

hast thou given towards the building of my church? Speak the truth, I command thee.

"Most gracious sire," said the poor woman, "I gave nothing, for I am poor and have naught to give except my prayers, else would I have offered more. Each night, indeed, I asked a blessing for thee and for thy work, and once—lut once—I gave a wisp of hay to one of the poor horses who drew the stones along the road.

The King was silent a while, then he spoke. "Go," said he, "erase my name from the marble tablet on the church, and place instead thereof the name of this good and pious woman. Rightly am I rebuked. Self-glory was my aim, whereas what she hath done was done for love of God alone."

The lesson to you, dear children, is a much needed one. Look to the motives which prompt you in doing aught for God or for His glory. Remember He judges the heart and sees beneath the surface. Let your prayers and pious deeds and giving of alms be prompted solely by love of God and of His plain commands. Then will He at last bestow upon you a rich reward.

CHILDREN, HELP.

THERE are more than 300,000,000 children in heathen lands who have no Bible and no knowledge of Christ.

Are you too young to help them?

Remember:

That Jesus was but twelve years old when he expressed a desire to be about his "Father's business."

That Samuel was a mere "child" when he "ministered unto the Lord before Eli."

That Queen Esther was but a girl

"in her teens" when she staked her life on an effort to save her people.

That Josiah was but eight years old when he became king, and that at seventeen "he began to seek after the God of David his father."

Every Sunday school child in the Dominion can aid the heathen by taking mission boxes and giving their little savings for foreign and home missions. Remember we have heathen Indians in Canada, and by aiding the Rev. E. F. Wilson's work on their behalf you are helping to lift them out of darkness. Send your offerings to him, at Sault Ste Marie P. O., Ont.

NOTES ON THE PRAYER BOOK.

In previous articles under this heading we have shown the rise and progress of the reformed Prayer Book, particularly laying stress on the fact that this work was a distinct revision and compilation of the old service books of the mediæval church.

In 1548, as we have said, the different diocesan uses were reduced to one, the services were translated into English, purged, where needed, of false doctrine, and conformed to the primitive and apostolic model.

This new service book was ordered to be said and used on Whit-Sunday, in the year 1549.

But there was a section—an extreme party—among the Reformers, who were not satisfied with this excellent and enduring work. Their sympathies and feelings lay with Calvin and the Geneva Protestants, who repudiated Apostolic government and order, and were desirous of revising and reforming the