THE EAST WIND.

It Will Drive Sinners Into the Harbor of God's Sympathy.

It Tries Men's Souls and Learns Them to Endure the Vexations of Life-Through Much Tribulation We Shall Enter the Kingdom.

In his latest sermon, Rev. Dr. Talmage calls attention to the ravages caused by the east wind, and also shows how it is but a blessing in disguise. Sorrowing endureth for a night, but joy cometh in the morning. chose for his text Exodus 10: 13: "And the Lord brought an east wind upon the land all that day and all that night."

The reference here is not to a cyclone but to the long-continued blowing of the wind from an unhealthful quarter. The north wind is bracing, the south wind is relaxing, but the east wind is irritating and full of threat. Eighteen times does the Bible speak against the east wind. Moses describes the thin ears blasted by the east wind. The Psalmist describes the breaking of the ships of Tarshish by the east wind. The locusts that plagued Egypt were borne in on the east wind. The gourd that sheltered Jonah was shattered by the east wind; and in all the 6,000 summers, autumns, winters, springs, of the world's existence, the worst wind that ever blew is the east wind. Now, if God would only give us a climate of pepetual nor'wester, how genial and kind and placid and industrious Christians we would all be! But it takes almighty grace to be what we ought to be under the east wind. Under the chilling and wet wing of the east wind the most of the world's villainies, frauds, outrages, suicides and murders have been hatched out. I think if you should keep a meteorological history of the days of the year, and put right beside it the criminal record of the country, you would find that those were the best days for public morals which were under the north or west wind, and that those were the worst days for public morals which were under the east wind. The points of the compass have more to do with the world's morals and the church's piety than you have yet suspected. Rev. Dr. Archibald Alexander, eminent for learning and for consecration, when asked by one of his students at Princeton whether he always had full assurance of faith, replied, "Yes, except when the wind blows from the east. Dr. Francia, dictator of Paraguay, when the wind was from the east, made oppressive enactments for the people; but when the weather changed repented him of the cruelties, repealed the enactments, and was in good humor with all the world.

Before I overtake the main thought of my subject, I want to tell Christian people they ought to be observant of climatical changes. Be on your guard when the wind blows from the east. There are certain styles of temptations that you cannot endure under certain styles of weather. When the wind ows from the east, if you are of a nervous temperament, go not among exasperating people, try not to settle bad debts, do not try to settle old disputes, do not talk with a bigot on religion, do not go among those people who delight in saying irritating things, do not try to collect funds for a charitable institution, do not try to answer an insulting letter. If these things must be done, do them when the wind is from the north, or the south, or the west, but not when the wind is from

the east.

You say that men and women ought not to be so sensitive and nervous. I admit it, but I am not talking about what the world ought to be; I am talking about what the world is. While there are persons whose disposition does not seem to be affected by changes in the atmosphere, nine out of ten are mightily played upon by such influences. O Christian man! under such circumstances do not write hard things against yourself, do not get worried about your fluctuating experience. You are to remember that the barometer in your soul is only answering the barometer of the weather. Instead of sitting down and being discouraged and saying: "I am not a Christian because I don't feel exhilarant," get up and look out of the window and see the weather vane pointing in the wrong quarter, and then say: "Get thee behind me, Satan, thou prince of the power of the air; get out of my house! get out of my heart, thou demon of darkness, horsed on the east wind. Away!" However good and great you may be in the Christian life, your soul will never be independent of physical condition. I feel I am uttering a most practical, useful truth here, one that may give relief to a great many Christians who are worried and despondent at times.

