

This is Life.

"I have planned much work for my life," she said;
A girlish creature with golden hair,
And bright and winsome as she was fair.

"The days are full, till he comes to wed;
The clothes to buy, and the home to make
A very Eden, for his dear sake."

But cares soon come to the wedded wife
She shares his duties and hopes and fears,
Which lesson not with the waning years.

For a very struggle at best is life;
If we know the burdens along the line
We would shrink to receive this gift divine.

HOW TUMBLERS GOT THEIR NAME.

Every day we drink out of a tumbler. Why is the large glass that holds our milk and water so called?

Years ago Professor Max Muller was giving a luncheon at All Souls' College, Oxford, to Princess Alice, the wife of the Grand Duke of Hesse Darmstadt, and the second daughter of Queen Victoria. There were not a dozen guests besides the princess and her husband, and a very agreeable luncheon was had, with talk on all kinds of interesting subjects.

But what excited the curiosity of all strangers present was a set of little round bowls of silver, about the size of a large orange. They were brought round filled to the brim with the famous ale brewed in the college.

These, we are told, were tumblers, and we were speedily shown how they came by their name—a fitting lesson for the guests of a philologist.

When one of these little bowls was empty, it was placed upon the table, mouth downward. Instantly, so perfect was its balance, it flew back to its proper position, as if asking to be filled again. No matter how it was treated—trundled along the floors, balanced carefully on its sides, dropped suddenly upon the soft, thick carpet—up it rolled again, and settled itself with a few gentle shakings and swaying into its place, like one of those India-rubber tumbling-dolls babies delight in.

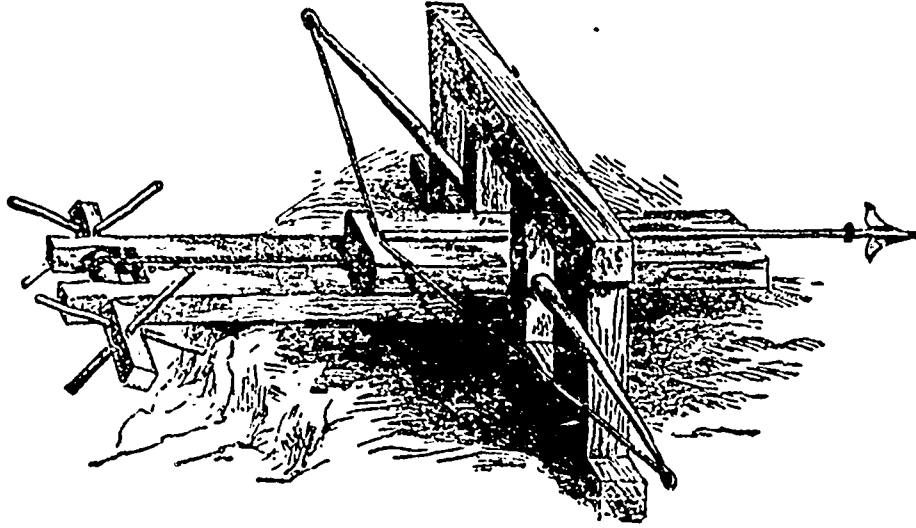
This, then, was the origin of our word "tumbler," at first made of silver, as are all of these All Souls' tumblers. Then, when glass became common, the round glasses that stood on a flat base superseded the exquisitely balanced silver spheres, and stole their name so successfully that you have to go to All Souls' to see the real thing.—The Household.

ROMAN WEAPONS OF WARFARE.

The weapons the Roman soldiers mostly carried were few and simple, yet with arms that would seem to us now so ineffective they conquered most of the then known world. We present in this paper two illustrations, showing a form of weapons used for siege purposes, and doing practically the service that is accomplished in modern warfare chiefly by heavy guns.

The lower cut represents the Roman battering-ram. This machine was used for making breaches in the walls of cities and so open a door for entrance. All ancient cities were inclosed with massive walls; and sometimes it required weeks of incessant work to break through the great stones. Usually the men working the battering-rams had to protect themselves with their shields from darts cast from the walls above. In modern warfare such weapons would not be of the slightest service, nor would high walls be any protection to a city. From the distance of one to several miles cannon balls may be so effectively directed as to completely destroy a city in a brief time.

Our other illustration represents what was called the "ballista." It was a device consisting of a heavy frame, supplied with bow and cords, for casting heavy spears or javelins at an enemy. It was practically a huge bow for shooting heavy arrows. This was, so to speak, the cannon of ancient warfare. But of how little service it would be in a conflict where our



ROMAN BALLISTA.

modern cannon should be employed against it! In those days gunpowder had not yet been discovered, nor were there any other of the terrific explosives known to modern science, as dynamite, nitro-glycerine, and others. There were, of course, no rifles and no cannon, nor any form of weapon requiring gunpowder or ball.

Yet with such weapons as these—with the sword, and spear, and shield—the Roman armies reduced a great portion of the world to submission to the imperial power at Rome. We may learn from them that our best success in life does not depend so much on the abundance of our resources as on the skillful and persevering use of the means or advantages we have.

