

A FEARFUL DRUG.

A writer in *Harper's Bazaar* says the physical effects of eating or of smoking opium, after a short time, are so fearful that no one who is acquainted with them, or who realizes them, would ever willingly become their victim. Never to be able to digest anything, to endure constant nausea, to have heavy pains, distress, and a perpetual burning sensation in the stomach, to flutter and tremble and faint, to feel as if you were a bubble rising in the air, to suffer all kinds of terrifying hallucinations, to lose much control of the limbs, to laugh and cry at wrong times like a simpleton, and never to be sure how much you have made a fool of yourself, to have blur and blazing before the eyes, blinding headaches together with torturing pains in the bones, to have neuralgia so acutely that the sensation of touching a bare nerve in a tooth is constant, to find yourself in a condition generally resembling delirium tremens—all that is bad enough. But to know also that it destroys the moral life in even greater measure, so that women of pride and wealth, and hitherto of virtue, will practise every meanness, craft, and deception, commit theft, forfeit modesty, all under its influences, and pause at no crime in order to obtain possession of the drug, if they cannot get it otherwise—to know all that, and yet to touch it, except by prescription, would seem to be impossible. In short, there is no question that opium debauches the whole moral nature, ruins the physical and destroys the nervous system, and is the worst enemy that man has ever encountered; for alcohol has its intermissions, however brief, but opium never ceases for one moment in its tyranny and cruelty. How terrible it is even the Emperor of China declared when, it being within his option to seize a large number of chests of opium belonging to the British, and worth many million dollars, turning the price all into his own purse, he, with a sublimity of action unequalled in any other historical action that we know, ordered it to be utterly destroyed rather than sell it to his people and enrich himself by cursing them.

That this generation drinks less intoxicating liquor proportionately than those that have gone before is possibly true, but that in one form or another it uses vastly more opium is equally true. Not merely the fine lady is its slave, but the operative also. If the innumerable number of chemists' shops does not in itself tell the story, it is said that one would soon discover it in taking up a position in their neighborhood on any Saturday night, when the customers can be seen coming in for their little vials of the poison in whatever form they use it. The sight might make one tremble for the generations to come, if it were not that after a mother and daughter addicted to the cruel habit, or a father and son, there will be no generation to come in that family.

WHAT WAS WELCOME.

It is said that on one occasion Cogia Effendi, the Persian sage, dressed as a beggar, and entered a house where a gay feast was being held. He was pushed hither and thither, hustled by one and another and noticed kindly by no one. So Cogia withdrew, and repaired to his home. He then arrayed himself in his most splendid style with jewelled shoes on his feet, a robe of cloth of gold on his back, and a turban glittering with a diamond aigrette on his head. Then hanging at his side his sabre, in the hilt of which flashed some valuable jewels, he made for the feast. His entrance was the signal for attention on all sides. The guests, who before had rudely pushed him aside, now made way for him passing to and fro. The host came hastily towards him, with the words, "Welcome, my Lord Effendi, thrice welcome; what will your lordship please to take?" In reply, Cogia quaintly but expressively, stretched out his foot, so that the jewel on his shoe sparkled, and then, taking his golden robe in one hand and holding it away from him said, with bitter irony, "Welcome, my lord coat, welcome most excellent robe; what will your lordship please to take?"—"For," said he, turning to his perplexed host, "I ought to ask my coat what it will take, seeing that my welcome was due solely to it." Have we not known, in these days similar homage paid to dress? Are not devout men, wise men, influential men, God-honored men, sometimes thrust aside for one whose millinery and jewellery are more costly?—*The Quiver*.

THE CONVERSION OF AN INFIDEL LEADER.

Mr. Hammond, the esteemed evangelist, recently related the story of the conversion of Mr. P. C. Cheeks, Secretary of the Washington Philosophical Club. The conversion of Mr. Cheeks was mentioned briefly by Mr. Hammond in *Winnipeg* last year. A lady, in order to satisfy herself of the truth of the story, wrote to Mr. Cheeks, asking him for a statement of the case. In reply, she received a letter from him, giving the story as related by Mr. Hammond, and which is as follows:

I was an infidel. I belonged to a philosophical club in the city of Washington, D. C., and was secretary of that organization. I am happy to say that upon my conversion the above-mentioned organization was broken up, and the late infidel president is now preaching the unsearchable riches of Christ.

