

In Summer-Time

BY WALTER STORAS MORROW.

A melon lay on the garden ground,
Tied by an ugly, twisted stem,
Viewing the tree born fruits around,
And wished to be like them.

He thought of his dull-gray, seamy hide,
Compared with the envied apple-glow;
And the yellowing stain on his under
side—
Would that it were not so!

A shower that bathed the fruits up there
Bespattered his homely breast with
sand.
They were soothed by a breeze in the
upper air—
ot he, on the parching land.

But how could a melon surely know
That harvest-time is the judgment
day?
When he, if he did his best to grow,
Should be sweeter far than they.

LESSON NOTES.

THIRD QUARTER.

STUDIES IN THE ACTS AND EPISTLES.

LESSON IX.—AUGUST 29.

PAUL OPPOSED AT EPHESUS.

Acts 19. 21-34. Memory verses, 24-26.

GOLDEN TEXT.

Take heed, and beware of covetous-
ness.—Luke 12. 15.

OUTLINE.

1. Paul, v. 21, 22.
2. Demetrius, v. 23-28.
3. The Multitude, v. 29-34.

Time.—A.D. 57.

Place.—Ephesus in Asia Minor.

HOME READINGS.

- M. Seed-sowing.—Acts 19. 1-10.
- Tu. Reaping.—Acts 19. 11-20.
- W. Paul opposed at Ephesus.—Acts 19. 21-30.
- Th. Paul opposed at Ephesus.—Acts 19. 31-41.
- F. Folly of idolatry.—Isa. 44. 9-19.
- S. Confusion of idolaters.—Isa. 45. 16-25.
- Su. Paul's letter to Ephesians.—Eph. 1. 1-13.

QUESTIONS FOR HOME STUDY.

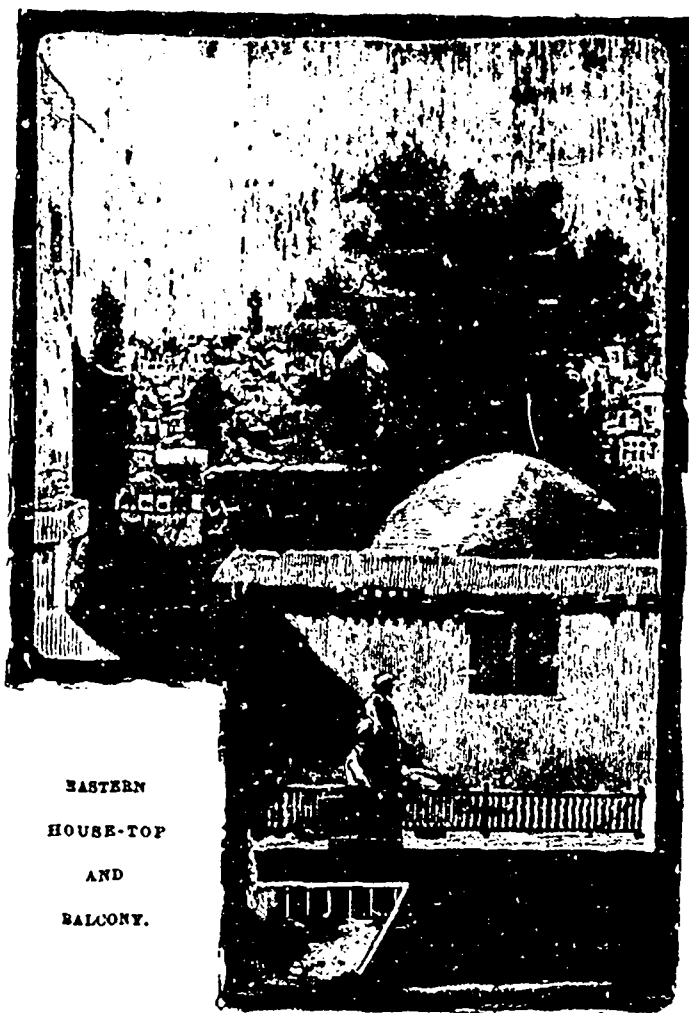
1. Paul, v. 21, 22.
What journey did Paul propose to make?
Where did he send two of the disciples?
2. Demetrius, v. 23-28.
Of what trade was Demetrius?
What was a great source of gain to the mechanics and merchants of Ephesus?
What action did Demetrius take against Paul?
Of what did he remind his fellow-workmen?
Of whom did he warn them?
Why was he so disturbed?
Was it love for the idol or self-interest which moved him?
What is our Golden Text?
What effect had his speech?
3. The Multitude, v. 29-34.
Who were taken to the public gathering place?
Why was not Paul with them?
Who attempted his own defence?
Why was he not heard?
What was the cry of the people?