DOGS OF THE FAR EAST.

BY LEWIS S. DUBOIS.

Many of you who read this have no doubt often wondered why the dogs of the Bible have such a hard name. No one seemed to love them. In not a single instance in the Old Testament is the dog given a good name. In the New, the nearest approach to anything good recorded of a dog is where we are told that the dogs came and licked Lazarus' sores.

Tradition says that the Saviour was one day attracted by a crowd of people who were gathered about a dog. They were saying unkind things about the poor helpless creature, when the loving Jesus, whose tender heart saw some good in everything, spoke, and said: "Only see what beautiful teeth it has."

However, the dogs of the East are a poor lot, sure enough. It would seem that such miserable creatures as they are would die out, but in the East there are hundreds of them, where there is one here; and they are all of a mongrel type. The city of Constantinople is fairly infested with dogs. By day they lie about in the streets as thick as a

run ahead of every car and club the dogs of the track.

There is a reason for the dogs being so plentiful in that city. Once during a siege of Constantinople by the Venetians, the soldiers were about to steal in upon the Turks, when a dog's bark caused the plan to fail. Gratitude for the act to this day prevents a Turk from killing a dog; and it is no unusual thing for a Turk to leave money by will for the purpose of feeding the dogs. Gratitude even has its limits, and when the dogs cannot be tolerated longer, they are driven by thousands on board a big steamer and taken to a barren island in the sea of Marmora, where they perish.

Persons living on this island have been known to scatter poison about and thus kill a great many; but they are careful not to be caught doing this.

The quality of the breed of dogs all through the Orient is the same. They are, no doubt, direct descendants of the dogs of the Bible. Having seen them, one cannot wonder that no good was spoken of them. The refining influence of training has brought our pets to the place in our affection they so richly deserve. It is so in everything. Good associations, good thoughts, and good deeds make both you and me loved and respected, while bad company, bad thoughts and bad actions are certain to make us avoided and disliked.

LESSON NOTES.**THIRD QUARTER.**

STUDIES IN THE ACTS AND EPISTLES.

LESSON X.—SEPTEMBER 5.
GENTILES GIVING FOR JEWISH CHRISTIANS.

2 Cor. 9. 1-11. Memory verses, 6-8.

GOLDEN TEXT.

Ye know the grace of our Lord Jesus



ROMAN BATTERING-RAM.

flock of sheep in a pasture; and they are just about as woolly. By night they go about howling and fighting, and making a terrible uproar. Woe be to any well-bred dog that gets in their way; they set upon him and make his life a burden. The dogs are so plentiful that a man is employed by the street-car company to

Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.—2 Cor. 8. 9.

OUTLINE.

1. Lending to the Lord, v. 1-5.
2. The Lord will Repay, v. 6-11.

Time.—Autumn of A.D. 57, or early in 58.

Place.—Philippi.

Connecting Links.—Soon after the "uproar" at Ephesus Paul left that city for Troas, where he laboured with great zeal, and then returned to meet Luke and the friends of Philippi. Soon he received word from Corinth, which led him to write the Second Epistle to the Corinthians, from which our lesson is taken.

HOME READINGS.

- M. Gentiles giving for Jewish Christians.—2 Cor. 9. 1-15.
Tu. Example of Macedonia.—2 Cor. 8. 1-12.
W. Proof of love.—2 Cor. 8. 13-24.
Th. Collection for the saints.—1 Cor. 16. 1-9.
F. Willing offerings.—Exod. 35. 20-29.
S. Acceptable giving.—Isa. 58. 6-11.
Su. Pleasure in giving.—Rom. 15. 20-29.

QUESTIONS FOR HOME STUDY.

1. Lending to the Lord, v. 1-5.
What cause is Paul pleading?
Who had proposed this movement?
How long since?
What effect had this movement upon other churches?
How did Paul remind the church of their duty?
What did he send the brethren?
What is necessary besides planning good works?
What arrangement did he suggest about the collection?
In what spirit was the collection to be taken?
2. The Lord Will Repay, v. 6-11.
What causes the difference in the harvest, whether great or small?
What, then, is the law of sowing?
Gal. 6. 7.
What is true charity in reality? Prov. 10. 17.
What is to be its spirit?
What encouragement to liberality is presented?
What is the Golden Text?

PRACTICAL TEACHINGS.

- Where in this lesson are we taught—
1. That the Lord's poor have a claim upon believers?
 2. That true charity has its own reward?
 3. That what we receive is more than we can ever give?

Teacher—"Which animal is satisfied with the least amount of nourishment?"
Charlie—"The moth." Teacher—"The moth; oh, no, the moth is a most voracious animal." Charlie—"But it only eats holes."

"Don't you think I look sweeter than I used to look?" asked Evelyn (a most original little mortal) of her former nurse. "Why, yes," answered the latter. "Do you know what makes it?" demanded the child. "No, my dear; what is it?" and the infant answered: "Thoughts of Jesus, and the new way I wear my hair!"

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