Mr. Hammond had been laboring here with marked success, and we were discussing "true revivals" in our club meetings. I became interested in the meetings. I was anxious to discover the motive which influenced refined and cultivated ladies to labor so anxiously with men whose lives had been those of shame and degradation. I saw that when the change was effected in the career of a man, it was a change so striking and so real that it resulted in a complete revolution in his character and person.

My infidel friends said to me that this change was simply the result of mind-force, or animal magnetism. When the infidel offers such an objection, he unconsciously admits—first, that the Christian is mentally the superior of the infidel; and, second, that he is physically his superior.

Mr. Cheeks continues: I was standing in the rear part of Dr. Sunderland's church, talking with a gentleman on the subject of religion, when we were approached by his daughter, who said to me: "Pardon me for intruding upon your conversation, but if you are not too much engaged I would like to have you talk to that gentleman standing over there," indicating with her hand a young man standing and resting his hands on the back of one of the pews in the rear of the church. I said to her that I would rather not talk with him, for if he was interested on the subject of religion, I might lead him over into heterodoxy, and I did not care to assume that risk. "Oh, no," she replied, "he thinks as you do. But I would like to know whether your philosophy will do him any good." "Very well, then," I answered, "I will talk with him." I passed over and invited him to a seat. I found that he agreed with me on the subject of the probable cause of the conversions, and began to wonder why the young lady desired me to talk with him. While leaning towards him I discovered that he had been drinking, and then remembered to have seen him coming out of a liquor-saloon that very morning. I saw at once his difficulty, and recognized mine. What could my philosophy do for him? Surely he knew enough of physiology and anatomy to know what would be the effect of strong drink habitually indulged in upon the human system. But what good did his knowledge of these sciences do him? So I asked myself, what good can my philosophy do him, since my appeals to his head cannot reach his heart?

If anything could do this young man any good, then, it was not infidelity, or any other scheme of man's devising. I saw this, I say, and getting up to go out of the church, I encountered my lady friend, and said to her, "My philosophy can do him no good." She replied, "That was just what I prayed for." As quick as a flash the truth entered my mind. If my philosophy can do him no good under the circumstances, what good can it do me? If the Christian scheme alone can benefit him, is it not grander and nobler than all others, and may it not also help me? I hurried out of the church, greatly troubled in my mind—when something seemed to say to me, "You came near making a fool of yourself," and I inwardly resolved never to go near the church again.

I afterwards learned that this young lady repaired to her home, sought her sister, and together went to their room to pray for my conversion. The youngest said she believed I would be converted on the morrow. That prayer of faith saved my sick soul, and I was indeed converted on the morrow.

Notwithstanding I said I would not go near the church again, I was the first at the church the next morning. I took a seat some-

what back, and, with my whole soul trembling, resolved to find peace if I could that very day. Just as this resolve was made, Dr. Sunderland asked for prayers for a young man in whom he was deeply interested, and then poured forth a prayer full of power and pathos. I tried to control myself, but the more I tried, the stronger this convulsion held me. It seemed as though two forces were contending within me for mastery and neither would yield to the other. I thought of God and of Jesus. Involuntarily I repeated this passage of Scripture, but I repeated it as a drowning man catches at a straw, "I believe that Thou art, and that Thou art the Rewarder of all them that diligently seek Thee"; and now I come to Thee, since Thou hast promised that him that cometh to Thee Thou wilt in no wise cast out. Save, Lord, or I perish!" Then all my burden dropped off, and the light of truth and God swept over my soul, until I could have shouted, Glory to God! for every joy. At this moment I felt a kindly hand laid upon my shoulder, and a voice in my ear asking, "How is it now, brother?" It was the voice of Dr. Rankin. I replied, "It is all right now!" And it has been all right from that moment up to the present hour.—*Herald of Mercy*.

SCHOLARS' NOTES.

(From *International Question Book*.)

LESSON V.—OCTOBER 31.

JESUS RISEN.—John 20: 1-18

COMMIT VERSES 15-17.

GOLDEN TEXT.

The Lord is risen indeed, and hath appeared to Simon.—John 21: 31.

CENTRAL TRUTH.

The risen Saviour is our resurrection and life.

DAILY READINGS.

M. John 20: 1-18.
T. Matt. 28: 1-15.
W. Mark 16: 1-11.
Th. Luke 24: 1-12.
F. 1 Cor. 15: 11-23.
Sa. 1 Cor. 15: 34-58.
Su. 1 Thess. 4: 13-18.

TIME.—Sunday, April 9, A. D. 30, early dawn.

PLACE.—Jerusalem, in the vicinity of Calvary.

