

The fame embalming the name of the Maid of Saragossa, or Cleopatra, is a cold and soulless thing compared to that tender, loyal woman's memory enshrined in the hearts of those she loved.

So check the little taunting speeches that spring so readily to your lips, and see how a merry, kindly one will clear the stormy atmosphere. Smooth out the frown upon your brow, born though it may be of discouragement and pain, and smile, though it be but faintly at first. If you have thrown yourself weeping and rebellious against a trouble that is shutting out the sunshine from your life, try the warming power of love, and you will find it melting away, and even if it does not, love will keep your own heart from freezing hard and fast.

Be a heroine and conquer the worst enemy you can ever have yourself. Lead a host of good resolutions against the foes crowding thick and lawless over that fair territory God gave you and called your soul. Conquer uncharitableness, with its cruel, piercing lances, that can rend and kill a soul. Drive out that secret sin which only your own heart knows, but which drags you back to earth when you fain would rise to breathe a purer air. You may be wounded in this strife, may fall back sick and desperate again and again, may find that you are losing the fond desire the very tendrils of your soul have wrapped themselves about, but halt! above the dust and blood of battle angels cry, "A heroine!"

The Archbishop of Canterbury on "How to Read the Bible."

In his address at the Regent street Polytechnic recently, Dr. Benson took as his text the words, "Holy men of God spake as they were moved by the Holy Spirit," and his subject was, "How to read the Bible." It was a much more difficult matter than they might think, he said, to read the Bible properly. He felt that if they knew really how to do so they would find the Scriptures increasingly interesting. He would therefore say on what principles and in what spirit the Bible should be read. The first hindrance to reading the Bible well was to regard it as a book. It was really a library. It was a collection of books written from dates extending from 1500 B. C. to nearly the close of the first century. It stopped being written when the need was completed, and not before. He wished to ask them if any of them would go to a shelf in a library on which were books written by all sorts and conditions of men, and pull down volume after volume in it, and read a few words in each, with the idea that each few words must do him good, even though he knew nothing of the conditions under which each book was written? But that was the way in which people read the Bible. They took a few words from a poet, and a few from a statesman, and a few from a historian, and a few from a philosopher, and expect this indiscriminate study beneficial to them. If they were to study this library properly they must get maps, pictures, histories, and everything else that would throw a ray of light upon the studies he was pursuing. In such a way he would get a thorough knowledge of the outside of the book, and that would help him to understand the inside. The Archbishop then proceeded to give the original Greek of his text, and certain various readings in ancient MSS., which showed that the emphatic word in this passage was "men." St. Peter laid stress on the humanity of these books. They were spoken by men. This gave them the strongest ground for criticism. The more they knew about the outward human skill of the library, the more they would realise that they were written by men who were moved by the Holy Spirit. St. Paul himself challenged criticism. He said, "I speak as unto wise men, judge ye what I say." They must learn to regard Scriptural characters as equally human with themselves. He urged them to clothe again with flesh and blood the men who wrote these pages, and then let them say, "Now such and such things were said to so and so in such circumstances; what is the meaning to me under my circumstances?" It was a double rule of three sum which would well repay the trouble. Let them not pick out a single passage and say, "Now that single passage is

spoken to me just as it stands." Let them see, first, what was the original intent of the passage, and then seek out its bearings on their own lives. Any other study would be mere superstition. The Archbishop concluded a most eloquent address by dwelling on the way in which the same spirit breathed through the pages of the Bible, and animated its varying writers.

The Anglican Communion.

The Anglican Communion embraces all Christians in full communion with the Church of England, viz:-

The Church of England, with its 38 bishops and 24,000 clergymen.

The Church of Ireland, with its 13 bishops and 1,807 clergymen.

The Episcopal Church in Scotland, with its 7 bishops and 266 clergymen.

The Protestant Episcopal Church in the United States, with its 61 bishops and 3,800 clergymen.

The Church of England in Canada, Newfoundland and West Indies, etc., with its 24 bishops and 1,300 clergymen.

The Church of England in Asia, with its 13 bishops and 713 clergymen.

The Church of England in Africa, with its 13 bishops and 350 clergymen.

The Church of England in Australia, with its 21 bishops and 269 clergymen.

Scattered, 9 bishops and 120 clergymen.

Bishops resigned, 27.

Say in round numbers 225 bishops and 30,000 other clergymen.

These different branches of the Anglican Communion are entirely agreed on the three essential points: The Faith, the Administration of the Sacraments and the three orders in the ministry.