PRACTICAL TEACHINGS.

- Where in this lesson do we find—
1. That self-interest is an enemy to spiritual life?
 2. That idolatry blinds men to the truth?

GECKO AND SCORPION.

The animals represented in our illustration are by no means as attractive looking as many others with which the great Creator has seen good to people the fields and woods of our various climates. Though placed together—probably because they are found in the same hot regions, they do not belong to the same class of animal life. Perhaps the one which of the two would prove the least unwelcome visitor in the house, is the brightly spotted creature we see on the wall, and which at once proclaims itself a member of the lizard tribe. This particular variety is called a Gecko (one of the nocturnal lizards), and since its mode of life leads it to approach human habitations, it is comforting to know that it is perfectly harmless and molests nothing but the insects on which it lives. The lizard's apparent enemy in the picture is by no means a desirable com-



**EASTERN
HOUSE-TOP
AND
BALCONY.**

panion under any circumstances. It is a scorpion, and the sting of a scorpion is proverbially bad; the poison which it ejects from the last joint of the tail being very virulent indeed. It belongs to the family of spiders, and is furnished with as many as six or eight eyes and an exceedingly delicate sense of touch. Scorpions are also provided with very formidable mandibles, with which they hold their prey while, with their tail, they sting it to death and then proceed to suck its blood. Nevertheless, as students of natural history well know, both the lizard and the scorpion play an important part in the marvellously intricate economy of nature, which we see everywhere around us, and form part of that grand whole which, when God had made it, he beheld, and lo, "it was very good."

In a private letter to the editor of a magazine the editor of the Billville Banner describes Chaucer as "the most talented dialect writer of his age."



GECKO AND SCORPION.

HOUSES IN THE EAST.

An interesting article on the subject of Oriental houses was lately contributed to The Sunday-School Journal, by Prof. James Strong. He says:

"The dwellings that people occupy affect very largely their mode of life, and are, in turn, greatly modified by it. In the East they are especially an index of domestic habits and social usages. Of course, houses there, as elsewhere, vary considerably in size and elegance, according to the wants, the wealth, and the tastes of the tenants; but, in the main, like all other Oriental customs and appliances, they are proverbially alike in general form and style; and those of to-day very nearly represent those of ancient times.

"The Israelites dropped their tents on emerging from the desert, and stepped at once into the furnished abodes of the Canaanites whom they dispossessed. The scarcity of wood in Palestine, and the abundance of limestone, have always indicated the usual materials of archi-

ecture there; and, accordingly, houses are almost invariably of rubble walls laid in plaster, with as little timber as possible.

"Isolated residences are very rare, the houses being generally massed, for convenience, economy, and safety, in villages and towns, and in many cases surrounded by a wall, with guarded gates. To enter one of these dwellings, the visitor is ushered through a dark and narrow alley in the middle of the ground-floor into an open court, with a corridor running on its four sides. The better class of houses are of two stories, often with a dome on the roof.

"The lower floor is for rough purposes, such as reception rooms, storage, kitchen, etc.; and the upper part for residence—the front for the men and the rear for the women.

"The house-top has a parapet around, according to the Mosaic injunction. In the villages the streets are so narrow, and the roof-beams project so far over the streets that one can readily run from end to end on the roofs. When our Lord said, 'Let him that is on the house-top not come down,' he meant let those who are on the house-top in time of attack upon the city, not try to come down into the city, but jump across from roof to roof to the end of the town, and then escape into the country.

"Town-meetings are held on the house-tops, proclamations are made on the house-tops; the olives, figs, and grapes are here spread out to dry. Before the wheat is ground it is washed and spread on the house-top, and the children watch it while drying, to keep away the sparrows. Here the washed clothes are hung out; and here the women of the household meet and lean over the parapets, either to see what is passing in the street or to talk with the neighbours. The Mohammedans pray on the house-tops, turning their faces toward Mecca.

"In the cities the roofs are made of cement, and in the mountain villages of earth, a foot thick. I once preached on a house-top to several hundred people, in a Lebanon village.

"Sometimes bonfires are built on the house-tops; and watchmen often watch the village vineyards, in fruit-time, sitting in booths on the highest house-tops in the village. An Oriental house-top is a great convenience; but, alas! these flat roofs too often leak, and sometimes—when covered with earth and soaked with rain—they fall in, and bury the whole family alive in the ruins."

Cuba furnishes practically all the timber for making cigar boxes.

The average walking pace of a healthy man or woman is said to be seventy-five steps a minute.

Cork, in the raw and manufactured state, is the third most important of Spanish exports.

The greatest length of England and Scotland, north and south, is about 608 miles.

The sapphire that adorns the summit of the English crown is the same that Edward the Confessor wore in his ring.

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