

imitate Christ in His way of regarding the Bible. "He acknowledged Moses as the author of the Pentateuch. He quoted from nearly every book in the Old Testament, and confessed the authorship of these books to be the same as held by the best Christian scholarship of all ages. He gave His infallible seal and signature to the very miracles against which skeptics from the days of Celsus and Porphyry to the present time have aimed their poisoned shafts of ridicule and contempt. Noah, Abraham, Moses, and even Jonah, and their lives had no mythical meaning to Him or interpretation from Him. He fully believed and affirmed that Jonah was three days and three nights in the belly of that 'great fish' prepared of God for that very purpose."

We prefer to err with Christ than to be as wise as some of our scholars, to whom the Scriptures are a nose of wax.—S. Churchman.

The Many and Few.

There are many who are willing to reign with Christ in glory, but few who are willing to bear His cross. There are many who are glad to partake of comfort, but few of tribulation; many ready to feast with Him, but few to fast. All desire to enter into His joy, but few to bear anything for His sake. Many follow Jesus to eat of His bread, but few to drink of the cup of His passion. Many venerate His miracles, few accept the ignominy of the cross. Many love Christ as long as all goes well. Many praise Him and bless Him as long as they receive consolation at His hands, but if He hide Himself for a time and leave them, they are cast down and fall to complaining. But they who love Him for His own sake and not for any advantage that they receive from Him, bless and praise Him in the depth of affliction and adversity as when they are most filled with comfort.—Thomas A'Kempis.

Jenny Lind.

Jenny Lind, the woman, was greater than Jenny Lind, the singer. "I would rather hear Jenny talk than sing, wonderful as it is," wrote Mrs. Stanley, the wife of the Bishop of Norwich, in whose palace the great singer was a guest while in that city. The bishop's son, subsequently Dean Stanley, who had no "ear for music" and on whom, therefore, her singing was wholly lost, wrote that she had "the manners of a princess with the simplicity of a child, and the goodness of an angel. Her character showed itself," he added, "through a thousand traits of humility, gentleness, thoughtfulness, wisdom, piety."

She looked upon her natural faculty as a gift of God, and never sang without reflecting that it might be for the last time.

"It has been continued to me from year to year for the good of others."

This feeling was no fine sentiment, but a religious principle. While she was the bishop's guest she begged Mrs. Stanley to allow her to take three of the maids to a concert where she was to sing.

At a service in the cathedral she was moved to tears by the singing of the boy choristers, and had places reserved for them at her concert the next morning. When she came on the platform she greeted them with a smile of recognition which the boys never forgot.

She gave to charitable objects thousands of pounds gained by her wonderful voice. While singing in Copenhagen, such was the excitement that court and town begged her to give them one more day of song. A gentleman of musical culture had, with his wife, anxiously looked forward to her visit. When she came he was on a sick-bed. Jenny Lind heard of his desire, and found time to go to his house and sing to him and his wife.

When she went to London, Mendelssohn asked her to sing to a friend of his, who had long laid upon a bed of sickness. She went and cheered her with songs, the remembrance of which are still cherished by the family.

Again and again, when the opportunity offered for such an act of kindness, she sang to invalids who could not be present at her concerts. The gift of God within her was a trust to be administered for the good of others.

Thou Knowest, Lord.

Thou knowest, Lord, what sorrow is.
On this our earth Thine eyes have wept;
And o'er Thy soul's deep loneliness
The surging tides of grief have swept.

Thou knowest, Lord, what labour is.
Long toil was Thine for daily bread;
When birds and beasts could rest in peace,
Thou hadst not where to lay Thine head.

Thou knowest, Lord, what conflict is.
Dark hatred sought Thine infant breath;
And fierce, relentless enemies
Pursued and smote Thee unto death.

Thou knowest, Lord, what dying is.
A death was Thine all deaths above;
By Thine expiring agonies
We gauge the greatness of Thy love.

Thou knowest, Lord, what triumph is.
Thy deeds have brought Thee great renown;
Along Thy march of victories
Thy followers pass to reach their crown.

Oh, make us, Lord, content and wise
To tread those paths Thy feet have pressed,
That day by day our souls may rise,
And reach, at last, eternal rest!

A Dying Testimony.

"I believe from my heart the Truth which this Gospel (that of St. John) more especially enshrines—the truth that Jesus Christ is the very Word incarnate, the manifestation of the Father to mankind—is the one lesson which duly apprehended, will do more than all our feeble efforts to purify and elevate human life here, by imparting to it hope and light and strength, the one study which alone can fitly prepare us for a joyful immortality hereafter."