INTERVENING HISTORY.—John 19: 31-42; Matt. 27: 57-66; Mark 15: 42-47; Luke 23: 50-56
PARALLEL ACCOUNTS.—Matt. 28: 1-15; Mark 16: 1-11; Luke 24: 1-12.

HELPS OVER HARD PLACES.

(1) THE BURIAL. Friday afternoon between 4 and 6 o'clock, in a new sepulchre near Calvary, aided by Joseph of Arimathea and Nicodemus. (2) PRECAUTIONS. The Sabbath (Matt. 27: 62-66). In order to prove the resurrection, the death must be proved beyond doubt. In the providence of God, the centurion testified to the death of Jesus; the soldiers pierced His heart; the tomb was new, and at the request of the chief priests, the tomb was sealed and guarded. (3) THE RESURRECTION. Very early Sunday morning (Matt. 28: 2-4), accompanied by an earthquake and by a shining angel. (4) THE WOMEN AT THE SEPULCHRE. Early Sunday morning (vs. 1, 2). 1. MARY MAGDALENE; accompanied by several others. 2. THEN SHE RAN; she went ahead, saw the stone rolled away, and hastened back without looking in. The others waited, looked in, and saw an angel. (5) PETER AND JOHN VISIT THE SEPULCHRE (vs. 3-10). 8. BELIEVED; that Jesus was really risen from the dead. (6) TWO ANGELS APPEAR TO MARY MAGDALENE (vs. 11-13). Mary returned more slowly, and reached the tomb just after Peter and John had left. (7) JESUS REVEALS HIMSELF AS A RISEN SAVIOUR FIRST TO MARY MAGDALENE (vs. 14-18). 14. KNEW NOT THAT IT WAS JESUS; she did not look up, her eyes were dim with tears; His garments must have been different; she was not expecting to see Him. 17. TOUCH ME NOT; do not stop now to express your wonder and praise, but hasten on and tell the disciples the news. I AM NOT YET ASCENDED; I have not gone yet; there will be other times for you to see Me. Jesus appeared on eleven different occasions during forty days.

QUESTIONS.

INTRODUCTORY.—At what hour did Jesus die? Where was He buried? Why in a new tomb. What two men took charge of His burial?

SUBJECT: THE RESURRECTION OF CHRIST.

I. THE RESURRECTION.—On what day did Jesus rise from the dead? How long had He been dead? What promise was thus fulfilled? (Matt. 16: 21; 20: 19.) What signs accompanied the resurrection? What precaution had been taken so that there could be no deception? (Mark 15: 44; John 19: 33, 34; Matt. 28: 62-66.)

II. THE EMPTY SEPULCHRE (vs. 1-10).—Who came first to visit the tomb? Who were with her? (Mark 16: 1; Luke 24: 10.) To whom did she report? What did the other women see? (Mark 16: 5-7.) What two men came next? Had they expected the resurrection of Jesus?

III. THE RISEN LORD (vs. 11-18).—What did Mary do on her return? What did she see? Who approached at this time? Why did Mary not recognize Him? Whom did she suppose it was? How did Jesus make Himself known? Why must she not touch Him? With what message did He send her? How many times did Jesus appear? During how long a time? (Acts 1: 3.)

Why is so much said about the resurrection of Jesus? What does Paul say about its importance? (1 Cor. 15: 13-20.) What comfort and hope does it give us?

Did Jesus rise with the same body with which He was crucified? (John 20: 25; Luke 24: 39-48.) Was it then like the bodies we shall have at the

resurrection? (1 Cor. 15: 50-52.) When did that change take place in Jesus' body? (Luke 24: 51.) Could we prove that Jesus rose from the dead unless He came back with exactly the same body that died?

PRACTICAL SUGGESTIONS.

I. We have here an excellent example of keeping the Sabbath.

II. The very efforts of opposers God compels to minister to the success of the Gospel.

III. Our eyes are often holden from seeing our Lord because He comes in unexpected ways and strange providences.

IV. The resurrection of Jesus is (1) the crowning proof that Christ is the Son of God; (2) the proof of life beyond the grave; (3) the assurance of our own resurrection; (4) that our Saviour has power over death and all enemies; (5) it is a symbol of our moral resurrection.

LESSON VI.—NOVEMBER 7.

THOMAS CONVINCED.—John 20: 19-31.

COMMIT VERSES 26-28.

GOLDEN TEXT.

And Thomas answered and said unto Him my Lord and my God.—John 20: 28.

CENTRAL TRUTH.

Jesus confirms the faith of His disciples, that they may go into all the world and preach the Gospel to every creature.

