



**The White Stone Canoe.**

BY THE LATE J. D. EDGAR, M.P.

The works of Schoolcraft contain many beautiful Indian legends, some of which, Longfellow tells us, he wove into his "Song of Hiawatha." "The White Stone Canoe" is one which he did not terest, and is rich in poetry and curious terest, an dis rich in poetry and curious traditions. He made use of one of its incidents, however, where Chibiabos—

"In the stone canoe was carried  
To the islands of the blessed,  
To the land of ghosts and shadows."

[Mr. Edgar, in a long poem, tells the story. We make a brief extract.—Ed.]

"In the distance rose an Island—  
Clad with verdure all its mountains,  
Bright with blossom all its valleys,  
Floating on the crystal waters,  
A canoe of dazzling whiteness,  
Fashioned out of purest White Stone,  
Wanted, ready for Abeka,  
Stepping lightly in the centre,  
Scarcely had he touched a paddle,  
When he turned and saw beside him  
His dear Wabose, his long lost one,  
With her own canoe and paddle,  
White and shining like the other.

"When, in after years, Abeka  
Told the story of this journey  
To the listeners in his Wigwam,  
Sometimes doubters were among them,  
In his long and weary vigils,  
He had seen a mystic vision,  
And had never left his body,  
Never crossed the stormy water,  
Never seen again his Wabose

But none ever dared to show him  
That they doubted what he told them;  
For he faithfully believed it;  
And he ruled his people wisely,  
So that he might take them with him,  
When he next should cross the water,  
In the bright canoe of White Stone,  
To the Island of the Blessed"

Money flows freely for political purposes, why not for religious? Millions are expended in public improvements, yet the Christian pocketbook lacks the consecration that will expend proportionate sums for the religious elevation and reformation of the masses. We want a more liberal devising for the Lord along educational, missionary, reformatory, and ecclesiastical lines. The wealth of the land is largely in the hands of the church, and the world will not be converted until she useth it without stint and according to arising need.

**Two Little Girls.**

BY MARGARET E. SANSTER.

**THE POOR RICH GIRL.**

This little girl is very poor:  
She has troubles, she finds, she can scarce endure,  
And yet, my dear, she has playthings plenty—

Dolls as many as two-and-twenty,  
Houses and arks and picture-books,  
Something pretty wherever she looks,  
But half the time she's puzzled to know  
What to do with the wonderful show,  
Tired of dollies two-and-twenty,  
And bored with her various toys a-plenty

**THE RICH POOR GIRL.**

That little girl is very rich,  
With an old doll like a perfect witch,  
A broken chair and a bit of delf,  
And a wee cracked cup on the closet shelf,

She can play with only a row of pins,  
Houses and gardens, arks and inns,  
She makes with her chubby fingers small,  
And she never asks for a toy at all,  
Unseen around her the fairies stray,  
Giving her bright thoughts every day.

Poor little girl and rich little girl,  
How nice it would be if in Time's swift whirl

You could—perhaps not change your places—

But catch a glimpse of each other's faces,  
For each to the other could something give;

Which would make the child life sweeter to live;

For both could give and both could share  
Something the other had to spare.

**LESSON NOTES.**

**SECOND QUARTER.**

**STUDIES IN THE LIFE OF JESUS.**

**LESSON VI.—MAY 6.**

**JESUS WARNING AND INVITING.**

Matt. 11. 20-30. Memory verses, 28-30.

**GOLDEN TEXT.**

Come unto me, all ye that labour and are heavy laden, and I will give you rest.—Matt. 11. 28.

**OUTLINE.**

1. The Consequences of Impenitence, v. 20-24.
  2. The Mystery of Godliness, v. 25-27.
  3. The Simple Terms of Salvation, v. 28-30.
- Time.—November, A. D. 29.  
Place.—Capernaum.

