

SOLOMON ANOINTED KING.

4 October.

Les. 2 Kgs. 1 : 28-30.
Mem. vs. 28-30.Gol. Text, Kgs. 2 : 3.
Catechism, Q. 39-41.

Time.—B. C. 1015.

Places.—Jerusalem ; Gihon.

Who was Adonijah? What did he undertake to do? Who aided him in his conspiracy? Who informed David of the plot? Whom had the Lord appointed to succeed David? What did David do when he learned of the plot? How did the people receive the new king? What did Adonijah then do? How did Solomon treat him?

LESSON.

1. It is a great sin for a son to plot against his father.
2. We should always faithfully keep our promises to others.
3. It is a high honor to take a good father's place.
4. Every boy should resolve to live a noble, kingly life.
5. Christ is our King, and we should obey and honor him.—*Westminster Ques. Book.*

THREE FOLLOWERS.

The wise old Hassan sat at his door, when three young men pressed eagerly by.

"Are ye following after any one, my sons?" he said.

"I follow after Pleasure," said the oldest.

"And I after Riches," said the second.

"Pleasure is only to be found with riches."
"And you, my little one?" he asked of the third.

"I follow after Duty," he modestly said.

And each went his way.

The aged Hassan, in his journey, came upon three men.

"My son, he said to the eldest. "methinks thou wert the youth who was following after Pleasure. Didst thou overtake her?"

"No, father," answered the man. "Pleasure is but a phantom that flies as one approaches."

"Thou didst not follow the right way, my son."

"How didst thou fare?" he asked of the second.

"Pleasure is not with Riches," he answered.

"And thou?" continued Hassan, addressing the youngest.

"As I walked with Duty," he replied, "Pleasure walked ever by my side."

"It is always thus, said the old man. "Pleasure pursued is not overtaken. Only her shadow is caught by him who pursues. She herself goes hand in hand with Duty; and they who make Duty their companion, have also the companionship of Pleasure."

HEATHEN CRUELTY IN CALABAR.

A few months ago the old King of Eboe died, and as is customary, traders from New Calabar went up to pay their respects to the new monarch. On their arrival the traders found the "Ju Ju" rites, performed on the death of the native king, still in progress, and about forty victims had been sacrificed.

The old king was still lying in an open grave large enough to accommodate nine of the departed ruler's youngest wives, who had been murdered in the most cruel manner. Each of them had her ankles and wrists broken so that she could neither walk nor crawl. In this maimed condition, and suffering the most excruciating pain, the poor creatures were placed at the bottom of the grave, seven of them lying side by side. The king's body was then placed on them in a transverse direction.

Then the two remaining women were placed by his side. They were left without food or water to wait for death, which, it is said, did not come till after four or five days of intense suffering. In the meantime four men were stationed around the grave, armed with clubs, ready to knock backward any of the women who, despite their torture and their pain, might manage to crawl to the side of the pit.

In other parts of the town other human sacrifices were taking place. Suspended from various trees were the bodies of several men. They, too, were undergoing agonizing deaths, holes having, in most cases, been bored through their feet near their ankles. Through these holes ropes were drawn, and the men were tied to a tree, head downward, and left to die.

And one is tempted to ask, "Who is responsible for these terrible murders, if not Christians, who have failed to teach them better?"—*Ex.*

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