Dr. Rush, a monarch in medicine, after curing hundreds of cases of mental depression, himself fell sick and lost his religious hope, and he would not believe his pastor when the pastor told him that his spiritual depression was only a consequence of physical depression. Andrew Fuller, Thomas Scott, William Cowper, Thomas Boston, David Brainerd, Philip Melancthon were mighty men of God, but all of them illustrations of the fact that a man's soul is not independent of his physical health. An eminent physician gave as his opinion that no man ever died a greatly triumphant death whose disease was below the diaphram. Stackhouse, the learned Christian commentator, says he does not think Saul was insane when David played the harp before him, but it was a hypochondria coming from inflammation of the liver. Oh, how many good people have been mistaken in regard to their religious hope, not taking these things into consideration! The Dean of Carlisle, one of the best men that ever lived, and one of the most useful, sat down and wrote: Though I have endeavored to discharge my duty as well as I could, yet sadness and melancholy of heart stick close by and increase upon me. I tell

nobody, but I am very much sunk in. deed, and I wish I could have the relief of weeping as I used to. My days are exceedingly dark and distressing. In a word, Almighty God seems to hide His face, and I intrust the secret hardly to any earthly being. I know not what will become of me. There is doubtless a good deal of bodily affliction mingled with this, but it is not all so. I bless God, however, that I never lose sight of the cross, and though I should die without seeing any personal interest in the Redeemer's merits, I hope that I shall be found at His feet. I will thank you for a word at your leisure. My door is bolted at the time I am writing this, for I am full of tears.

What was the matter with the Dean of Carlisle? Had he got to be a worse man? No. The physician said that the stage of his pulse would not warrant his living a minute. Oh, if the east wind affects the spleen, and affects the lungs, and affect the liver, it will affect your immortal soul. Appealing to God for help, brace yourself against these withering blasts and destroying influences, lest that which the Psalmist said broke the ships of Tashish, shipwreck you.

But notice in my text that the Lord controls the east wind: "The Lord brought the east wind." He brings it for especial purpose; it must sometimes blow from that quarter; the east wind is just as important as the north wind, or the south wind, or the west wind, but not so pleasant. Trial must come. The text does not say you will escape the cutting blast. Whoever did escape it? Especially who that accomplished anything for church or state ever escaped it? I was in the pulpit of John Wesley, in London, a pulpit where he stood one day and said: "I have been charged with all crimes in the catalogue except one-that of drunkenness," and a woman arose in the audience and said: "John, you were drunk last night." So John Wesley passed under the flail. I saw in a foreign journal a report of one of George Whitefield's sermons—a sermon preached a hundred and twenty or thirty years ago. It seemed that the reporter stood to take the sermon, and his chief idea was to caricature it; and these are some of the reportorial interlinings of the sermon of George Whitefield., After calling him by a nickname indicative of a physical defect in the eye, it goes on to say: "Here the preacher clasps his chin on the pulpit cushion. Here he elevates his voice. Here be lowers his voice. Holds his arms extended. Bawls aloud. Stands trembling. Makes a frightful face. Turns up the whites of his eyes. Clasps his hands behind him. Clasps his arms around him, and hugs himself. Roars aloud. Holloas. Jumps. Cries. Changes from crying. Holloas and jumps again." Well, my brother, if that good man went through all that process, in your occupation, in your profession, in your store, in your shop, at the bar, in the sick-room, in the editorial chair, somewhere, you will have to go through a similar process; you cannot escape it.

Keats wrote his famous poem, and poem entitled "Jerusalem Deliv ered," and it had such a cold reception it turned him into a raving maniac. Stillingfleet was slain by his literary enemies. The frown of Henry VIII. slew Cardinal Wolsey. The Duke of Wellington refused to have the fence around his house, which had been destroyed by an excited mob, rebuilt, because he wanted the fence to remain as it was, a reminder of the mutability

