

you have failed lately! Why, you're as white as a sheet! Your blood is all turning to water! You can't last long!

By the bedside of a sensitive woman attacked with pneumonia, I heard a most benevolent and truly Christian woman say in clear tones: "There is no hope. I see the death-mark on her face."

Now all this is true, and not in the least exaggerated, and all my readers could doubtless give equally startling instances of lack of ordinary consideration which seems to me positively criminal.

You will find, if ill for several weeks, that some of your best friends will study your appearance and report with startling frankness: "Why, my dear, how you have changed. I really don't believe I should have known you. You are paler or more unattractively flushed (as the case may be) since I was here last, and yes, you have perceptibly lost flesh. But you must get well. We all love you too much; we can't get on without you."

This is said with the kindest meaning, but to the "pale sick body" it means faintness or increased fever, or a cry after the visitor has departed. Whatever may be your disease, the conversation, instead of turning upon the cheerful and engrossing topics of the time, is too apt to be fastened to your own condition, and instances are given of Mr. So and So who died of the same, or Miss This or That who at last recovered, but has never been her old self since. We all know how the imagination acts upon the body, even producing death in a perfectly healthy person. Then how careful we should be in a sick-room.

Mrs. Lincoln, in her Cook Book, gives this excellent and much needed advice: "Cultivate the power of talking to rather than with a sick person. That of itself is an art."

Talk about your own interests, but not in tedious detail; describe some recent reception or lecture or concert, tell an amusing story; above all, do not stay too long.

One lady recently condensed a novel for an invalid friend who was not allowed to read. She did it admirably in about ten minutes and then wisely left. Such a visitor is rare. It is not pleasant to be told that you look "haggard," or, as one lady phrased it, "wizzled, fairly wizzled!"

Some gracious spirits carry with them into the sick-room a blessed atmosphere of hope and courage and affection, which is better than flowers, or fruit, or even sunshine.

You will find when ill that some friends exhaust you, others excite you unduly, some are depressing. A few leave you in a state of rest and happiness and peace, as if angels had accompanied them and guided their thoughts in the right direction.

I speak with the assurance of a varied experience.—Kate Sanborn, in N. Y. Independent.

The Children's Corner.

TRUE STORY OF FLORENCE NIGHTINGALE.

When the celebrated philanthropist, Florence Nightingale, was a very little girl and living in Derbyshire, England, everybody was struck with her thoughtfulness for people and animals. She even made friends with the shy squirrels. When persons were ill she would help nurse them, saving nice things from her own meals for them.

There lived near the village an old shepherd named Roger, who had a favourite sheep-dog called Cap. This dog was the old man's only companion, and helped in looking after the flock by day and kept him company at night. Cap was a very sensible dog, and kept the sheep in such good order that he saved his master a deal of trouble.

One day Florence was riding out with a friend and saw the shepherd giving the sheep their night feed; but Cap was not there, and the sheep knew it, for they were scampering about in all directions. Florence and her friend stopped to ask Roger why he was so sad, and what had become of his dog.

"Oh," he replied, "Cap will never be of any more use to me; I'll have to hang him, poor fellow, as soon as I go home to-night."

"Hang him!" said Florence. "Oh, Roger! how wicked of you. What has poor old Cap done?"

"He has done nothing," replied Roger, "but he will never be of any more use to me, and I cannot afford to keep him. One of the mischievous school-boys threw a stone at him yesterday and broke one of his legs." And the old shepherd wiped away the tears which filled his eyes. "Poor Cap!" he said, "he was as knowing as a human being."

"But are you sure his leg is broken?" asked Florence.

"Oh! yes, miss, it is broken, sure enough; he has not put his foot to the ground since."

Then Florence and her friend rode on.

"We will go and see poor Cap," said the gentleman. "I don't believe the leg is really broken. It would take a big stone and a hard blow to break the leg of a great dog like Cap."

"Oh, if you could but cure him, how glad Roger would be!" exclaimed Florence.

When they got in the cottage the poor dog lay there on the bare brick

floor, his hair dishevelled and his eyes sparkling with anger at the intruders. But when the little girl called him "poor Cap" he grew pacified, and began to wag his short tail; then he crept from under the table and lay down at her feet. She took hold of one of his paws, patted his rough head and talked to him while the gentleman examined the injured leg. It was badly swollen, and hurt him very much to have it examined; but the dog knew it was meant kindly, and though he moaned and winced with pain, he licked the hands that were hurting him.

