

Obedient.

Over in the meadow,
In a sly little den,
Lived a gray mother spider
And her little spiders ten.
"Spin!" said the mother;
"We spin," said the ten;
So they spun their lace webs
In their sly little den.

ANCIENT EGYPTIAN BURIAL.

Imagine you are living at Thebes about the year 1300 before Christ. While walking through the streets of the city you meet a company of women wailing at the top of their voices and making a great show of grief. They are the relatives of some one who has just died.

Later, the body of the dead person is given in charge of the embalmers. If the dead man was a person of rank or wealth, his embalming will be a very expensive affair, costing as much as twelve hundred dollars.



The embalmer kept the body seventy days, during which time the family mourned denying themselves all luxuries and amusements and performing certain religious ceremonies.

The body having been duly treated with drugs and spices, was carefully wrapped in linen from head to foot. Some of the linen strips measured a thousand yards in length. The body was then enclosed in a wooden case, such as the illustration shows. The face of the

case is intended to represent the face of the deceased. The winged sun represents the protecting deity, Nepte. Below this are the figures of other gods, then hieroglyphic writings, telling of the rank and virtues of the dead.

When the embalmers had completed their work and returned the body to the family, a costly coffin or sarcophagus was made, with what expense they wished, and then, seventy days after the death, the funeral ceremonies took place.

Human beings were not the only creatures embalmed by the Egyptians. Their favourite animals were often thus treated after death, though, of course, a more simple method was used. The Egyptians were especially fond of cats and dogs, giving cats, however, the preference in their affections.

If a cat was attacked with sickness in those days, medicine was forced into its mouth, and it was watched and tended with great solicitude. If, in spite of all they could do, the cat refused to live, great was the mourning, and every inmate of the house was obliged to shave his eyebrows.

Egyptian boys never stoned a dog or cat in those days, never tied kettles to a dog's tail, nor put paper shoes on kitty's feet. They would have been subjected to terrible treatment if they had abused these sacred animals, and a person who chanced to kill one was put to death.

"STONE OF SCONE."

THE ENTERPRISING SCHOOLBOY WHO SLEPT IN THE CORONATION CHAIR.

It is a long walk from the dining-room of the Westminster school to the coronation chair, which stands behind the old stone screen, just back of the altar in the Abbey, but there is an interesting connection between the two. This chair, as is well known, is a rude, heavy, oak chair, much worn by time. It contains the "Stone of Scone," and was made by the order of Edward I., in 1297, and every English sovereign since then has sat in it to be crowned.

A stout railing in front of the chair restrains the crowd of visitors from coming near, but if they were allowed to examine it as closely as I was fortunate enough to do, they would find cut boldly into the solid oak seat, in such sprawling letters as the school-boy's knife makes upon his desk, "P. Abbott slept in this chair Jan.

4th, 1801." P. Abbott, it seems, was a Westminster school boy, and a tradition, which there is every reason to believe is true, tells that he made a wager with a schoolmate that he dare stay in the Abbey all night, alone.

In order to win his wager, he hid in some corner of the old building until the doors were locked for the night, and thus was left alone there. Fearing, however, that when morning came, the boy with whom he had made the bet would disbelieve his statement that he had won it, he determined to have some proof of the fact, and so spent the hours of the early morning in carving on the coronation chair the sentence which, even now, nearly a century after, bears witness for him. It is disappointing that the tradition does not record just what form and amount of punishment was visited upon the lad for his escapade, and that history does not tell us of his later years. I wonder whether the courage and grit which this deed manifested foretold an energetic, successful life, or was dissipated in mere bravado.—St. Nicholas.

CHRIST ALIVE.

BY W. WYK SMITH.

The first Sunday I ever spent in England was at Walthamstow, a few miles north of London. The good minister in whose house I was to pass the Sabbath was called out of the room on the Saturday evening, to see some one, and left me to amuse myself with books and magazines for half an hour. When he returned he excused himself for leaving me so long, saying I would forgive him when he told me all about it. It seemed a gentleman in the neighbourhood had been in Italy a few years before, and brought back with him an Italian body-servant. This man had duties to attend to on Sunday mornings, but was always present at public worship in the afternoons. "You will have him in your congregation to-morrow afternoon," said my friend, for I was to take his place in the afternoon, while he should go out to preach under one of the few trees now remaining in Epping Forest, to the throngs of Sabbath-idlers who came down from London.

The Italian had been thoughtful, and had finally begun to indulge a hope in Christ Jesus.

He had come to the minister on that Saturday night, and in his broken English told him his tale.

"In my country," said he, "in my Italy, the priests always show us Jesus dying; Jesus on the cross; Jesus in the grave. You show me Jesus alive; Jesus love me; Jesus think of me; Jesus in heaven. And I love Jesus, and I thought I would come and tell you I love that Jesus who is alive."

It is even so. While our sins are atoned for by his sufferings and death, let us remember that Christ's death is always connected with his resurrection; the pledge of our rising from the grave; the evidence of the Father's acceptance of his substitution. He lives that he may love us, and we need, as the Italian did, a living Christ, to love us and think of us and reign over us.

NO COMFORTS FOR SCHOOLBOYS LONG AGO.

BY AGNES REPLIER.