DAILY READINGS.

M. John 20: 19-31.
T. Matt. 28: 8-15.
W. Mark 16: 12-20.
Th. Luke 24: 13-47.
F. Acts 2: 1-18, 42-47.
Sa. John 14: 1-31.
Su. John 16: 1-24.

TIME.—Sunday evening, April 9, A. D. 30, and Sunday evening, April 16.

PLACE.—A room in Jerusalem.

INTERVENING HISTORY.—Matt. 28: 8-15; Mark 16: 12, 13; Luke 24: 13-31; 1 Cor. 15: 5.

PARALLEL ACCOUNTS.—Mark 16: 14-42; Luke 24: 36-49; 1 Cor. 15: 5.

HELPS OVER HARD PLACES.

SECOND APPEARANCE OF JESUS, Sunday morning, April 9, to the other women (Matt. 28: 9, 10). THIRD APPEARANCE. To Peter alone (Luke 24: 34; 1 Cor. 15: 5). FOURTH APPEARANCE. To two disciples on the way to Emmaus; Sunday afternoon (Mark 16: 12, 13; Luke 24: 13-35). FIFTH APPEARANCE. To the disciples, except Thomas, the same Sunday evening (vs. 19, 20; Mark 16: 14; Luke 24: 36-43). 19. CAME JESUS AND STOOD IN THE MIDST; miraculously, but perhaps by silently opening the door. PEACE BE UNTO YOU; common salutation of the Jews. 20. SIEWED UNTO THEM HIS HANDS; to show that He was precisely the same Jesus who was crucified, and not a spirit. They were terrified at His appearance. 21. EVEN SO SEND I YOU; to take my place and do my work. Mark adds that they were to preach the Gospel to every creature. Every Christian is able to be a missionary. 22. WHOSOEVER SINS YE REMIT, etc.; the Holy Spirit would so lead them that what they'd'd would be endorsed by God. They would preach the true doctrine of forgiveness of sins to all who believed on Jesus; and Jesus would forgive all who believed through their preaching. 21. DIDYMUS; the twin, Greek for the Hebrew Thomas.

QUESTIONS.

INTRODUCTORY.—To whom did Christ appear first after His resurrection? To whom did He make His second appearance? The third? The fourth?

SUBJECT: FAITH CONFIRMED AND WORK APPOINTED.

I. FAITH CONFIRMED BY THE PRESENCE OF THE RISEN LORD (vs. 19, 20).—How many times did Jesus appear to His disciples on the day He rose from the dead? What were the disciples doing on that first Sunday evening? (Mark 16: 14.) How many were present? Why were the doors closed? What reason had they to fear the Jews? How did Jesus enter? What were His first words? How does Jesus bring peace? What was the effect of His appearance on the disciples? (Luke 24: 37.) How did He prove that He was the same Jesus they had known before? What other proof is given in Luke? (24: 41-43.) What was the effect of this assurance on the disciples? Does the conscious presence of Jesus always bring gladness to those who love Him?

II. THE DISCIPLES COMMISSIONED (vs. 31-23, 30, 41).—Where did Jesus send His disciples? (Mark 16: 15, 16.) What were they to do? How did He prepare them for this work? (v. 22.) How did the Holy Spirit enable them to carry on the work of Jesus in the world? (John 14: 26; 15: 26; 16: 7-11.) When was this gift fully bestowed? (Acts 2: 1, 2, 16-31.) What further promise did Jesus make? (v. 23.) What does this verse mean?

III. THE DISCIPLES' FAITH STILL MORE CONFIRMED (vs. 24-29).—Which one of the disciples was absent from the Sunday evening meeting? What did he lose by his absence? What did he require in order to believe? When did Jesus appear the second time to the disciples? What did He say to Thomas? Did he then see Jesus as divine? Was his true faith? What kind of faith did Jesus say was still better? Why?

PRACTICAL SUGGESTIONS.

I. True disciples love to meet together for worship.

II. Jesus will be present at such meetings.

III. Jesus' presence brings peace, gladness and faith.

IV. It is a great loss to be away from such meetings. Thomas lost (1) the blessing of Jesus; (2) the gift of the Holy Spirit, (3) the teachings of Jesus, (4) confirmation of his faith.

V. The duty of preaching the Gospel to every creature is laid upon us all.

VI. Jesus has promised to bless faithful labors in His cause.

VII. There are those whose salvation or loss depends on our faithfulness.

VIII. A believing, trusting, loving heart is a great blessing.