

W. Bronscombe 130 08

Eastern Women and Their Children.

In very old Bible times we read of women spinning and weaving the richly-made robes for themselves, and fine linen garments for their children, just as now the Eastern ladies pass most of their time embroidering veils and robes, while the poorer ones work tent-coverings and camel-hair or goat's hair cloth.

walking along attending to his business, or riding on a camel or on horseback.

One thing, children, you may copy Eastern children in, and that is in the respect they show their parents. Do you remember that when Saul was angry with Jonathan, he said, 'Thou son of a perverse rebellious woman;' now he did not mean this against his wife, but that he knew it would hurt and offend the young man more than any injury spoken

himself. An African servant once said to a traveller, 'Strike me, but do not curse my mother;' and that explains very well why Saul spoke as he did.

The obedience of children to their parents in the olden time was a great characteristic of the Eastern nations, and in the Epistle of St. Paul to the Romans we find amongst a list of evil-doers adjudged to be 'worthy of death,' those who were 'disobedient to parents.' And this obedience to earthly parents was not only ordained by moral law, or the law of men, but it also formed part of the religious law, or law of God. I dare say you all remember how St. Paul wrote to the young members of the Christian church at Ephesus, saying, 'Children, obey your parents;' and how in the sixth commandment the Jews were told, 'Honor thy father and mother, that thy days may be long in the land.'

In fact, few moral laws were more forcibly insisted upon than that of 'obedience to parents,' and thus, when God, as the Father of all peoples, but in a special sense as the Father of the Israelites, spoke to them through his prophets, and called them 'rebellious children,' when he said, 'I have nourished and brought up children, and they have rebelled against me,' he employed language most calculated to show them the heinousness of their sins, and to induce in them feelings of sorrow and repentance.—'Little Folks.'

A Concert Prayer for the Little Ones.

Few are the prayers written for little children that are simple enough for their comprehension and yet that really say something. The following is one of the best I have found, though I do not know its author:

We fold our hands that we may be
From all our play and work set free;
We bow our heads as we draw near
The King of kings, our Father dear;
We close our eyes that we may see
Nothing to take our thoughts from thee.

Into our hearts we pray thee come,
And may they each become thy home.
Cast out the sin and make us free,
Pure like the Christ-child may we be.

This is the prayer we bring to thee.
Then raise our eyes thy light to see,
Lift up our heads to praise thee still,
Open our hands to do thy will.'

Every word of this can be made plain to the smallest, yet its meaning should be drawn out in the teaching so that the thought may be theirs, while at the same time they are taught reverence and the right idea of all prayer.

The attitude is the first consideration. First, I would have them see how little they can do in either play or work with their hands folded. We are to lay everything else aside when we come to talk to God.

Then, just as we bow heads when we meet our friends, in order to be polite, so we show respect to God by bowing our heads and keep-



AN EASTERN LADY IN THE ANCIENT TIMES.

'She layeth her hands to the spindle, and her hands hold the distaff.'—Proverbs.

They are very fond of ornaments to this day, and the poor Arab mother of the desert adorns her little girl with large earrings, and necklaces of beads; sometimes she puts rings on the ankles, from which hang tiny bells, that tinkle tinkle as the child walks or runs. Her baby she carries on her shoulders, just as we read in Isaiah—'Thy daughters shall be carried on their shoulders;' and the little thing sits there securely enough; sometimes the father takes it, and it will hold on in the same fashion, even though he should be

to himself; for in those days, as in the present time, the mother is treated with respect, be she ever so poor, and as in the East sons are more prized than daughters, her husband usually calls her by the name of her first boy (mother of John, or whatever it may be), and she is known, as was the woman in St. Matthew, who came worshipping Jesus—the mother of Zebedee's children.' The love of her children is shown in every way; for a boy to speak disrespectfully by or of his mother, would be considered to be a disgrace to