



JEWISH FUNERAL.

"And Elisha died and they buried him."—See lesson for Sept. 4.

The Two Villages.

BY ROSK TERRY COOKE.

Over the river, on the hill,
Leth a village, white and still;
All around in the forest trees
Shiver and whisper in the breeze.
Over it sailing shadows go
Of soaring hawk and screaming crow;
And mountain grasses, low and sweet,
Grow in the middle of every street.

Over the river, under the hill,
Another village leth still,
There I see, in the cloudy night,
Twinkling stars of household light;
Fires that gleam from the smithy's
door,

Mists that curl on the river's shore;
And in the woods no grasses grow,
For the wheels that hasten to and fro.

In the village on the hill,
Never a sound of smith or mill;
The houses are thatched with grass
and flowers—

Never a clock to tell the hours;
The marble doors are always shut,
You may not enter at hall or hut;
All in the village lie asleep,
Never a grain to sow or reap;
Never in dreams to moan or sigh—
Silent, peaceful, and low they lie.

In the village under the hill,
When the night is starry and still,
Many a weary soul in prayer,
Looks to the other village there;
And, weeping and sighing, longs to go
Up to that home, from this below—
Longs to sleep by the forest wild,
Whither have vanished wife and child;
And heareth praying the answer fall,
"Patience! That village shall hold
ye all!"

WHAT JIM DID.

A sultry summer day is apt to shrivel our generous impulses into selfishness. It is sometimes rather difficult to think of other people's comfort or convenience when the mercury is registering "ninety in the shade," but when unselfishness is really seen under such circumstances it is as refreshing as a cool spring in the desert. "Kind hearts are more than coronets," wrote Tennyson; and Jim Regan, newsboy, has proved himself worthy of our utmost respect and admiration.

A little newsboy in the street was moving along, not alert and bustling like the ideal newsboy; on the contrary, he moved along as if each step he took was painful to him. Meeting an acquaintance, he stopped to exchange greetings under the friendly shade of an awning.

"What's the matter, Jack? You get along 'bout as fast as a snail."

"So would you, Jim Regan, if your feet were full of blisters walking on the hot sidewalk. Every time I put my foot down it's like to set me a-crying," the other answered.

Jim looked down at the bare feet in question, and glanced at his own, encased in a pair of shoes which had certainly seen duty, but which still afforded protection from the heat of the dazzling pave-

ments. Quick as a flash, he dropped down on a step, and the next moment was holding out his shoes to Jack.

"Here, you can wear them till to-morrow. My feet ain't blistered. Take 'em, Jack, it's all right."

And away he went, crying, "Three o'clock edition of The Post!" at the top of his voice seemingly unconscious that he had just performed a praiseworthy deed.

LESSON NOTES.

THIRD QUARTER.

STUDIES IN THE HISTORY OF THE TEN TRIBES.

LESSON V.—JULY 31.

NABOTH'S VINEYARD.

1 Kings 21. 4-16. Memory verses, 4-6.

GOLDEN TEXT.

Thou shalt not covet thy neighbour's house.—Exod. 20. 17.

OUTLINE.

1. Ahab's Greed, v. 4-6.

2. Jezebel's Crime, v. 7-16.

Time.—About B.C. 900; four years before the death of Ahab.

Places.—Samaria, the capital of Israel; Jezreel, a royal residence twenty-five miles to the north of Samaria.

HOME READINGS.

M. Naboth's vineyard.—1 Kings 21. 1-6.

Tu. Naboth's vineyard.—1 Kings 21. 7-16.

W. Law of inheritance.—Lev. 25. 18-28.

Th. Vanity of wealth.—Eccles. 2. 1-11.

F. Oppression condemned.—Micah 2. 1-10.

S. Covetous Achan.—Josh. 7. 10-13; 19-26.

Su. Sin of covetousness.—Luke 12. 13-21.

QUESTIONS FOR HOME STUDY.

1. Ahab's Greed, v. 4-6.

Of what was Ahab covetous?

What commandment did he thereby break? Exod. 20. 17.

To whom did the vineyard belong?

For what purpose did Ahab want it?

What did he offer to Naboth for it?

