

Giving and Living.

Forever the sun is pouring its gold
On a hundred worlds that beg and borrow;
His warmth he squanders on summits cold,
His wealth on the homes of want and sorrow:
To withhold his largess of precious light
Is to bury himself in eternal night.
To give
Is to live.

The flower shines not for itself at all:
Its joy is the joy it freely diffuses
Of beauty and balm it is prodigal,
And it lives in the light it freely loses;
No choice for the rose but glory or doom,
To exhale or smother, to wither or bloom,
To deny
Is to die.

The seas lend silvery rays to the land,
The land its sapphire streams to the ocean:

The heart sends blood to the brain of command,
The brain to the heart its lightning motion:

And over and over we yield our breath,
Till the mirror is dry and images death.
To live
Is to give.

He is dead whose hand is not open wide
To help the need of a human brother;
He doubles the length of his lifelong ride
Who gives his fortunate place to another,
And a thousand million lives are his
Who carries the world in his sympathies.
To deny
Is to die.

—Boston Transcript.

Selected Serial.

ALYPIUS OF TAGASTE.

A Tale of the Early Church.

BY MRS. WEBB,
Author of "Pomponia; or, the Gospel in
Cæsar's Household," etc.

CHAPTER VI.

Julius was struck with the extreme gravity and earnestness of his friend's countenance; and he began to fear that his admiration of the Egyptian girl was becoming too strong for his peace of mind. He was, therefore, glad when his profound meditations were interrupted by the entrance of several servants, each carrying a richly-wrought silver bowl, and a long-necked ewer of the same material, from which he poured perfumed water; and then kneeling before each of the guests in turn, proffered the basin, that they might refresh themselves by bathing their hands, which they dried on an embroidered linen cloth that hung over the shoulder of the attendant. Other domestics followed with vases of costly unguents, with which they anointed the heads of the visitors; and a third hand succeeded, who placed chaplets of fresh flowers on each head, and presented to each guest a nosegay of the delicious lotus blossoms. The whole apartment was filled with sweet odours—so sweet that the unaccustomed senses of Alypius would have been overpowered, had not the large open casements admitted a plentiful supply of fresh and balmy air from the garden and terraces beneath.

All those ceremonies occupied a considerable time; but as they were new to Alypius and his companion, they were amused with observing them; and they also followed the example of the other visitors, and wandered through the suite of rooms admiring the curious and beautiful works of art with which they were abundantly decorated.

Before they had completed their survey, the steward of the household made his appearance, and announced that the banquet was prepared; and the company were led by Sophis, and his wife, Marcella, to the grand hall. There they found two long tables extending nearly the whole length of the apartment, and loaded with every luxury which could be procured at home or abroad; but all prepared and served in the Egyptian fashion. The hall was very splendid; the walls and floor were of marble of various colours, as were a row of pillars which partially divided the apartment towards the lower end, and behind which a band of musicians were stationed.

The old Egyptian custom of separating the male and female guests was observed on this occasion, and they were conducted by their hosts to the right and to the left, and placed in due order at the two

tables. While they took their seats on the luxurious couches which were ranged along the tables, the musicians played lively and festive airs on their instruments, which consisted of lyres, harps, a species of guitar, and double-pipes; a square-shaped tambourine being used to beat the time.

The banquet commenced by a wine-cup being carried round the tables, and presented to every guest; and of this even the ladies all partook before entering on the more substantial part of the repast. This was not so unlike the dinners of the present day as might be supposed; and consisted of joints of beef, veal, and pork; but no mutton was admitted, as the flesh of the sheep was not eaten by the Egyptians. Poultry was also abundant, particularly large well-fattened geese; and the numerous vegetables for which the land of Egypt has ever been celebrated, were served up in a variety of ways, mingled sometimes with the blood of oxen. Then followed sweetmeats and confectionery, prepared with elaborate art; and graceful vases and baskets of fruit completed the feast. Among these were luxuriant clusters of grapes, olives, citrons, figs, bananas, dates, and pomegranates; some the produce of the rich soil of Egypt, and some brought from distant lands. Nor were the beverages that accompanied the repast less varied or less rich. Many kinds of wine were manufactured in the fertile valley of the Nile, and were highly prized. Beer also was well known to the Egyptians, and great quantities both of that and of the juice of the grape were drunk by both sexes; and we have reason to believe, from ancient paintings, that the ladies not unfrequently were guilty of excesses which we, in these days of greater refinement, can hardly credit.

