

wholly, or in part, drawn out from under the patient. This contrivance adds immeasurably to a patient's comfort, and saves the nurse much trouble, and is also economical in the long run.

The patient should never be allowed to lie on crumbs, or on a wrinkled sheet. The sheet must be kept, by constant watching, perfectly smooth, else much discomfort will follow, and in long-continued sickness bed-sores will frequently be the result. From time to time the patient should be made to roll over on his side, and the nurse should, with the

palm of her hand, sweep out any crumbs there may be, and draw the sheet straight and tight. By careful attention to these details, and by helping the sick person to roll from one side to the other, so that he is never too long in one position, bed-sores, of which every good nurse has an absolute horror, may, except in cases of very long and persistent illness, be nearly always avoided.

(iv) It can hardly be necessary to add that no linen for the bed or body of the patient should ever be used without having been first thoroughly aired.

THOUGHTS FOR HARVEST.

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"The joy of harvest."

TO many "the joy of harvest" sounds almost ironical. Farmers, and all whose interests and maintenance are connected with the cultivation of the soil, might feel that a more appropriate phrase would be, "the anxieties of harvest." Whether it is that we are more discontented than our forefathers, or that our requirements are not so simple as theirs, the fact remains that we never hear nowadays the expression of satisfaction with the state of the crops.

Yet the prophet speaks of the "joy of harvest" as a kind of joy which is undeniable and very real. A moment's reflection will show us the reason.

Among the Jews the harvest was of vital importance, not only to the comfort, but to the life of the nation. The developments of civilisation and commerce were comparatively unknown among them, and thus they were dependent for very existence upon the grain crop. A good harvest meant prosperity and happiness; a bad harvest meant privation, if not starvation.

Thus it was that they regarded the harvest as something which closely connected them with Jehovah. They felt their dependence upon Him for the fruits of the earth; their joy at the ingathering of an abundant store was a call to them for an expression of gratitude to Him to whom they owed it.

The joy of harvest was a very real thing.

With us, however, there is a loss of the simple faith, the childlike trust which characterised the chosen people in those early days. The majority of our population care little, and know less, of the prospects and results of the harvest. Whether it is good or bad does not affect them. The fact that two-thirds of the corn which supplies us with daily food is

imported from other countries, and that thus the prices are kept at an almost fixed figure, removes that incentive to faith which the Israelites had who were dependent upon the harvest for their sustenance.

Within recent years, the custom of celebrating harvest festivals in our churches has become all but universal, and we may well thank God for this example of gratitude and praise. It is one more opportunity given to men—to the careless and indifferent, as well as to the earnest and faithful—of realising all we owe to Him who has given us "life, and breath, and all things"; to Him "in whom we live, and move, and have our being."

The object of harvest thanksgiving services, however, is wider than the mere offering of a tribute of grateful thanks for the cereal crops. It is a call to men to look around on God's work in Nature; to notice how, in the Father's Providence, the whole vegetable world is ordered and arranged to minister to the wants of humanity; to make the best use of the good thus placed within our reach, not merely from the selfish motive of adding to our own comfort, but from the desire to benefit others.

This may be called the *material joy* of harvest; and it is important, for the growth of our own spiritual life, that we should be as comprehensive as possible in the objects of our gratitude when we take part in a harvest thanksgiving service; that we should dwell upon the blessing of existence, of health, and vigour; on our means of livelihood, whether great or small; on our capacity for enjoyment; on our successes, joys, and the numberless privileges that are vouchsafed to us.

Nay, more; the joy of harvest speaks to us in our disappointments, which constitute