These words from the Bishop of Durham's article in the January (1890) number of *The Expositor*, were printed at the head of the funeral service paper placed in the hands of the crowd who thronged to show their loving reverence at his grave.

Daily Devotion.

"Degenerate souls, wedded to their vicious habits, may disclaim all commerce with heaven, refusing to invoke Him whose infinite wisdom is ever prompt to discern, and His bounty to relieve the wants of those who faithfully call upon Him; and neglecting to praise Him, who is great and marvellous in His works, just and righteous in His ways, infinite and incomprehensible in His nature; but all here, I would persuade myself, will daily set apart some time to think on Him who gave us power to think; He was the author, and He should be the object of our faculties. And to do this the better, let us take care that every morning, as soon as we rise, we lay hold on this proper season of address, and offer up to God the first fruits of our thoughts, yet fresh, unsullied, and serene, before a busy swarm of vain images crowd in upon the mind, when the spirits just refreshed with sleep are brisk and active and rejoice like that sun which ushers in the day, to run their course: when all nature just awakened into being from insensibility pays its early homage; then let us join in the universal chorus, who are the only creatures in the visible creation capable of knowing to whom it is to be addressed."

Hints to Housekeepers.

A handful of flour, bound on a severe cut, will often stop the bleeding.

For cankered throat, sore mouth, etc., use borax and honey; drink sage or slippery elm tea.

Cool the blood by drinking cold water in which a little pure cream tartar has been dissolved.

Any one who has been scalded by steam should be taken to a warm room, and the parts drenched by cold water.

A tea made of ripe or dry whortleberries, and drank in place of water, is claimed to be a speedy cure for many forms of scrofulous troubles.

Lime water is good for chilblains. Use it both strong and hot. A saturated solution of alum in water, used hot, is also very efficacious.

For simple hoarseness, take a fresh egg, beat it and thicken it with pulverized sugar. Eat freely of it, and the hoarseness will soon be greatly relieved.

Any one can add strength and weight to his body by rubbing well with olive oil after a warm bath. Oil baths are particularly beneficial to delicate children.

A person whose nose, ears, hands, or feet have been frozen, should be taken into a cold room, and the afflicted members rubbed with snow, iced water, and wet cloths.

Those who suffer from a sensitive skin, subject to frequent irritation and roughness, should never wash in hard water. Boiled water will often prove of benefit to delicate complexion.

Equal parts of cream tartar and saltpetre make an excellent remedy for rheumatism. Take one half teaspoonful of the mixture and divide it into three doses. Take a dose three times a day.

When the ankle has been severely sprained, immerse it immediately in hot water, keeping it there for fifteen or twenty minutes. After it has been out of the water, keep it bandaged with cloths wrung out of hot water.

The white of an egg, with a little water and sugar, is good for children who are troubled with an irritable stomach. It is very healing and will prove an excellent remedy for diarrhoea, as well as a simple preventive for bowel disorders.

If vaseline or butter be applied to the skin, immediately after a blow of any kind, there will be no discoloration. But to be effectual, it must be used directly after the accident. The bruised feeling may be relieved by witch hazel.

A SEVERE ATTACK. *Dear Sirs*,—My children were taken ill with ulcerated sore throats bordering on diphtheria. I had nothing in the house but Hagar's Yellow Oil, which I used with great benefit. I am sure if it had not been for it the disease would have developed into diphtheria. It is a splendid medicine. Mrs. E. Cameron, Moore's Falls, Ont.

A SEA VOYAGE.—A sea voyage is an expensive and extensive prescription, especially when equally good results, as regards health, are to be had by simply taking Burdock Blood Bitters according to directions. It is a specific for dyspepsia, cleanses the blood, regulates the liver, bowels and kidneys, and removes all impure matter from the system.

Without Enemies.

To say of a man that he has no enemies is considered high praise; but suppose the remark to be true, what does it prove? Merely that he is negatively exemplary; that he is an amiable person without any force of character. All men who are positively and actively virtuous have many foes. Negative goodness is not a proselyting quality, and, therefore, vice has no quarrel with it. On the other hand, as it "thinks no evil," and is of fair report, the energetic reformer accords to it a certain measure of respect while he regrets its inefficiency. Hence, your negative Christian may live and die "without an enemy in the world." Not so the energetic and determined opponent of evil, who believes that whatever is wrong ought to be crushed. He makes enemies at every step, for he is essentially a fighting character. He is not content to stand on the defensive, repelling temptation, but assails wickedness on its own ground. If the negatively virtuous have no foes, neither are they likely to have any very warm friends, for there is nothing about them to elicit enthusiasm. For our own part, we would rather have a few staunch, thorough-going friends and many enemies than many lukewarm friends and no enemies at all.