



PAWNEE CHIEF IN FULL WAR DRESS.

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We present a picture of a celebrated Chief, in all the glory of his wonderful head-dress. The name of "Indian" was first given to the tribes which inhabit America, from the mistaken notion of early voyagers, that the newly-discovered Continent formed part of India. The North American Indians, although they have receded before the advance of the white man, still occupy very large tracts of country. Some of the tribes are very powerful, and able to wage a destructive war upon the whites; especially is this so in Mexico, where the Indians frequently burst in upon small villages and towns, and destroy all whom they meet.

Among the most powerful of the tribes are the Iroquois, Cherokees, Pawnees, Sioux, and Oregons. The Indians are, of course, heathen; unless where instructed, are ignorant of the true God. Those of the United States believe in two opposite principles, of good and evil, and in a future existence. They regard lunatics with special consideration, protecting them from injury and want. Parents are fond of their children, and early teach them the arts that will be necessary in their after-life. Orphans, or infirm and aged persons, are supported by their nearest relatives, or by individual charity. The wife and mother has the control of the wigwam or hut; while the husband is hunting, the wife is making moccasins, preparing skins, or ornamenting belts and leggings with shells, beads, and feathers. The women also plant the corn, and perform various other occupations.

They believe in life after death, where the spirit is surrounded with the pleasures of the happy hunting grounds; and have been frequently brought under the power of the gospel by the teaching and ministry of earnest servants of the Lord.

LESSON NOTES.

SECOND QUARTER.

B.C. 1520.] LESSON III. [April 16.

JOB'S APPEAL TO GOD.

Job 23: 1-10.] [Mem. verses, 8-10.

GOLDEN TEXT.

What I do thou knowest not now; but thou shalt know hereafter.—John 13: 7.

OUTLINE.

1. The soul's cry, v. 1-5.
2. The Soul's Hope, v. 6-10.

TIME.—About B.C. 1520, but very uncertain.

PLACE.—Same as last lesson.

EXPLANATIONS.

"My stroke"—Better, the hand; that is, God's hand pressed the groans of bitterness from Job's suffering soul. "His seat"—The judgment-seat of God. Job thinks that if he could only find God, meet him face to face, he could clear his own character and show the injustice of his tribulations. "I would know the words which he would answer"—"If God would only speak I could understand him, and depend upon the truth he uttered; but man misjudges me." "But he knoweth the way I take"—Job has been lamenting that whether he turns northward, southward, eastward, or westward, he cannot see God, and so cannot present his cause to him as to an earthly sovereign; but at last he remembers that God is omniscient, and his confidence is renewed. "As gold"—That is, all the better for the fiery trial.

PRACTICAL TEACHINGS.

Find in this lesson assurance that—

1. All sorrow proceeds from God.
2. God sees us with sympathy at all times, in all circumstances.
3. The soul that trusts in God all never be left in sorrow.

HINTS FOR HOME STUDY.

1. Find an emergency in the history of the children of Israel when, with danger before them and behind them, God seemed to have deserted them, but immediately wrought out their victory.
2. Find an instance in their later history where, by means of overthrow and apparent destruction, their future glory was secured.
3. Find the words which Jesus used as a prayer on the cross.
4. Find some cases in the history of later Christianity where seeming overthrow resulted in triumph.
5. What did John learn concerning the "multitude whom no man can number," who are crowned in heavenly glory?

THE LESSON CATECHISM.

1. For what did Job long? "That he might plead his cause before God." 2. For what did Job mourn? "That he could not find God." 3. What comforted Job? "That God knew the way he took." 4. What is the purpose of all trial? "That when we are tried we may come forth as gold." 5. Where do we find God? "In the person of our Lord and Saviour Jesus Christ." 6. What does our Lord and Saviour say? Golden Text: "What I do thou knowest not now," etc.

DOCTRINAL SUGGESTION.—God a Spirit.

CATECHISM QUESTIONS.

