

That I should give him all,
These sheaves that grow upon the plain
We own together, so
I'll put with him my stacks of grain,
And he will never know.

Scarce had he left the sheaves of wheat
When quietly there came
Across the field with stealthy feet
And errand just the same—
The younger lad who said—I see
My brother Simon's need
Is greater far than mine, for he
Hath wife and child to feed;
And so to him I'll give my sheaves
It is but right, I know—
And he will never think who leaves
These wheat stacks on his row.

Next morning when the brother's twain
Began to count their store,
Behold! each found his stacks of grain
To number as before?
Why; how is this? in great surprise
Each to himself then said,
I'll watch to-night to see who tries
These tricks when I'm abed; "
And so, half way across the plain
They met—each one bent o'er
With shocks and sheaves of golden grain
To swell his brother's store.

Good Saul and Simon? Would to-day
More brothers might be found
Who seek each other's good always,
And in kind deeds abound.

A beautiful picture, and if we understood anything about Pythianism it is, that we have in our brotherhood, a body of men who seek each other's good, and in kind deeds abound. The true Knight then knowing as he does what he may expect at the hands of his brethren, is anxious above all things to be brotherly—and Pythianism gives him his opportunity. Does any Knight know of any brother Knight in sickness or in distress. As he hears words like these, as the question is put to him, then at once he must think of others. He is at once reminded of his duty and responsibility. Every brother Knight comes within the range of his care, and within the range of his eye. Pythianism says to him, you are your brother's keeper. Sickness comes like a thief in the night—have a watchful eye on your brother. Look after him, don't lose sight of him, so that if the dread visitor comes, his brethren may know, and be ready to

help him. His care of and interest in others begin right at this moment, and no Knight is acting in a Knightly way that is not looking after his brother. Again when a brother is reported to be sick, he must think of others. The sick man must be cared for, nursed, watched, and provided for. What can I do? What a glorious work Pythianism does right here. How comforting it must be to parents afar off, when they learn that their boy is sick, that he is in the care of men who will never leave him nor forsake him, and how consolatory to the sick one stricken down to know that he is in the hands of brethren who count their service to him, both a delight and a privilege. The old people believed in angels, and many a charming story have we of their gracious ministrations. We like the idea of having ministering and guardian angels. Leigh Hunt says:

How sweet it were, if without feeble fright,
Or dying of the dreadful beauteous sight,
An angel came to us, and we could bear
To see him issue from the silent air
At evening in our room, and bend on ours
His divine eyes, and bring us from his bowers
News of dear friends and children who have never
Been dead indeed,—as we shall know for ever,
Alas! We think not what we daily see
About our hearths,—angels, that are to be,
Or may be if they will, and we prepare
Their souls and ours to meet in happy air,—
A child, a friend, a wife whose soft heart sings
In unison with ours, breeding its future wings.

Yes, we do not think that it would be pleasant to see an angel, but Pythianism is raising up and training, and sending out angels week by week to sick beds, and to widows and orphans, and their ministrations to the weak and helpless are revealing to us the only kind of angels whom the Divine Chancellor is giving to the world to-day. We receive the sentiment expressed by Anderson in these lines:

Honor to them and strength in all their ways
Walking the earth to do God's work so well

There is another way in which the thought of others is brought home to a true Knight. Each brother has some depending upon him. If a father, he has a wife and family dependent upon his daily toil, and if a young man, he has possibly a father, mother, sisters and brothers more or less looking to him for material help. It may be true that he is healthy, and that he is able to minister to all their needs while that health re-

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