**LESSON HELPS.**

- 20 "Upbraird"—Rebuke. "Mighty works"—Miracles. "Repented not"—Did not turn from their sins to his service.
21. "Sackcloth"—A coarse kind of cloth worn by people as a sign of grief. "Ashes"—Sprinkled on the head as a token of mourning.
22. "More tolerable"—Their condition less terrible. "Day of judgment"—The final judgment at the end of the world.
23. "Exalted unto heaven"—By the privilege of being the home of Christ. "To hell"—Here meaning the place of death, rather than of punishment hereafter.
25. "Hid these things"—The knowledge of Gospel truth. "Wise and prudent"—Learned people, such as the scribes. "Babes"—Meaning people of a teachable and humble heart.
27. "Of my Father"—By my Father "Knoweth the Son"—Understands all the mysteries of Christ.
28. "Ye that labour"—The burdened souls. "Give you rest"—Peace of heart.
29. "My yoke"—Of obedience and cross-bearing.
30. "Yoke is easy"—"Because it is a yoke lined with love."

**HOME READINGS.**

- M. Jesus warning and inviting.—Matt. 11. 20-30.
- Tu. Rebellious children—Isa. 1. 1-9.
- W. Pretence and sincerity.—Isa. 1. 10-20.
- Th. Responsibility for privileges.—Matt. 25. 14-30.
- F. Worldly wisdom rejected.—1 Cor. 1. 18-31.
- S. Hated without cause. John 15. 18-25.
- Su. Made nigh. Eph. 2. 11-22.

**QUESTIONS FOR HOME STUDY.**

1. The Consequences of Impenitence, v. 20-24.  
To what place did Jesus declare woe? For what cause was the woe proclaimed?  
What miracle was wrought near Bethsaida? Luke 9. 10-16.

What was the privilege of Capernaum? Matt. 4. 13.

To what should such blessings have led the people?

What punishment followed the neglect of such blessings?

What was the fate of Sodom? Gen. 19. 24, 25.

Why would the people of Capernaum deserve a heavier punishment?

Who are there now living whose sin is even greater? (Those among us who do not obey Christ.)

What is the meaning of Heb. 2. 3?

2. The Mystery of Godliness, v. 25-27.

For what did Jesus offer thanks to God?

What things were hidden? (The truths of the Gospel.)

From whom were they hidden?

To whom were they revealed?

What is meant by "babes"? (Those who felt and confessed their own ignorance, and were willing to be taught.)

How may we know God? See John 14. 6.

3. The Simple Terms of Salvation, v. 28-30.

What is the invitation of the Golden Text?

To whom is it given?

How may it be accepted?

What rest may we find in Jesus?

What is the promise of Jer. 6. 16?

Who find Christ's yoke easy?

**PRACTICAL TEACHINGS.**

Where in this lesson do we find—

1. The duty of repentance?
2. The rewards of humility?
3. The promise of rest?

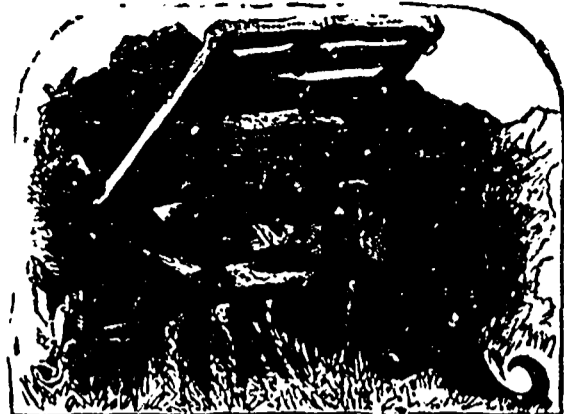
**TEACH THE BOYS AND GIRLS.**

BY DR. J. O. HOLLAND.

It is a cruel thing to send a boy or girl out into the world untaught that alcohol in any form is fire, and will certainly burn him if he puts it into his stomach. It is a cruel thing to educate a boy in such a way that he has no adequate idea of the dangers that beset his path. It is a mean thing to send a boy out to take his place in society without understanding the relations of temperance to his own safety and prosperity, and to the safety and prosperity of society.