and uncertainty of the popular favor. My friends, God intended these troubles and trials for some particular purpose. They do not come at random. Here is the promise: "He stayeth His rough wind in the day of the east wind." In the Tower of London the swords and guns of other ages are burnished and arranged into huge passion flowers and sunflowers, and bridal cakes, and you wonder how anything so hard as steel could be put into such floral shapes. I have to tell you that the hardest, sharpest, most cutting, most piercing sorrows of this life may be made to bloom and blossom and put on bridgi festivity. The Bible says they shall be mitigated, they shall be assuaged, they shall be graduated. God is not going to allow you to be overthrown. A Christian woman, very much despondent, was holding her child in her arms, and the pastor, trying to console the woman in her spiritual depression, said: "There, you will let your child drop." "Oh, no," she said, "I couldn't let the child drop." He said, "You will let the child drop. "Why," she said, "if I should drop the child here, it would dash its life out!" 'Well, now," said the Christian minister, "don't you think God is as good as you are? Won't God, your Father, take as good care of you, His child, as you take care of your child? God won't let you drop."

I suppose God lets the east wind blow just hard enough to drive us into the harbor of God's protection. We all feel we can manage our own affairs. We have helm and compass and chart and quadrant. Give us plenty of sea-room and we will sail on and sail on; but after awhile there comes a Caribbean whirlwind up the coast, and we are helpless in the gale, and we cry out for harbor. All our calculations upset, we say with the poet:

Change and decay on all around I see; O Thou who changest not, abide with me!

The south wind of mild providence makes us throw off the cloak of Christian character and we catch cold, but the sharp east wind of trouble makes us wrap around us the warm promises. The best thing that ever happens to us is trouble. That is a hard thing, per-haps, to say; but I repeat it, for God announces it again and again, the best

thing that happens to us is trouble. When the French army went down into Egypt under Napoleon, an engineer, in digging for a fortress, came across a tablet which has been called the Rosetta stone. There were inscriptions in three or four languages on that Rosetta stone. Scholars studying out the alphabet of hieroglyphics

from that stone were enabled to read ancient inscriptions on monuments and on tombstones. Well, many of the handwritings of God in our life are indecipherable hieroglphics; we cannot understand them until we take up the Rosetta stone of divine inspiration, and the explanation all comes out, and the mysteries all vanish, and what was before beyond our understanding now is plain in its meaning, as we read, "All things work together for good to those who love God." So we decipher the hieroglyphics. Oh, my friends! have you ever calculated what trouble did for David? It made him the sacred minstrel for all ages. What did trouble do for Joseph? Made him the keeper of the corncribs of Egypt. What did it do for Paul? Made him the great apostle of the Gentiles. What did it do for Samuel Rutherford? Made his invalidism more illustrious than robust health. What did it do for Richard Baxter? Gave him capacity to write of the "Saint's Everlasting Rest." What did it do for John Bunyan? Showed him the shining gates of the city. What has it done for you. Since the loss of that child your spirit has been purer. Since the loss of that property you have found out that earthly investments are insecure. Since you lost your health you feel as never before a rapt anticipation of eternal release. Trouble has humbled you, has enlarged you, has multiplied your resources, has equipped you, has loosened your grasp from this world and tightened your grip on the next. Oh! Bless God for the east wind. It has driven you into the harbor of God's sympathy.

Nothing like trouble to show us that this world is an insufficient portion. Hogarth was about done with life, and he wanted to paint the end of all things. He put on canvas a shattered bottle; a cracked bell; an unstrung harp; a sign-board of a tavern called "The World's End," falling down; a shipwreck; the horses of Phobus lying dead in the clouds, and the world on fire. "One thing more," said Hogarth, "and my picture is done." Then he added the broken palette of a painter. Then be died. But trouble, with hand mightier and more skillful than Hogarth's, pictures the falling, failing, moldering, dying world. And we want something permanent to lay hold of, and we grasp with both hands after God, and say, "The Lord is my light, the Lord is my love, the Lord is my fortress, the Lord is my sacrifice, the Lord, the Lord, is my God."