"It's only a bad bruise; no bones broken," said the gentleman; "rest is all Cap needs; he will soon be well again."

"I am so glad!" exclaimed Florence. "But can we do nothing for him? He seems in such pain."

"Plenty of hot water to foment the part would both ease and help to cure him."

"Well, then," said the girl, "I will foment poor Cap's leg."

Florence lighted the fire, tore up an old flannel petticoat into strips, which she wrung out in hot water and laid on the poor dog's bruise. It was not long before he began to feel the benefit of the application, and to show his gratitude in looks and wagging his tail. On their way home they met the old shepherd coming slowly along with a piece of rope in his hands.

"Oh, Roger!" cried Florence, "you are not to hang poor old Cap. We have found that his leg is not broken after all."

"No, he will serve you yet," said the gentleman.

"Well, I am most glad to hear it," said the old man, "and many thanks to you for going to see him."

The next morning Florence was up early to bathe Cap. On visiting the dog she found the swelling much gone down. She bathed it again, and Cap was as grateful as before.

Two or three days later, when Florence and her friend were riding together, they came up to Roger and his sheep. Cap was there, too, watching the sheep. When he heard the voice of the little girl his tail wagged and his eyes sparkled.

"Do look at the dog, miss," said the shepherd; "he's so pleased to hear your voice. But for you I would have hanged the best dog I ever had in my life."

This is quite a true story. It happened many years ago, and is now told with pleasure of that lady who, in later years, grew up to be the kind, brave woman who nursed so many soldiers through the Crimean war, and has done so many other things for the poor and suffering wherever she could.—Youth's Temperance Banner.

THE present is an excellent time for the friends of THE REVIEW to assist the publishers in introducing it into families as yet without a Presbyterian journal. A perusal of the Premium list given elsewhere will show our readers that we are willing to pay liberally those who may devote their time and energies to building up our circulation. Read the whole column carefully and then send for sample copies of THE REVIEW for distribution.

Sabbath School Work.

LESSON HELPS.

LESSON x, December 8, 1889.

SOLOMON AND THE QUEEN OF SHEBA.

1 Kings x. 1-13.

COMMIT VERSES 6, 8.

GOLDEN TEXT.—She came from the uttermost parts of the earth to hear the wisdom of Solomon; and beheld a greater than Solomon is here.—Matt. xii. 42.

CENTRAL TRUTH.

They are wisest who most earnestly seek Christ, of whose blessings the half has never been told.

DAILY READINGS.

M. 1 Kings x. 1-13.

Tu. 1 Kings x. 14-29.

W. Matt. xii. 22-42.

Th. 2 Chron. viii. 1-18.

F. 2 Chron. ix. 1-12.

Sa. 2 Chron. ix. 13-29.

Su. Matt. ii. 1-11.

TIME.—B. C. 995. Ten years after the temple was finished.

PLACE.—(1) Jerusalem; (2) Sheba, i.e., Sabaa, a very wealthy region in Southern Arabia, bordering on the Red Sea. It was 1,500 miles from Jerusalem.

PARALLEL ACCOUNT.—2 Chron. ix. 1, 12.

SOLOMON, who was nearly forty years old, and had reigned twenty years.

INTRODUCTION.—After the completion of the temple, Solomon exercised his genius in building palaces and public buildings, aqueducts and fortresses, extending his commerce and organizing a splendid court. The story of his magnificence reached distant nations through his fleets, and people came from a long distance to see and to hear. Among them was the Queen of Sheba.

HELPS OVER HARD PLACES.—1. Concerning the name of the Lord: his fame in connection with the Lord's temple, and the wisdom the Lord had given him. To prove (or test, try) him with hard questions: enigmas, difficult problems, and also questions of religion and government. 2. Much gold (see v. 10).

4. Solomon's wisdom: as shown in his works, splendid palaces, ivory and gold

throne, commerce that extended from Spain to Egypt, the temple, etc. 5. The sitting of his servants: the assembly of his high officers. The attendance (or service) of his ministers: his servants, attendants. His ascent: connecting his palace with the temple court. 10. One hundred and twenty talents of gold: each talent was worth \$26,280. 11. Navy of Hiram: king of Tyre, a seafaring nation, whose sailors manned Solomon's ships. Ophir: either a part of Arabia, near Sheba, or a part of India. 12. Almond trees: perhaps sandal-wood.

