

there may be little or no pain or disquietude in the system, there is functional disturbance and incapacity of some kind or another. It is strangely alternating, recurrent, and periodic, in its attacks, and closely resembles a well-known type of fever and ague, with the fever usually running single for six days, followed by a cold chill on the following day. This chill falls with wonderful regularity on the "first day of the week," or what is also termed the "Lord's day," and ordinarily comes on, gradually, about the accustomed time of arising in the morning. There is, at first, a sensation of general debility and passivity pervading the whole body, causing the one attacked to have a feeling of weakness, and a disinclination for exertion. After a lengthened period of yawning, and many futile attempts at arising, the patient finally gets up from the bed with a headache, and a sense of chilliness in the region of the heart. The limbs are weak, the brain is listless, and a general tired feeling is experienced. Strange as it may seem, it is nevertheless true, that the appetite is rarely ever impaired. The meals of the day are all well relished, and the demand is usually for extra food, especially for dinner. In the morning, and between meals, the feelings of lassitude and weariness, on account of the fever of the past week, are very marked. The noise of singing hymns, of the reading of the Bible, of prayer, or of loud talking, or the delivery of lengthy addresses, are especially distasteful to the afflicted ones, and for this reason they usually remain quietly at home, in a cosy little nook, with the "latest" n—soothing device. The attack usually lasts about twenty-four hours, when the coldness begins to give place to warmth, the face assumes its natural appearance, the heart warms into wonted action, the brain becomes clear, the eye intelligent, and the whole body assumes its normal condition, and the patient enters upon the duties and cares, the worldliness and business, and the social amenities of life, as if nothing had happened to mar the even tenor of existence. This disease is correctly called the hebdomadal sickness, as it occurs weekly, but it is commonly known by many people by the unscientific name of the "Sunday headache." The latest, and, we believe, the most accurate diagnosis of this trouble is that it has its origin in *heart failure*, hence remedies that do not act most directly upon that organ are of little or no benefit. The following prescriptions have been selected from the pharmacopœia of heaven, and contain tried specific remedies from some of the most illustrious physicians of the universe. Testimonials could be given by the million as regards their thorough efficacy and reliability. They can be procured at all hours at the dispensary of the living oracles.

R.—Ezekiel xviii., 31, 32.  
Jer. xxix., 18.  
Matt. xxii., 37.  
Matt. xxiii., 25, 26.  
Rom. ii., 28, 29.  
Rom. x., 8, 9, 10.  
1 Tim i., 5.  
Prov. iv., 23.

*Sig.*—To be taken promptly in faith and prayer as needed.

The late Dr. Deems relates that one of God's faithful stewards once said to him: "I sat down a night or two ago and calculated the interest of a dollar at compound interest, and found that in less than two hundred and forty years it amounted to more than two and a half millions of dollars. And I asked if God would not make a dollar laid up for him grow as rapidly as it does by the laws of trade."

### ENVOUS OF EVIL DOERS.

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"Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity." Seldom are words more aptly written than those just quoted from the Psalmist. In a time when the conflict is raging so fiercely between the servants of God and the "workers of iniquity," when the vantage ground seems to be gained alternately by each, the conflict seems so hard and the Christian's exertions so great, the good fret and become envious of "evil doers." We forget that evil doing has ever been associated with the human race, and no generation can claim the distinction of being without "worker of iniquity." No decade has closed without feeling his influence and transmitting his evil deeds as a legacy to each succeeding one. So artful are their designs and oftentimes so persistent, their triumph seems assured. They exist in all conditions of life, from the skulking brigand to the purple robed J. zobel; from the avowed enemy of God to the pretended proclaimer of truth in the temple of the Holy One.

