

**Nature's Feast.**

Dame Nature dons her sweeping-cap,  
And then takes out her brooms,  
And, oh, she raises such a dust  
As she sweeps her spacious rooms'

She brushes fields, and hill-sides,  
And the leafy forest floor,  
The city streets, the country lanes,  
The rocks and sandy shore.

She swings her broom the brisk March  
wind,  
And sometimes lifts it high  
To sweep with strong and vigorous  
strokes  
The clouds from out the sky

She scrubs and scours her house  
throughout,  
Until 'tis sweet and clean,  
And then she hangs her draperies  
And lays her rugs of green.

She freshens up the rugged vines,  
She makes the waysides fair,  
She adds a bit of colour here,  
A patch of brightness there.

She flings her perfumes all about,  
She gilds the rosy East,  
And sends a thousand minstrels out  
To bid us to her feast.

Such welcome gives she to her  
guests,  
That children like to stay  
Within the house so often cleaned  
In this good old-fashioned way.

**FORTRESSES OF DEFENSE.**

When the Spaniards under Cortez  
invaded Mexico in 1519, with the intention  
of conquering the people and  
bringing that rich country under the  
control of Charles V., they found the  
project far from being an easy one.

At that time Mexico was inhabited  
by various tribes of people, the chief of  
which were the Aztecs, who had maintained  
supremacy over the other tribes  
for nearly a hundred years.

The religion of these early Indians  
was like themselves—cruel and blood-  
thirsty. The gods they worshipped  
were like those who made them—ferce  
and unholy. There were thousands of  
temples, or Teocallis, in the land. These  
Teocallis were built in the form of terraced  
pyramids, with stairways on the  
outside leading to a paved platform on  
the top, where all worship was carried  
on.

The great Teocallis, or "house of the  
gods," of Mexico, was three hundred  
and seventy-five feet high, and three  
hundred feet square at the base. Each  
of its lofty terraces had its own flight  
of steps rising one above the other on  
the southern side of the pyramid.

In their worship, the priests, with the  
victims chosen for the sacrifice, climbed  
the first of these stairways and passed  
entirely around the terrace until they  
reached the next flight of steps; and,  
so ascending in solemn procession, they  
marched on, up and up, to the great  
altar on top, where the stone of sacrifice  
was.

Each temple was not only a place of  
worship, but it answered the purpose  
also of a watch  
tower. From the  
commanding height  
of the broad, flat  
top the priests  
overlooked the city  
and watched the  
people. Like watch-  
men, they used to  
call out the hours of  
the night through  
their trumpets.

In the towers  
which stood on the  
top of the Teocallis  
were deposited after  
cremation, the ashes  
of the heroes of the  
tribe. In one tower  
was kept a huge  
snake-skin drum  
which was used to  
call the people together  
to witness a  
sacrifice, or for war.  
The sound of this  
drum could be heard  
for a distance of  
eight miles. In the  
year 1881 excavations  
were made in  
front of the cathedral  
in the city of  
Mexico, where the  
great Teocallis once  
stood, and a few feet  
below the surface  
were found the old  
capitals of the door  
posts of the temple.

They were heads of large stone serpents,  
ten feet long and five feet high, with  
feathered ornaments carved out of solid  
stone.

The Teocallis, or "house of the gods,"  
was the principal building in a town  
or hamlet. One of them stood in the  
centre of every settlement. It was sur-  
rounded by a wall which was often  
turreted, and always high and strong;  
for in time of war it was around these  
temples that the battles raged most  
fiercely.



SOME OF ELIJAH'S FLIGHT.—SUNSET IN THE DESERT.

**LESSON NOTES.**

**THIRD QUARTER.**

STUDIES IN THE HISTORY OF THE TEN  
TRIBES.

**LESSON IV.—JULY 24.**

**ELIJAH'S FLIGHT AND ENCOURAGEMENT.**

1 Kings 19. 1-16. Memory verses, 9-12.  
GOLDEN TEXT.

Rest in the Lord, and wait patiently  
for him.—Psalm 37. 7.

**OUTLINE.**

1. The Flight of Elijah, v. 1-8.
  2. The Vision at Horeb, v. 9-14.
  3. The Command of God, v. 15, 16.
- Time.—905 B.C., beginning the day  
after the great day on Carmel.  
Place.—The wilderness of Beersheba,  
in the south of Judah, and Horeb (Sinai).

**HOME READINGS.**

- M. Elijah's flight and encouragement.—  
1 Kings 19. 1-8.  
Tu. Elijah's flight and encouragement.—  
1 Kings 19. 9-18.  
W. A despondent heart.—Psalm 55. 1-8.  
Th. Cast down.—Psalm 42.  
F. The glory of the Lord.—Exod. 33.  
12-23.  
S. The refuge.—Psalm 56.  
Su. Distress and deliverance.—Psalms  
120, 121.