No such degrading scenes occurred in the house of Sophis. The stately Marcella took care that everything was conducted with the most perfect propriety, and that her Egyptian visitors should in no way shock the feelings of the Greek and Roman ladies who were her chosen friends, and with whom she greatly preferred to associate. Nor was the banquet unduly prolonged; so that when the attendants had again carried round the perfumed bowls and the embroidered napkins, and every lady had again washed her hands, the whole party rose from their seats with perfect steadiness, and stood erect to witness the concluding ceremony.

This ceremony appeared to Alypius a very strange, and also a very impressive one. While the guests stood silently round the tables two servants entered the hall, bearing on a kind bier a small wooden image of the god Osiris, in the form of a mummy, and about three feet in length. This image was carried slowly round the tables, and presented to the gaze of each guest separately, as a warning that in the midst of life and enjoyment death was ever near, and that it was needful to remember the fleeting nature of all earthly joys and pleasures, and to prepare for the coming time, when the bodies now so capable of activity and enjoyment would be as cold and unconscious as the sculptured mummy before their eyes.

This custom may have originated in wise and good intentions, and the effects may have been beneficial. But, as is the case with most forms, the spirit had long been forgotten, and it had become, with most of those who observed it, a mere ceremonial.

Alypius was in an unusually serious frame of mind; and he was astonished at the unconcern with which most of the guests looked on this emblem of death. Only on the countenances of Medora and her brother did he perceive any expression of solemnity or deep thought. Even their Egyptian visitors seemed perfectly indifferent to the image of their deity, in the garb of death; and as soon as it was carried from the hall, they all resumed their gay and lively conversation, and hurried out to the terraces and gardens, to enjoy those sports which had been the recreation of the ancestors of Sophis many centuries before.

Of these, a species of draughts,

and another game called *mora*, were the principal favourites; and in these the players hazarded considerable sums, and lost and won with great avidity and excitement. The rest of the guests roamed through the gardens, and listened to the musicians, who were stationed at suitable spots; or watched the graceful evolutions of the professional dancers, who were aired for the occasion. Among the Egyptians it was considered highly indecorous for any of the higher class, whether male or female, to dance in public, or even to sing or play on any musical instrument in a mixed company. Those who possessed any such talents were therefore compelled to confine the exercise of them to the family circle; and hired musicians and dancers were consequently always provided at every entertainment.

Alypius had observed both a harp and a guitar in one of the smaller rooms, and he felt assured that music must be one of the gifts of the fair Medora. It was almost a passion with him; and he sighed as he thought that he might never hear her voice raised in song, or see her graceful form bending over the harp. "Oh that she were a Roman maid!" he said to himself, "then I might aspire to her hand. My father's noble blood would place him on a level with the proud Sophis, even though that pure blood is the chief inheritance that he has left me."

Alypius had resolved not to give way to the fascination of the fair Egyptian, and rather to avoid than seek her society; and yet, almost unconsciously, he followed her through the gardens; and when he saw Muthis approach her, as she stood with some of her young friends to watch the athletic exercises which were being performed by some of her father's domestics, he also drew near, and keenly watched her manner towards the Egyptian. It was as cold and distant as he could desire, and he rejoiced that it was so; and yet what was it to him? He approached and spoke to her; and then a smile lighted up her features, and his heart bounded with joy—and yet, what was that to him either? But it was something to Muthis, for he looked vexed and irritated at the interruption of a stranger, and drew himself up proudly.