Bless God for your trials. Oh, my Christian friend, keep your spirits up by the power of Christ's gospel. Do not surrender. Do you not know that when you give up, others will give up? You have courage, and others will have courage. The Romans went into the battle and by some accident there was an inclination of the standard. The standard upright meant forward march; the inclination of the standard meant surrender. Through the negligence of the man who carried the standard, and the inclination of it, the army surrendered. Oh, let us keep the standard up, whether it be blown down by the the hard criticism of the poem killed east wind, or the north wind, or the him-literally killed him. Tasso wrote south wind. No inclination to surrenler. Forward into the conflict

There is near Bombay a tree that they

call the "sorrowing tree," the peculiarity of which is it never puts forth any bloom in the daytime, but in the night puts out all its bloom and all its redolence. And I have to tell you that though Christian character puts forth its sweetest blossoms in the darkness of sickness, the darkness of financial distress, the darkness of bereavement, the darkness of death, "weeping may endure for a night, but joy cometh in the morning." Across the harsh discords of this world rolls the music of the skies-music that breaks from the lips, music that breaks from the harps and rustles from the palms, music like falling water over rocks, music like wandering winds among leaves, music like caroling birds among forests. Music like ocean billows storming the At- | 53 packers will be running, with a prob lantic beach: "They shall hunger no more, neither thirst any more, neither shall the sun light on them nor any beat; for the Lamb which is in the midst of the throne shall lead them to living fountains of water, and God shall wipe away all tears from their eyes." I see a great Christian fleet approaching that harbor. Some of the ships come in with sails rent and bulwarks knocked away, but still afloat. Nearer and nearer the shining shore. Nearer and nearer eternal anchorage. Haul away, my lads! haul away! Some of the ships had mighty tonnage, and others were shallops easily listed of the wind and wave. Some were menof-war and armed of the thunders of pretending tugs taking others through are all coming nearer the wharf-brigantine, galleon, line-of-battle ship, long boat, pinnace, war frigate-and as they come into the harbor I find that they are driven by the long, loud, terrific blast of the east wind. It is through much tribulation that you are to enter into the kingdom of God.

You have blessed God for the north wind, and blessed him for the south wind, and blessed him for the west wind; can you not in the light of this subject bless him for the east wind?

Nearer, my God, to thee, Nearer to thee. E'en though it be a cross That raiseth me; Still all my song shall be Nearer, my God, to thee,

Killing Weeds by Electricity. Prof. Woodworth, of the Michigan agricultural college, believes that electricity is quite as cheap as salt for the killing of weeds in the long run, as it is much more effective, and destroys the plant to the root. He proposes to ex-periment on the most noxious weeds by making a wheel arrow or wagon supplied with a storage battery to the land to be cleared, and let the hanging wires drag along the ground. He insists on the practicability of removing Canadian and Russian thistles from forms in this way.

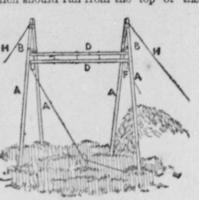


TO MAKE A HAYRICK.

A Rigging Used In Kausas With Great Success.

The accompanying cut from the old New England Homestead represents how to save labor at haymaking. A Kansas farmer who has used the rigging with

success explains it as follows: AAAA are four poles 82 feet long. They may be made of 4 by 4 material and spliced. BB are 4 by 4 and 4 feet long. DD are two timbers 4 by 4 and 20 feet long, fastened together with five onehalf inch bolts 12 inches long. A pulley for inch rope is under B, and F a trip block for a hay carrier. Any hay carrier that will work on a 4 by 4 may be used. About 100 feet of inch rope is required, which should run from the top of the



MAKING A HAYRICK.

poles AA to a stack K. It is unnecessary to dig holes for the poles; when moving the rigging, move but one pole at a time. The load of hay must be outside of the poles under F, as shown in the cut. To unload, from 20 to 30 tons of hay must be put in a rick or 8 tons in a

stack. In the center of BB a round groove is cut, and a yoke made of threefourths inch rod passes over BB and down through the 4 by 4 D. This may be put together on the ground and raised with a team of horses. When the derrick is on the ground, drive a small stake in the ground at the end of each pole to prevent slipping when being raised. M is a stake with pulley for a rope to run from pulley under B for the horse to pull the hay up by. AA is fastened at the top end with a bolt. B is fastened to AA with bolts.