An Agreeable Surprise.

Late explorers in Africa, plodding wearily through the Congo wilderness, found in the very heart of it a delightful surprise. "In the midst of an immense clearing they came upon a village bordered on all sides by large manioc fields," and acquaintance with its people, an intelligent, active tribe, afforded real pleasure.

On a very wide central avenue, "extending as far as the eye could reach," were their simple dwellings, face to face on either side, having in their rear extensive banana plantations, behind which were lines of oil palms and giant forest trees—the protecting wall shielding all this thriftiness—uprearing themselves in majestic height.

The inhabitants were Bengé people, having brownish complexion, and fine features indicative of intelligence and force. They were, too, cleanly, industrious and orderly. No little skill as wood carvers had they, and other helpful homely crafts were among their usual employments. That they must be successful hunters was shown in the deft fashioning of the curious implements used in the chase.

That these Bengé people have reached a higher standard of civilization than many other tribes about them goes without saying. "Among them fetichism, cannibalism, and coarse idolatry are unknown."

Rules for Business Men.

A contemporary gives the following as golden rules for business men:—

Select the kind of business that suits your natural inclinations and temperament.

Let your pledged word ever be sacred.

Whatever you do, do with all your might.

Sobriety. Use no description of intoxicating drinks.

Let hope predominate, but be not too visionary.

Do not scatter your powers.

Engage proper employees.

Advertise your business. Do not hide your light under a bushel.

Avoid extravagance, and always live within your income, if you can do so without absolute starvation.

Do not depend upon others.

The Superstition of Three.

There is much superstitious regard for the number three in the popular mind, and the third repetition of anything is generally looked upon as a crisis. Thus, an article may twice be lost and recovered, but the third time that it is lost it is gone for good. Twice a man may pass through some great danger in safety, but the third time he loses his life. If, however, the mystic third can be successfully passed, all is well. Three was called by Pythagoras the perfect number, and we frequently find its use symbolical of deity; thus, we might mention the trident of Neptune, the three-forked lightning of Jove, and three-headed dog of Pluto. In mythology, also, we find three Fates, three Furies and three Graces; and coming nearer to our own times, Shakespeare introduces his three witches.

Mother's Good-Night.

Mamma loosens the baby's frock,
And takes off each little shoe and sock;
She softly brushes the golden hair
And pats the shoulders, dimpled and bare.
She puts on the night gown, white and long,
Humming the while an evening song:
"Daylight is over,
Playtime is closing;
Even the clover
Is nodding and dosing.
Baby's bed shall be soft and white,
Dear little boy, good-night! good-night!"

Mamma kisses the little pink feet,
And the tiny hands so dimpled and sweet,
The rosy cheeks and the forehead white,
And the lips that prattle from morn till night;
With a last fond kiss for the golden crown:
Gently and softly she lays him down,
And in the hush that twilight brings
She stands by her darling's bed and sings:
"Over the billow
Soft winds are sighing
Round baby's pillow
Bright dreams are flying;
Here comes a pretty one sure to alight!
Dear little boy, good-night! good-night!"
—*Courier-Journal.*

Courtship in Holland.

In certain parts of Holland, when a young man thinks he has found his affinity, it is customary for him to ask for a match to light his cigar at the door of the beloved one's house. This little subterfuge is intended to arouse the parents of the girl to the fact that something is in the wind.

If a second call with a similar object is made soon after, no doubt is left of the young man's intentions, and the parents proceed to investigate the young man's character and antecedents, with a view of ascertaining his eligibility as a member of the family. When he calls a third time, always for a match to light his cigar, they are prepared to give him an answer.

If his suit is regarded with favour, he is politely requested to step inside for the first time, and is served with a light. If he is not accepted, he is refused a light, and the door is shut in his face without further ceremony. But, having prepared for this contingency, the downcast suitor will, in all probability, light his weed with a match from his own box, and walk away musing on the transitory nature of all earthly things. When the accepted suitor is invited to enter the house, he, as a matter of course, informs the parents which of their daughters has captivated his fancy.

When this is settled the young man steps forward and they join hands. While the engagement is by no means a settled fact, yet it is stated as a truth that when, on the occasion of the young man's third visit, his innamorata has offered him a second cigar, which he had smoked in their house, the engagement has never been cancelled.

—At least, life is not very long. A few more smiles, a few more tears, some pleasures, much pain, sunshine and songs, clouds and darkness, hasty greetings, abrupt farewells—then our little play will close, and injurer and injured will pass away. Is it worth while to hate each other?