SUBJECTS FOR FURTHER STUDY AND SPECIAL REPORTS.—Solomon's wisdom as shown in his writings: in his works.—How his fame was spread abroad.—Sheba.—Ophir.—What the Queen of Sheba sought.—What she thought of Solomon's wisdom.—Christ's wisdom greater than Solomon's.—At what cost we should seek Him.—What we can find in Him.—The half never was told.—The blessedness of being with Christ, in His kingdom.—What gifts we should bring Him.

QUESTIONS.

REVIEW.—What was Solomon's greatest work? How long was the temple in building? What was the date?

INTRODUCTION.—How long after the temple was completed was the visit of the Queen of Sheba? (Comp. vi. 38 with viii. 10.) In the height of Solomon's prosperity what earnest warning was given him? (ix. 2, 9.) Was there great need of this? (Matt. xix. 23; 1 Tim. vi. 9, 10; Deut. viii. 11-14.)

SUBJECT: SEEKING CHRIST AND HIS KINGDOM.

I. THE ONE SOUGHT (v. 1).—What is said of the greatness and wisdom of Solomon? (x. 23.) How far did his fame reach? (x. 24.) How did they learn about him? (ix. 26-28.) Why does it say, "The fame of Solomon concerning the name of the Lord"? Did his wisdom and wealth come from God? Did this give Solomon an opportunity to spread the true religion?

What is the Golden Text? In what respects is Christ greater than Solomon?

II. THE SEEKER (vs. 1, 2).—Where was Sheba? How far from Jerusalem? What led Sheba's queen to make a journey to Jerusalem? What in these verses leads you to think that she came partly to learn about the true God and religion?

Why should we take more pains to find Christ than did the Queen of Sheba to see and hear Solomon? What parables of Christ teach this truth? (Matt. xii. 44-46.) Does Christ's reproof of the Jews in His day (Matt. xii. 42) for being less earnest than the Queen of Sheba, apply to us? What does Solomon say about the search after wisdom? (Prov. iii. 13-15; iv. 7; viii. 11.)

III. THE FINDING (vs. 3, 9).—How did Solomon first show his wisdom? (v. 3.) What kind of questions were these? What other proofs of his wisdom did she see? (vs. 4, 5.) What is said of his literary works and knowledge? (1 Kings iv. 32-34.) Describe his palace. (1 Kings vii. 1-11.) How did the temple show his wisdom? Describe his throne. (1 Kings x. 18-20.) What is said of his commerce? (vs. 11, 12; 1 Kings ix. 26-28, x. 22.) Where was Ophir? What were almond trees? What is said of his chariots? (1 Kings x. 26-29.) What is said of his attendants and court? What did the Queen of Sheba say to all this? (v. 7.) Why did she think Solomon's servants were happy? Is it blessed to live with the wise and good?

What does Paul say of Christ? (1 Cor. i. 24, 30.) What wondrous temple is He building? (Eph. ii. 20-22.) What glorious city? (Rev. xxi. 10-27.) What are some of the works of His wisdom? (Matt. xi. 4, 5.) What riches can we find in Jesus Christ? (Eph. ii. 7; iii. 16-19.) What does Paul say of this? (Rom. xi. 33; 1 Cor. ii. 9.) Can those who have experienced Christ's riches make others understand the half of their blessedness? Why not?

IV. ROYAL GIFTS (vs. 10, 13).—What did the queen give to Solomon? (vs. 10.) How much was the gold worth of our money? What did Solomon give the queen? What does Christ want us to give to Him? (Rom. xii. 1; Acts xv. 35; 1 Cor. xvi. 2.) What does He give to us? (Eph. iii. 20; 1 John iii. 1; v. 11; 1 Tim. vi. 17, 18.)

PRACTICAL SUGGESTIONS.

I. The Queen of Sheba teaches us how much pains we should take to go to Christ.

II. Christ has greater wisdom and riches and wonders of love for us to seek.

III. The half can never be told, but must be experienced to be understood.

IV. The earnest search for true wisdom, through trials and difficulties, fits us to receive the wisdom.

V. It is blessed to dwell in the company of the wise and good.

VI. Christ solves all the hard questions of life.

VII. He accepts our gifts when they express our feelings toward Him.

VIII. He confers infinitely richer gifts.—Pardon, peace, strength, joy.—Peloubet.

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