**QUESTIONS FOR HOME STUDY.**

1. The Flight of Elijah, v. 1-8.  
What story did Ahab tell?  
Who sent a messenger to Elijah?  
What was the queen's message?  
What effect had this on the prophet?  
Where did he leave his servant?  
Were did the prophet himself go?  
What prayer did he offer?  
Who came to him as he slept?  
What did the angel say?  
What did Elijah see when he arose?

sack. This purse, which is at once the  
receptacle and emblem of the "Great  
Seal," is made of rich purple velvet, on  
which are exquisitely embroidered in  
richly coloured silks the arms of Eng-  
land, surmounted by an imperial crown,  
and spurling with their hind feet a  
motto which is the Latin equivalent of  
"For God and my country." The purse,  
which was at one time changed an-  
nually, has always had an intelligible  
attraction for the wives of Lord Chan-  
cellors, and many examples of it may  
be found in the houses of the legal  
nobility cunningly worked into anti-  
macassars and similar forms of home  
decoration.

**A BOY'S TEMPTATIONS.**

You have heard of the old castle that  
was taken by a single gun. The at-  
tacking force had only one gun, and it  
seemed hopeless to try and take the  
castle; but one soldier said, "I will show  
you how we can take the castle." And  
he pointed the cannon to one spot and  
fired, and went on all day, never moving  
the cannon. About nightfall there were  
a few grains of sand knocked off the  
wall. He did the same the next day,  
and the next. By-and-bye the stones  
began to come away, and by steadily  
working his gun for one week he made  
a hole in that castle big enough for the  
army to walk through.

Now with a single gun firing away at  
every boy's life the devil is trying to  
get in at one opening. Temptation is  
the practice of the soul; and if you never  
have any temptation, you will never  
have any practice. A boy who attends  
fifty drills in a year is a much better  
soldier than the one that drills only  
twice. Do not quarrel with your tempta-  
tions; set yourselves resolutely to face  
them.

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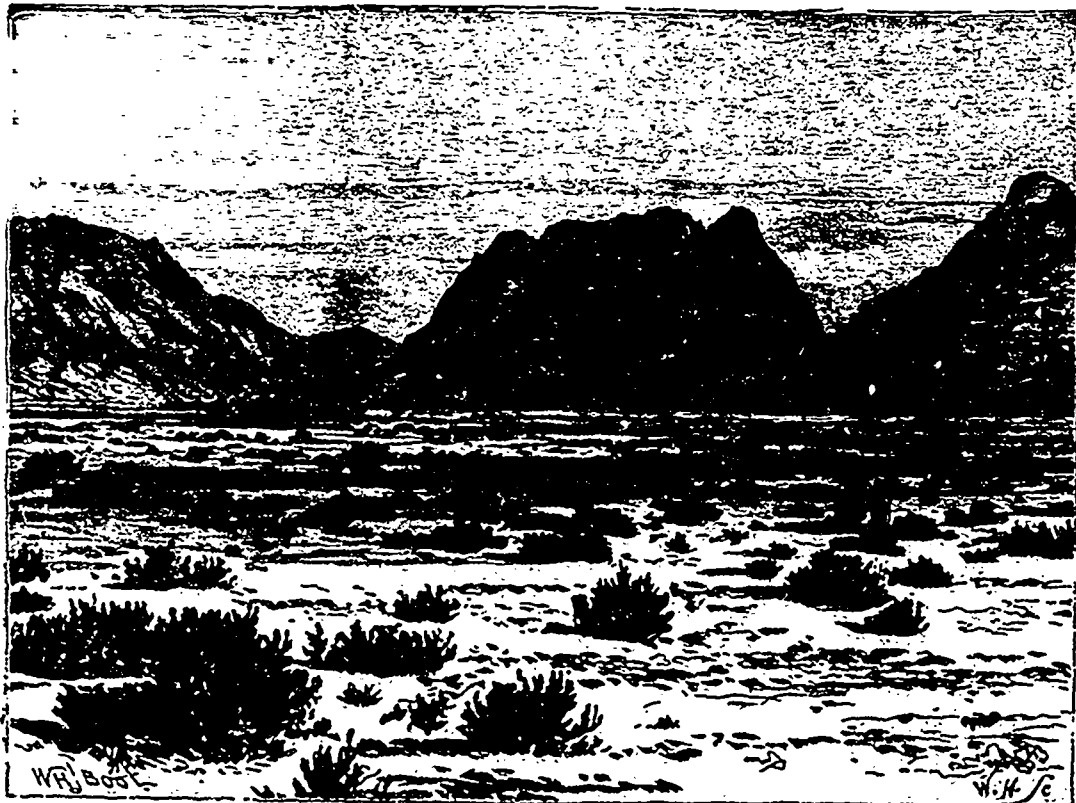
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