Poultry In New York State.

As a rule most attention given the business in York state is along the line of the Erie canal and down the Mohawk valley until the dairy sections are reached, although even here it is anything but neglected. In the territory adjacent to New York city, including such counties as Orange, Dutchess, Ulster and Delaware, the business is naturally a prominent one, while, away up in the northern borders, St. Lawrence county stands second in importance in the entiro stato.

The marked attention given the breeding of fancy strains of chickens in Erie for the fact that it is in the forefront, while some other western counties, including Niagara and Monroe, make much of the business. From Rochester eastward along the New York Central to Oneida county the poultry and egg business is of paramount importance. Long Island, and especially Suffolk county, is noted not alone for attention given chickens, but also leads in ducks, containing about 15 per cent of the entire number in the state. Relatively few geese are raised, according to this report made by American Agriculturist.

Packers of Canned Goods.

At the annual meeting of the National Association of Canned Food Packers it was reported that in Maine 21 firms and able pack of 625,000 cans of corn. Delaware reports there will not be nearly as many factories running this year, with a smaller acreage in tematoes and scarcely any corn packed. New Jersey packers talk in the same line, although if the crop turns out well it will tend to a larger output than now contemplated. Central and western New York report about the same number of factories in operation as a year ago.

Forage Crops.

Don't broadcast corn for forage, but let the rows be 3 to 4 feet apart. Sow cowpeas where the climate is hot. Canada field peas thrive best in colder sum-Christian battle, and others were un- mers. Summer crops, like millet and Hungarian grass that make a crop in 60 the "Narrows," and some were coasters to 90 days, says American Agriculturthat never ventured out into the deep ist, require rich soil thoroughly worked seas of Christian experience; but they to a good depth, so their roots can at once penetrate and take up the plant food required for quick growth.

> A New Lawn Mower. Rural New Yorker calls attention to the bicycle lawn mower which is said to have originated from the suggestion of a young man who attached an ordinary



A BICYCLE LAWN MOWEB. hand mower to the hind wheel and trame of an ordinary bicycle. The mower wheels have rubber tires, and the attachments are made by means of steel prongs as shown in the picture. It is said to work three times as fast as an ordinary hand mower.

GERMS.

They Exist Everywhere Now-s-Days.

In the Air and in Our Food and Drink. No One is Free From Them for a Moment.

One reads so much about germs, these days, that he becomes almost afraid to drink a glass of milk or wash his face in a basin of water. Yet those who are most competent to judge tell us that there are many diseases now known to be caused by germs; and probably other diseases will be discovered to be due to germs

If you sow wheat in dry dust and keep the soil in that condition, the kernels will not sprout and grow. And if you should sow the grain in very wet soil it will not grow then, but would mould or rot. Therefore we must not only have proper seed, but the soil must also be exactly right for the growth of the seed, if we expect results. Take consumption germs, for instance, you may inhale these germs and yet no harm follow; because the soil in your lungs was in such a healthy condition these diseasegerms cannot grow there. Then, again, you may have exactly the right kind of soil in your lungs for the germs of consumption, and yet not have the disease because you have not inhaled the germs. It is certainly true that thousands of persons inhale the germs of consumption, and yet do not have the disease. The fact that this soil must be suitable to germ-life, explains the reason why some children have severe stomach and bowel trouble, and yet others in the *space house be unaffected.

There are a number of a which may not be due to reyet the principle we wish is the same. Some takeasily than others; have attacks of indigestion; Miy exhausted; and show in that the body is not strothe best weapon with was Sight How germs? A strong constitut can you prevent many of the . ments of everyday life? By keeping the body well nourished and the nervous system substantially re-inforced.

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