In looking through history and pondering over the knowledge it affords with respect to the workings of the human heart and the deeds of iniquity it has conceived for man to place upon the earth, and seeing so many of the present generation still delight in the deeds of their ancestors, Christians are given to fretting. Probably it seems beyond human control for those who are interested in the world's redemption, to look upon "evil doers" pursuing their evil ways and yet be cheerful. It is hard to look upon those who have no sympathy with our purposes and zeal for the world's redemption, and not utter a word of complaint for their ingratitude; hard to look upon those who make light of our prayers, and meet our tenderest appeals with mocking and laughter, and still retain a joyous spirit. There are many temptations to give way and fret over the seemingly prosperity of "evil doers" and their assured advantages over God's people, and to think there are greater kindnesses shown to them than to the followers of the Nazarene.

But while in the moments of our petulance, if we would call reason and revelation to our aid, we would see the surpassing excellence of the Christian's position. Is not the Christian's state, in every respect, superior to theirs? Can earth and its scenes give them pleasure? They can to the Christian in a greater degree. Does the world give them liberty? The Christian has the true liberty that comes through Jesus. Do they derive honor from the world? The world honors the Christian more; and at last heaven honors the Christian but dishonors the "evil doer."

The mistaken and ungenerous thought is frequently expressed that the religious do not enjoy earth and its scenery to the full extent that the irreligious do, that their minds are ever harrowed with the thought that, enjoying earth's blessings, they are worldly minded and displeasing to God. Is this true? Do

unbelievers and the "workers of iniquity," in viewing the beauties of nature, receive from them the many thoughts, as do Christians, that give true and lasting pleasure as they speak to the soul; or do they, as they regale the eye, give a pleasure as changeable as the landscape itself, and spend their influence in the body alone? Evil doers can not, as the Christians, see, in all nature's works, the marks and wisdom of the all wise Creator. Their minds are not directed by them to the words he has spoken to man. They do not see, as does the Christian, in all things a testimony in favor of his glorious revelations. It gives God's people pleasure to look upon the herds and flocks as they graze on the hill sides and in seeing them to be reminded that the Divine One said, "The cattle upon a thousand hills are mine." They view the grass in its livery of green; then comes stealing over their minds the words of Jesus, "if God so clothed the grass of the field which today is and tomorrow cast into the oven, shall he not much more clothe you, oh ye of little faith?" The Christian sees the flowers in their various tints and hues and again the Galilean says, "Consider the lilies of the field how they grow, they toil not neither do they spin, and yet I say unto you that Solomon in all his glory was not arrayed like one of these." The fountain flowing from the hillside calls to mind the words of the Psalmist: "For with thee is the fountain of life; in thy light shall we see light. Oh continue thy loving-kindness to them that know thee, and thy righteousness to the upright in heart. Let not the foot of pride come against me, and let not the hand of the wicked remove me. Then are the workers of iniquity fallen; they are cast down and shall not be able to rise." Thus the mind of the thoughtful Christian is ever led by nature "up to nature's God." It gives delight to the soul unencumbered with care, and peace to him who seeks his peace in God. There is a joy in meditating upon and viewing the wonders of God that cannot be experienced by evil persons. It is reserved for those in communion with Christ, for those who are his. They have a joy the world cannot give neither can it take away, a pleasure more durable and more holy than those that regale our senses—the "joy unspeakable and full of glory."

Is liberty a possession of theirs? What more have they, in this respect, than the children of God? Indeed, have the "workers of iniquity" liberty in its fullest sense? Haunted by an evil conscience, a servant of his baser passions, under the bane of suspicion of his fellow beings, under a cruel and morbid desire of self-seeking, the only liberty he possesses is of the base sort to carry out the bent of his own desires in so far as he does not seriously interfere with the just rights of others. How different is the liberty of the Christian. His freedom is the only true freedom, his liberty the only true liberty. Freed by Christ from base and unholy desires, he rises into a higher and nobler sphere of aspiration. Taught by Christ, he is instructed in principles of true and holy action. Led by him he is conducted in the paths of peace and holiness. In fellowship and communion with him, he is given that freedom that Christ alone can confer. All true liberty of earth is ours; all ennobling liberty is the possession of God's children. They can claim it as their property. They can turn their eyes to heaven, with all its purity and freedom, and say, "This is likewise ours." For having been made free by the Son we are free indeed to enjoy heaven and its glories.