What we want in our schools is to do away with the force of a pernicious example, and a long-cherished error, by making the children thoroughly intelligent on this subject of alcohol. They should be taught the natural effect of alcohol upon the processes of animal life. (1) They should be taught that it can add nothing whatever to the vital forces or to the vital tissues, and that it never enters into the elements of structure, and that, in the healthy organism, it is always a burden or disturbing force. (2) They should be taught that it invariably disturbs the operation of the brain, and that the mind can get nothing from alcohol of help that is to be relied upon. (3) They should be taught that alcohol inflames the baser passions, blunts the sensibilities, and debases the feelings. (4) They should be taught that an appetite for drink is certainly developed by those who use it, which is dangerous to life, destructive of health of body and peace of mind, and in millions of instances ruinous to fortune and to all the high interests of the soul. (5) They should be taught that the crime and pauperism of society flow as naturally from alcohol as any effect whatever naturally flows from its competent cause. (6) They should be taught that drink is the responsible cause of most of the poverty and want of the world. So long as six hundred million dollars are annually spent on drink in this country, every ounce of which has ever entered into the sum of national wealth, having nothing to show for its cost but diseased stomachs, degraded homes, destroyed industry, increased pauperism, and aggravated crime, these boys should understand the facts and be able to act upon them in their first responsible conduct.

The national wealth goes into the ground. If we could only manage to bury it without having it pass thitherward in the form of a poisonous fluid through the inflamed bodies of our neighbours and friends, happy should we be. But this great, abominable curse dominates the world. The tramp reminds us of it as he begs for a night's lodging. The widow and the fatherless tell us of it as they ask for bread. It scowls upon us from the hovels and haunts of the poor everywhere. Even



THE TIGER.

the clean, hard-working man of prosperity cannot enjoy his earnings because the world is full of misery from drink. The more thoroughly we can instruct the young concerning this dominating evil of our time the better will it be for them and for the world.

**THE TIGER.**

In no other country are tigers so numerous, so large, and so bloodthirsty as in India and the adjacent islands. The average height of this beast is from three to four feet, and his average length from six to nine feet, though tigers are sometimes found fifteen feet in length from the head to the tip of the tail. The tiger is a magnificent-looking animal, and so strong and fierce that the elephant alone is able to withstand him; but, though relentless when he is attacked, he is nevertheless a cowardly animal, and retreats on the approach of a foe, unless wounded or provoked. He is found both in the mountains and in the plains of India. When the hot season approaches he seeks the neighbourhood of streams, where he can be concealed in the thickets of long grass or brushwood.

An Indian officer, learning on one occasion that a path to a spring had been monopolized by tigers, resolved upon their destruction. He therefore caused a support to be placed in the branches of a tree that hung just above the path, and, taking his station there with his gun, succeeded in killing several of the savage creatures.

In one of the beautiful valleys of India, two thousand feet above the sea, tigers as well as wild elephants abound. Over the mountain pass which leads to this valley a road has been made. There are a few dwellings along the route, but this low mountain range is for the most part the "habitat" of wild beasts, and tigers sometimes come down to the streams by the roadside to drink. In passing over this mountain range after nightfall the natives of the country always carry torches. The roar of the tiger is terrific. It is said that on the approach of a tiger monkeys betake themselves for safety to the nearest tree. They are then out of the reach of the tiger, but not beyond his influence, for the monster, as if understanding his power, immediately begins to roar with all his strength of lungs, and at the awful sound the little creatures are seized with trembling, until, losing their hold, they tumble from their perches upon the ground, and are quickly snapped up by the expectant animal.

A man-eating tiger is the scourge of the neighbourhood, and through his depredations whole villages are sometimes deserted, the inhabitants fleeing in dread of their lives. The tiger throws himself upon his victim with a bound, springing a distance of fifteen or twenty feet.

That a creature so savage as to be alike a terror to man and beast should be hunted is but natural. Tiger hunting in India is a favourite and most exciting diversion; in this sport elephants in great numbers are often employed. On entering a jungle the presence of a tiger is soon made known by the conduct of the elephants, who are able to scent the enemy from a considerable distance, and who give expression to their displeasure by a peculiar sound called "trumpeting." A tiger, when made aware of the presence of a foe, will often lie quite still, hidden by long grass, and then spring with a deafening roar upon his pursuers.

So terrible is this sound that the elephants will sometimes retreat, but they speedily recover their coolness and courage and return to the attack. The tiger will sometimes spring upon the elephant, and the huge creature, shaking himself free from his enemy, rushes upon him, and not infrequently fastens him to the ground with his tusks.

"These apples seem to be small."  
"Well, what do you expect when you open the wrong end of the barrel?"