Alypius cared not for his anger. He was happy in being permitted to converse with Medora; he forgot all his good and prudent resolutions, and remained with her as long as the wrestling and other gymnastic sports continued. When they were concluded, she turned rather abruptly from Muthis, who was endeavouring to engage her attention, and led the way to a large and handsome pavilion which had been erected in the garden, and was now brilliantly illuminated with small lamps of every colour, arranged so as to form an arabesque border round the roof and the curtains. At each entrance to the gay pavilion were fountains of perfumed water; and these were also lighted up, so that the spray, as it fell around, looked like a shower of sparkling gems.

It was, indeed, a fairy scene; and, to Alypius, Medora seemed the very queen of the fairies, so lightly and gracefully did she move over the marble floor, and so sweetly did her joyous laugh ring through the air as she talked gaily to her young companions, and replied to the observations which he occasionally ventured to make.

The pavilion was furnished with several tables, which were laden with fruit and other suitable refreshments; and richly inlaid and sculptured seats of antique forms invited the guests to repose. The sun was setting when they entered the building, and darkness followed with great rapidity. But with equal rapidity the whole of the extensive gardens was lighted up as if by magic; and when the company left the pavilion, they found that the darkness of approaching night had been turned into a soft and lovely light as clear as that of the moon, but warmer and richer by the countless coloured lamps that hung from every tree and bush, and formed elaborate patterns on the cool soft grass.

Again the athletic exercises were

renewed, and to the wrestling succeeded what closely resembled the well-known game of single-stick; and then a trial of muscular strength, by lifting great weights from the ground.

How true it is that "there is nothing new under the sun." All these sports were practised in the land of Egypt many centuries before the time of which we are speaking; and exact representations of them and of many other modern customs and so-called inventions are to be seen in the ancient temples and tombs of that strange and mysterious land. We moderns vainly imagine that our superior civilization and intelligence have led us to make discoveries, and devise cunning devices, that were unthought of in the days of old. But the wider and the deeper our researches into antiquity are carried, the more do we find the truth of the saying that "there is nothing new under the sun." Additional proofs are daily brought to light that many of our so-called modern inventions were invented long ago, and that many of our discoveries in science were well known in the day when Jacob and his family went down into Egypt.

It was Medora's pleasant task to give prizes to the successful competitors in the games; and as they were all members of her father's numerous household, they were all personally known to her, and they received with their appointed reward some words of kindness and courtesy, which seemed to be quite as highly appreciated. Alypius almost wished that he were one of the fortunate number, and might dwell near Medora, even in a servile capacity, and have the privilege of waiting upon her and ministering to her comfort, and of receiving in return such kindly smiles and gentle words. Other men, as young and as enthusiastic as Alypius, have entertained as foolish thoughts, and many have acted far more foolishly than he did: for he left the dwelling of Medora that evening with a firm resolve of returning thither no more; and of practising "the better part of valour," by seeking safety in flight to Tagaste, as soon as he received his mother's reply with regard to the unhappy Claudia.

That reply soon reached him; and it was all that he could expect or desire. Calanthe expressed the sincerest sympathy in the sorrows of the desolate christian woman, and freely offered her an asylum so long as it might suit her to remain under her roof; and she begged her son to lose no time in bringing her to Tagaste, reminding him at the same time that she should expect a full reward for her compliance with his request, in a lengthened visit from her beloved son.

(To be continued.)

MACAULAY AND BOOKS.—A friend of Lord Macaulay's told me that he had often seen that great man sitting down to breakfast with an *Æschylus* in one hand and another learned book, or rather another requiring learning, in the other. In one of his letters to a pet little niece he tells her that she will find that books are "better than all the tarts and cakes and toys and plays and sights in the world. If anybody would make me the greatest king ever lived, with palaces and gardens and fine dinners, and wine and coaches and beautiful clothes, and hundreds of servants, on condition that I would not read books, I would not be a king. I would rather be a poor man in a garret with plenty of books, than a king who did not love reading."—*Ex.*

The invention of hats is said to date back to about the year 1400, when they came into use for country wear and riding. An old waiter relates that, when Charles II. made his public entry into Rouen in 1649, he had on a hat lined with red velvet and topped with a plume of feathers; and he says it is from this time, perhaps from this very circumstance, the use of hats and caps is to be dated; for before this time woolen caps and hoods, had been the usual covering for the head.