What was Naboth's reply?

How did this answer affect the king?

How did he show his displeasure?
What question did Jezebel ask the king?

What was Ahab's reply?

2. Jezebel's Crime, v. 7-16.

What did Jezebel then ask?

What did she promise to do?

To whom did she send letters?

In whose name did she send them?

How did she command them to honour Naboth?

What wicked plot was then to be carried out?

What is the ninth commandment?

Exod. 20. 16.

What did the elders and nobles do?

What message was sent to Jezebel?

What did Jezebel then say to Ahab?

What did Ahab at once do?

What is the sixth commandment?
Exod. 20. 13.

PRACTICAL TEACHINGS.

Where in this lesson are we taught—

1. That selfishness leads to sin?

2. That one sin leads to another?

3. That one sinner can do great harm?

MOURNING CUSTOMS IN THE EAST.

The marriage and the funeral customs in Palestine are marked by the same unchanged use and wont. In any Jewish village may still be verified the life-like portraiture of the Parable of the Ten Virgins, and of the Marriage Supper. So also the mourning customs of the people, expressing with Oriental fervour the sorrow of the soul for the loved and lost, old as humanity, yet ever new. Just such a procession as that shown may our Lord have met coming out of the streets of Nain, "and much people of the city with it." And just such a company of hired wallers, with its careful observance of prescribed ceremonial, "the minstrels and the people making a noise," may our Lord have put forth from the house of Jairus, before he raised the dead damsel to life. Such a company doubtless mourned over the death of Elisha.

HOW ANIMALS PLAY.

Everybody ought to play sometimes, no matter how old or busy or solemn he may be. Play, if it be innocent, is healthful; but there should not be too much of it, for then it becomes wasteful. Perhaps some of our readers should like to know how animals play.

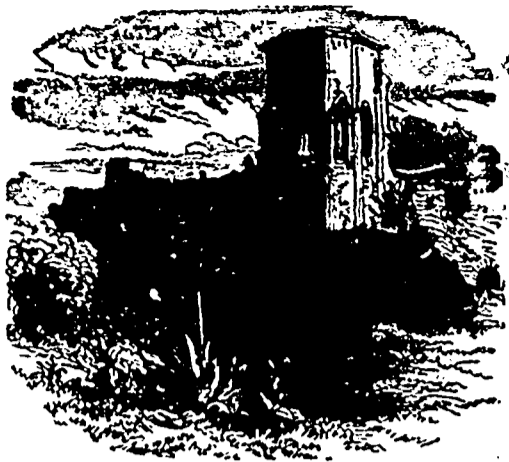
Small birds chase each other about in play. Perhaps the conduct of the crane and the trumpet is most extraordinary. The latter stands on one leg, hops around in the most eccentric manner, and throws somersaults. The Americans call it the mad-bird, on account of these singularities.

Water-birds, such as ducks and geese, dive after each other, and clear the surface of the water with outstretched neck and flapping wings, throwing abundant spray around.

Deer often engage in sham battle, or trial of strength, by twisting their horns together and pushing for the mastery. All animals pretending violence in their play stop short of exercising it.

The dog takes the greatest precaution not to injure by his bite; and the orang-outang, in wrestling with his keeper, pretends to throw him, and makes feints of biting him.

Some animals carry out in their play



RUINS OF SAMARIA.

the semblance of catching their prey. Young cats, for instance, leap after every small and moving object—even the leaves stirred by the autumn wind. They crouch and steal forward ready for the spring, the body quivering and the tail vibrating with emotion; they bound on the moving leaf, and again spring forward to another. Benger saw two young cougars and jaguars playing with round substances, like kittens.

Birds of the magpie kind are the analogues of monkeys—full of mischief, play, mimicry. There is a story of a tame magpie that was seen busily employed in a garden gathering pebbles with much solemnity and a studied air, burying them in a hole made to receive a post. After dropping each stone it cried "Cur-rack" triumphantly, and set off for another. On examining the spot, a poor toad was found in the hole, which the magpie was stoning for his amusement.—S. S. Advocate.

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MOURNING CUSTOMS IN THE EAST AT A FUNERAL.