How does the Lord teach us by his Spirit? All the Scriptures were written under the Holy Spirit's inspiration; and he who inspired them will show their meaning to such as humbly ask him.

What do you mean by the Holy Spirit's inspiration?

That he put it into the minds of holy men to write, and instructed them how to write.

The Naughty Fairies.

THERE are two or three naughty fairies
Who lurk in our pretty house;
They are sly as the wily foxes,
And one is as still as a mouse;
And one can growl and mutter,
And one has a chain on her feet;
These naughty and mischievous fairies,
Whom you may have happened to meet.

The still-as-a-mouse one whispers,
When a bit of work must be done,
On! just let it go till to-morrow,
And take it to-day for fun!"
And the mutter-and-growl one pricks you,
Till you pucker your face in a scowl,
Or whimper and fret in a corner,
Or stand on the floor and howl.

But the worst of the three bad fairies
Is the one with the chain on her feet,
And the strongest thing is her fancy
For a child who is gay and sweet.
She makes her forget an errand,
And loiter when she should haste,
And many a precious hour
She causes the child to waste.

Should you happen to see these fairies,
Please pass them proudly by,
With lips set close and firmly,
And a flash in your steadfast eye;
For three very naughty people
These little fairies be;
Who mean, wherever they're hiding,
No good to you and me.
—Harper's Young People.

SALT LAKES.

WHETHER a lake is salt or fresh depends entirely on circumstances. If the amount of water flowing in is equalled by the evaporation from the surface, a lake may receive continual supplies of water and yet maintain its average level without finding any outlet. But in this case it will be salt, or, at least, not fresh, since the river which feeds it carries into its basin the saline materials which have been dissolved out of the soil; and as these solid materials do not disappear in evaporation, they must accumulate in a lake without an affluent. This, according to "Our Earth and Its Story," we see very aptly in the two great lakes fed by the Jordan, in Palestine. The Lake of Tiberias (the Sea of Galilee) is fresh, because the water which the Jordan pours in at one end is poured out by the same river at the other extremity. On the other hand, the Dead Sea, at the farther extremity of the same valley, is naturally salt, because it has no outlet, requiring none since it has no surplus water, the amount which the Jordan pours in being more than drawn off by evaporation. Indeed the lake is gradu-

ally getting smaller, owing to the fact that the supply from the earth is not quite equal to the demands of the sun upon the surface. Hence, also, it must be getting bitter and salt, the chlorides of sodium, magnesium, and calcium being the chief ingredients in it, and its density is so great that the human body will not sink in it. This, also, is the cause of the intense salinity of the great Salt Lake of Utah in North America. Like so many other salt lakes, this sheet was, no doubt, at one time fresh, but by subterranean movements the drainage of a large area of country has been altered until at present the supplies of fresh water which reach it and the evaporation from its surface being about equal, the water has become saltier and saltier.

PARTNERS.

A STURDY little figure it was, trudging bravely by with a pail of water. So many times it had passed our gate that morning that curiosity prompted to further acquaintance.

"You are a busy little girl to-day?"
"Yes'm." The round face under the broad hat was turned towards us. It was freckled, flushed, and perspiring, but cheery withal. "Yes'm; it takes a heap of water to do a washin'."

"And do you bring it all from the brook down there?"

"Oh, we have it in the cistern mostly, only it's been such a dry time lately."

"And there is nobody else to carry the water?"

"Nobody but mother, and she's washin'."

"Well, you are a good girl to help her."

It was not a well-considered compliment, and the little water-carrier evidently did not consider it one at all, for there was a look of surprise in her gray eyes, and an almost indignant tone in her voice, as she answered:

"Why, of course I help her. I always help her do things all the time; she hasn't anybody else. Mother 'n' me's partners."

We looked after her as she picked up her pail and walked on, bending under her load a little, but resolute and with no thought of complaining or shirking. A stout, old-fashioned, homely little body she was, but we called her mother a rich and happy woman.

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