everything, and a moderate, simple, nutritious diet. Cucumbers, melons, and all hard, unripe fruits had better be adjourned till the scourge has passed. If the intemperate man must drink, he will benefit society by going it strong in cholera times. Indeed, some scientists have defended cholera as a useful agent in sweeping off the dregs of society. It generally begins with them, but does not stop with them. I would exhort every user of alcoholic or malt liquors to abandon them at once, and they would double their chances of escape. The diet of invalids, of those attacked, must be learned from your physician. In the East rice, very thoroughly cook-

ed, or rice-water so thick as to be nutritious and seasoned with salt, sweetened if the patient likes, is much relied upon till the patient can take rice soup cleared of all fat, and gradually returns to solid food.

Thirst. The patient will suffer sharply from this and it will be his chief source of danger. Thousands bring on a fatal relapse by yielding to the demands of thirst. Gargling the throat with cold water, an occasional tablespoonful of chamomile tea, very excellent every way, or of rice water small pieces of ice in the mouth, and infinite patience are the chief alleviations. Be thoroughly prepared for the cholera, and it won't come to you.

Middlebury College, July 28, 1884.

The Christian Messenger.

Bible Lessons for 1884.

THIRD QUARTER.

Lesson IX.—AUGUST 31, 1884.

GOD'S WORKS AND WORD.

Psalm xix. 1-14.

COMMIT TO MEMORY: Vs. 7-11.

GOLDEN TEXT.—"Thou hast magnified thy word above all thy name.—Psalm cxxxviii. 2.

DAILY HOME READINGS.

- M. The Lesson. T. The Creation of the Heavenly Bodies. Gen. i. 14-19. W. God, the Creator. Gen. i. 1-10. T. All Things by the Word. Psalm xxxiii. 1-9. F. All Things by Christ. John i. 1-3; Eph. iii. 9. S. The Blessedness of God's Law. Ps. cxix. 97-104. S. The Blessedness of Keeping God's Law. Ps. i.

ANALYSIS.—I. God Revealed in Nature, Vs. 1-6. II. God Revealed in his Word, Vs. 7-11. III. A Prayer for Divine Help, Vs. 12-14.

QUESTIONS.—Vs. 1-6.—What is meant by heavens and firmament? How do they show God's glory, and the work of his hands? Are the heavenly bodies the work of chance? What does the Psalmist say pours out speech about God? What reveals knowledge of him? How do the works of creation speak? How far is their voice heard? How much can they tell about God?

Vs. 7-11.—Do the works of nature teach us all we need to know of God? What else has God given to reveal to us his character? How many titles are given to the Word in verses 7, 8, 9? What are they? What is meant by perfect? What four things is the Word said to do for us in verses 7, 8?

Vs. 12-14.—What reveals to us our sins? Are they many? What can take them away? From what should we be specially cleansed?

Lesson Proverbs.—Where, in this lesson, do we find—1. That nature teaches us about God? 2. That nature cannot teach us enough about God? 3. That knowledge of God, connected with converting the soul, is found only in the Word? 4. That the Word of God is precious beyond all price? 5. That there is no conflict between true science and true religion?

A Psalm, written by David, to be sung in public worship; probably before his great sin which called forth the Fifty-first Psalm, which we had in Lesson V. Here the two books, Nature and Scripture, are appealed to, and found in agreement in declaring the glory of God.

NOTES.—Vs. 1-3.—The heavens. The starry and solar heavens; the expanse above, filled with the sun and stars. Doubtless, in his shepherd life, David had been an earnest star-gazer, and had meditated much upon the vastness of God's creation, as unfolded to his view. Declare. Are declaring. They continue their testimony from age to age. Glory of God. The sum of his perfections. Such as his wisdom, power, majesty, goodness. Firmament. Meant as a synonym for heavens. See Gen. i. 8. Handiwork. Hand-work. The work of his hands. Day unto day . . . night unto night. In harmony with are declaring. The testimony is continuous and perpetual. Uttereth. The word means pours out, as a full stream. The days are welling over with God's praise. Speech. Yet a silent language. The days and nights seemed, to the Psalmist, engaged in a responsive service, chanting the glory of God to each other. No speech nor language, etc. No articulate speech, no vocal utterance, yet they speak powerfully to all ages and nations.