For Bronchial and Throat Affections, Allen's Lung Balsam is unequalled. See advertisement.

The Men of the Wilderness.

Among the good points of Arab character is the love they bear for their domesticated animals, if the term can be employed of a people most of whom have no home. Travelers assert that this affection is not the romantic sentiment with which poets have made us so familiar, but an attachment arising out of their experience of the usefulness of the animals. In any case, the feeling is creditable to the roamers of the desert; for we too often find that among "civilized" men, women, and children, familiarity with animals breeds anything but affection. And thus the wandering Arab, in his honest, unselfish love for horse or camel, sets an example that might be profitably studied in our own and other countries.

Nor need it surprise us that the horse is to the Arab as "the apple of his eye." With a fleet steed he can rob and destroy; without it, he is at the mercy of those who are more fortunate than he. Take away his horse, and you almost remove the reason for his existence. Mr. W. C. Prime tells an interesting story about the swiftest mare in Arabia. It belonged to an old Bedouin chief, his only other property being a tent and a Nubian slave. Its fame was such that kings wished to own the mare, and amongst them was Ibrahim Pasha, Viceroy of Egypt. After tempting the old sheik in many ways, he at length offered him £500 for the animal. But the Bedouin chief laughed at the proposal. "Then," said Ibrahim, "I will take your mare." And he sent a regiment to the desert for the purpose; but the sheik rode around the troops, mocking them, and they had to return empty-handed. At last the chief received a fatal wound in a fight with a neighboring tribe, and bequeathed to the Nubian slave his mare and the duties of vengeance. Too faithfully the slave fulfilled his pledge to his dying master. Every year he swooped down upon the offending tribe, and slew his victim. His revenge was never satisfied; and as long as he lived, the mare and her rider were famous throughout Arabia.

This remarkable story recalls the anecdote of the French Consul, who desired to purchase a beautiful mare as a gift for Louis XIV. The Arab owner was wretchedly poor, and his wife and bairns were starving. The sum offered for the mare was large enough to supply him and his family with food for the rest of their lives. Much against his will he finally consented to part with his mare. He brought the animal to the house of the French Consul, dismounted, and stood leaning upon it. He looked now at the gold and now at his horse, and then exclaimed: "To whom am I going to yield thee up? To Europeans, who will tie thee close; who will beat thee; who will make thee miserable. Return with me, my beauty, my jewel, and rejoice the hearts of my children!" And as he uttered these words he sprang upon her back, and was soon lost to sight. And so the Grand Monarch failed to get that Arab steed.—*Sel.*

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FACETIE.

The Burlington Hawk-eye man says that "powder is like money. It's awfully hard to hold after it begins to go."

A Pennsylvania milkman, discovering a school-house on fire, poured his load of milk on the flames and extinguished them.

One reason why Manitoba wishes to secede is because Wiggins and Vennor persist in brewing "blizzards" among its hills.

Nobody ever saw two women walking side by side, the one wearing a genuine and the other an imitation sealskin sash.—*Phil. Call.*

There is something plaintive in the remark of the Chicago *Inter-Ocean*, that it "looked warm in the bright sunshine yesterday, but it was not."

At the Lime-Kiln Club: "De art of whitewashin' has only reached de boyhood state. De las' five y'ars have witnessed many improvements—such as pur'vidin' for a perspective in kitchen ceilin' an' arragin' for a frieze of the fourteenth century order in de parlor—but de nex' will bring our art in direck competishun wid landscape work. A fifth of a century hence de world will wonder dat men eber paid \$20 for a steel engravin' de size of a house doah when a ceilin' twenty feet squar' kin be whitewashed in de Ventian order for \$1.50.

The enervation and lassitude of spring time are but indications of the sluggish action of the blood, overloaded with carbonates accumulated by the use of heating food in winter. This condition may be remedied by the use of Ayer's Sarsaparilla, the best blood purifier known.

The students at Hanover, N.H., having organized a brass band, the summer tourists will take warning.

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