Only sixty years have passed since the boys of Eton ventured to beg that pipes might be laid in some of the school buildings so that they need not fetch water from the pumps in the freezing winter weather, and the petition was promptly rejected, with the scornful comment that "they would be wanting gas and Turkey carpets next!" At Winchester, another big English school, all the lads had to wash in an open yard called "Moab," where half-a-dozen tubs were ranged around the wall, and it was the duty of one of the juniors to go from tub to tub on frosty mornings, and thaw the ice. Comfort was deemed a bad thing for boys, lest they should grow up dainty and unmanly. "Cold?" said Dr. Keate, a famous head-master of Eton, to a poor little bit of humanity whom he met shaking and shivering in the hall. "Don't talk to me of being cold! You must learn to bear it, sir! You are not at a girl's school!"—St. Nicholas.

THE THINGS THAT MAR.

"Oftentimes it is the little faults," says Dr. J. R. Miller, "little carelessnesses in conduct, little blemishes in character, the 'no harms' that make even fairly good people almost useless so far as their influence goes. There was a great light-house out at sea. One night the men lighted the lamps as usual. Some time afterward they saw that there appeared no light on the water where ordinarily there was a bright lane of beams. They examined their lamps—they were burning brightly. But they looked outside, and there were millions of little insects on the glass, so thickly piled there that the light could not get through. In the morning they learned that a ship had been wrecked close by, because the light had been obscured by the insects. Here is the lesson: The lamp may be burning brightly in your soul or in mine, but little faults—pride, ugly temper, selfishness, half-heartedness, bad habits of tongue, carelessness about paying debts or keeping promises, a hundred other things—may so cloud our lives as to obscure the image of God in our souls. Perhaps already some soul has been lost because your lamp does not shine out with clear light. We counsel you, young people, to be good, beautiful in character, faithful in all duties, careful not, in the smallest way to dim the lustre of God's grace within."

Facts, taken all by themselves, are often open to a ludicrous interpretation



THE ANGLER.

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This extraordinary-looking fish makes his living by lying at the bottom of the water and angling for his prey. He has something that looks very like an artificial bait dangling just above his mouth, and when some curious but unwary creature proceeds to investigate what it is, he very suddenly finds out, but not quite to his satisfaction. Thus Satan angles for souls with tempting baits of pleasurable sin; but the sinful indulgence brings with it a terrible retribution.

LESSON NOTES.

FOURTH QUARTER.

STUDIES IN OLD TESTAMENT HISTORY.

LESSON VI.—NOVEMBER 8.

THE TEMPLE DEDICATED.

1 Kings 8, 54-63. Memory verses, 62, 63.

(Read 1 Kings 8, 1-66.)

GOLDEN TEXT.

The Lord is in his holy temple: let all the earth keep silence before him.—Hab. 2, 20.

Time.—Autumn of B.C. 1004.

Place.—Mount Moriah, in Jerusalem.

DAY BY DAY WORK.

Monday.—Read the Lesson (1 Kings 8, 54-63).

Tuesday.—Read how they brought the ark (2 Chron. 5, 1-10). Answer the Questions.

Wednesday.—Read about God keeping his promise (2 Chron. 6, 1-11). Learn the Golden Text, Time, and Place.

Thursday.—Read the Prayer of Dedication (2 Chron. 6, 12-21). Study Teachings of the Lesson.

Friday.—Read what we should do in

trouble (2 Chron. 6, 22-31). Learn the Memory Verses.

Saturday.—Read the plea of a penitent (2 Chron. 6, 32-42). Prepare to tell the Story of the Lesson.

Sunday.—Read how the glory of the Lord came (2 Chron. 7, 1-11).

QUESTIONS.

I. Thanksgiving, verses 54-56.

54. When were the dedication services held? Where did Solomon stand and kneel? 56. For what did he thank God? Why was peace necessary then? Had God kept his promises?

II. Prayer, verses 57-61.

57. How did God prove that he was with the Jewish fathers? 58. What did Solomon prefer above temporal blessings? How has God marked out the way for us? 59. Which of Solomon's petitions resembles part of the Lord's Prayer? 60. How did Solomon's hope for Gentiles differ from common Jewish belief? 61. In what did he fail himself? Is zeal always lasting?

III. Sacrifice, verses 62, 63.

62. What did this assembly represent? How can so many be easily provided for? What happened to the first sacrifice offered in the temple? 63. What was the peace offering? Why was this dedication service held?

TEACHINGS OF THE LESSON.

When we have a promise of God to rest on, there is no risk in going forward. The most trivial events are under divine control. Unless our hearts are right restraints will not keep us. We are not to be good by fits and starts. It is well to take short views and live a moment at a time. God deserves the best we can offer. Christians should manifest their sociability and joy.

Be Careful What You Sow, Boys.

BY C. C. CASE.

Be careful what you sow, boys!
For seed will surely grow, boys;
The dew will fall, the rain will splash,
The clouds grow dark, the sunshine flash,
And he who sows good seed to-day
Shall reap the crop to-morrow.

Be careful what you sow, boys!
The weed you plant will grow, boys;
The scattered seed from thoughtless hand
Must gathered be by God's command;
And he who sows wild oats to-day,
Must reap wild oats to-morrow.

Then let us sow good seed, boys!
And not the briars and weeds, boys.
The harvest time its joys shall bring,
And when we reap our hearts shall sing;
For he who sows good seed to-day
Shall reap the crop to-morrow.

The Epworth League

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