What though no real voice, nor sound Amid these radiant orbs be found? In reason's ear they all rejoice, And utter forth a glorious voice, Forever singing, as they shine: "The hand that made us is divine."

Addison. Vs. 4-6.—Line. Measuring line. The line of their testimony is co-extensive with the earth. They speak to its remotest portions. In them . . . tabernacle for the sun. In the heavens, the sun has his dwelling-place, or tent, i. e., a

movable habitation. He is as one who has no fixed abode, but is as a traveler who pitches his tent from place to place. As a bridegroom. With the beautiful garments of light, and with the joyous appearance. Coming out of his chamber. After the darkness of the night. The reference is to the sun's rising in the morning with freshness and beauty. Rejoiceth as a strong man to run a race. He is as a vigorous and trained athlete, girded for the race, conscious of his strength, and assured of victory. His going forth. His daily round. From the end of heaven, etc. His course is a circuit, and is from one end of the heavens to the other—from east to west. Nothing hid from the heat thereof. He sends out vitality and heat to the whole of nature. Vegetation owes him its existence, and animal life is dependent upon him.

Vs. 7-9.—In these three verses, we have six different titles applied to God's Word. Law of the Lord. The revealed and written will of God, as distinguished from nature's teaching. Perfect. Not only free from defect, but complete as a revelation of divine truth, to which man can add nothing; just as he can add nothing to creation. Converting the soul. This is something nature cannot do. What is called natural religion is powerless to solve the problems of sin and redemption. Science gives no method of salvation. Making wise the simple. For "the fear of Jehovah is the beginning of wisdom." Rejoicing the heart. The Bible isn't a dull, dry book, but gives untold happiness to those who receive its truths. Pure. In itself, and brings purity of heart to such as love the Word. Enlightening the eyes. Mark the steps of progress—converted, wise, happy, enlightened, with yet increasing light and knowledge. Fear of Jehovah. Here the Word is described by its effects. Clean. The Word is compared to pure water, cleansing the believer from defilement. See Eph. v. 26. The effect of receiving and studying the Word is to make and keep one morally clean: Enduring forever. Not a jot or tittle of the Word shall fail. Judgments of Jehovah. His decisions as to what is right, his requirements. He presents a perfect standard of right and duty.

Vs. 10, 11.—More to be desired than gold. As eagerly as gold is sought, it may injure. It cannot buy peace, and cannot be taken with us. But God's Word brings salvation, opens the gates of glory to us, and abides with us forever. Sweeter, etc. It is, in itself, a delight to such as study it. Warned. The Word tells us our duty, our danger from sin, and the great remedy. Great reward. This is the climax. What a noble picture is presented of the Word of God! It is perfect, sure, right, clean, true, and righteous.

Vs. 12-14.—Errors. "Sins of invertebrate, errors, or infirmity. Such sins are numberless. Cleanse me from secret faults. A prayer for purity. Presumptuous sins. Open, defiant sins, such as have a willful element in them. Sins against light and knowledge—hence the worst of all. Word . . . meditation. The true religion takes note of words and thoughts, and aims for the seat of moral disease, the heart.

SUGGESTED LESSONS.

The books of nature and of grace harmonize; yet, while nature reveals the glory of God, it makes no pretensions to deal with the problems of sin and redemption. These are left for the Word.

One is truly led "from nature up to nature's God" only through Christ, the door. Witness the polytheism of nations who have had the book of nature, but not the book of Revelation.

The Lesson for the little Ones.

Take a basket of leaves, fruit, flowers. Teach that nothing but an almighty power could bring out such colors, such juices, such variety, from the cold, dark earth. Take a number of leaves of the same plant. Show that, though they may differ in size and somewhat in color, yet all are made after one pattern. Pull to pieces some common flower, such as they can easily procure. Show that each one of that kind has the same number of petals. Teach that, just as plainly as if written with ink, we can read on every leaf, God made me. The stars seem to be

Forever singing, as they shine, The hand that made us is divine: There are some things we need to know that the stars do not teach us.

God's Word { About right and wrong. teaches us { How to be happy. { How to be holy. { How to be saved. —Abridged from the Baptist Teacher.

Not mighty deeds make up the sum Of happiness below, But little acts of kindness, Which any child may show.

Bouths' Department.

Original and Selected. Bible Enigma.

No. 291.

Here is a short invitation given by Christ comprised in ten letters: 1, 8, 5, 6, 7 a Spanish title will show, While 9, 4, 6 show upon whom men this title bestow. 3, 10 belongs not to you, but to me, But in 7, 2, 6 a heavy weight you will see.

CURIOUS QUESTIONS.

No. 282.

Where did Joshua assemble the people to make the second distributions of the Land of Promise?

No. 283.

Name the brook that flowed "Fast by the oracle of God"?

No. 284.

What was the poetical name for Babylon?

No. 285.

Name "a principle of righteousness and equity, controlling our conduct and securing a due regard to all the rights of others—their persons, property, character and interests?"

No. 286.

Charade.

My first gives life and joy, and makes The feathered songsters vocal. Without my next we should not have A habitation local. Of usefulness my whole can boast To sailors on a rock-board coast.

No. 287.

CHARADE.

First.

One of four heralds,—a chosen band, Endowed with unction and grace Glad news to publish in every land, To the end of the human race.

Second.

A cosy state that comfort imparts, When the frost-glow holds his sway; Its fostering glow keeps genial hearts United in friendship alway.

Whole.

Of this sad state let us all beware— To the warning given attend! A certain church was bid take care, Lest for this it should be condemned.

Find answers to the above—write them down—and see how they agree with the answers to be given next week.

Answer to Bible Enigma.

No. 290.

One, Sow, Ethan, Dan, Other, Reapeth ONE SOWETH AND ANOTHER REAPETH.

ANSWERS TO CURIOUS QUESTIONS.

No. 279.

G R A C E R A V E N A V A S T C E S A R E N T R Y

No. 280.

M P P M U S I C P I T C

No. 281.

I do not fear or shrink to meet my fate, But with a patience sweet I sow, and learn the Master's time to wait, For life's slow garnered wheat, Ready that when he cometh, soon or late To lay it at his feet.

No. 282.

1. Meat, team. 2. Name, amen. 3. Post, stop. 4. Seal, sale.

The Gander that took the Blind Woman to Church.

Geese are generally considered very silly creatures; but the story below, from an English paper, of a staid old gander who took upon himself the care of a poor blind woman, ought to give us a new feeling of respect for the race. It must have been a funny sight indeed to see the dear old woman finding her way to the house of God led by a gander! But is it not, too, a touching instance of the care which our Father has for his afflicted ones?

In Germany an aged blind woman used to be led to church every Sunday by a gander. He would take her to the door of the pew where she sat. As soon as she was in her place, he would walk quietly out of the church and occupy himself in the churchyard, feeding on the grass till the service was over and he heard the people coming out of church. Then he would go to the pew of his old mistress and lead her home again. One day the minister of the church called to see this old person at her own house. He found that she had gone out, and he expressed his surprise to her daughter that they should let her go out alone. "Oh, sir," replied the daughter, "there is nothing to fear. Mother is not alone; the gander is with her."—The Sunday Hour.

The things which we enjoy are passing, and we are passing who enjoy them.—Archbishop Leighton.