

Canada to England.

BY JAMES L. HUGHES.

Tune "Heulah Land"

Oh! Mistress of the mighty sea!
Oh! Motherland, so great and free!
Canadian hearts shall ever be
United in their love for thee.

CHORUS—

Yes, Motherland! Dear Motherland!
Beneath the Union Jack we'll stand,
A part of thy Imperial whole;
From sea to sea, from pole to pole,
On woodland height and fertile plain
True British subjects we'll remain.

Thy power shall faith and hope impart,
Thy liberty inspire each heart,
Thy justice ever guide us right,
Thy honour be our beacon light!

We share the glories of thy past,
Thy sailors brave beneath the mast,
And soldiers true on many a field,
Have taught Canadians not to yield

We'll build a nation great and free,
And greatest in its love for thee
No other fate could be so grand,
As union with our Motherland!
Globe, Toronto.

THE BEAVER.

The beaver, the emblem of Canada, is a small animal with a fur skin and a flat

the beavers had built a dam across the creek, and made a pond to live and play in at that place. There are very few beavers in this country now, and perhaps not many readers of this have ever seen one.

Not very long ago beavers were abundant in nearly all the wooded districts of North America, but they have become scarce, and are now found only in wild and unfrequented parts of the continent. Their hind feet are webbed for swimming, and they have a curious broad tail, flattened above and below like a paddle, and covered with thick skin. They have been said to use this tail as a trowel for plastering their dwellings, and also for driving stakes, but authentic accounts inform us that the tail is used merely as a rudder in swimming, and as a support to the beaver while sitting up at its work.

An unusual degree of interest is felt in beavers on account of the skill which they display in building their homes, and in felling timber for the construction of their dams. In the arduous labour of cutting down trees, the only implements used are their short gnawing teeth. Beavers belong to the family of rodents, or gnawing animals, and as all these animals feed upon nuts, or the bark and woody stems of trees, they are supplied with sharp, chisel-shaped teeth, in order to nibble tough, woody fibres.

As has been stated, beavers show re-

length, and dragged to the water, that it may be floated to the dam. When large trees are needed, the beavers are wise enough to select those that stand near the edge of the water, and they are careful to grow the trees in such a way that they shall fall into it, and thus save the labor of dragging them.—"Animal Life."

LESSON NOTES.

THIRD QUARTER.

STUDIES IN THE LIFE OF JESUS.

LESSON II.—JULY 8.

JESUS THE BREAD OF LIFE

John 6. 22-40. Memory verses, 35-37.

GOLDEN TEXT.

Jesus said unto them, I am the bread of life.—John 6. 35.

OUTLINE.

1. Seeking for Jesus, v. 22-24.
 2. The Meat which Perisheth, v. 25-34.
 3. The Bread of Life, v. 35-40.
- Time.—April, A.D. 29.
Place.—Capernaum.

LESSON HELPS.

22, 23. "The day following"—Following the night of the walk on the sea and

"endures," abides, and the life that it nourishes continues into eternity. (3) This world, with all that belongs to it, "passeth away." "Sealed"—Or, as we would say, "indorsed." In the East men authenticate a document by appending a seal instead of a signature. God the Father by just such miracles as the feeding of the multitude had indorsed Jesus as the Messiah.

28. "Work the works of God"—If working for wages, labouring for the "meat which perisheth," is not the highest ideal, tell us how we shall work.

29. "Believe on him"—Identify yourselves in every way with the Messiah. (4) Faith in Christ is the great saving work.

30. "What sign"—The Jew was born a believer, just as the Greek was born a sceptic. The first demanded a supernatural wonder as naturally as the second asked for a reason. (5) God gives both reasons and miracles in plenty to the devout soul, but gives neither to the curiosity seeker.

31. "Did eat manna"—After all, they thought the feeding of the five thousand was less marvellous than the manna, and Moses was not the Messiah.

32. "Moses gave you not"—Christ will not allow himself to be unfavourably compared with Moses. "The true bread"—Spiritual bread; eternal truth, which was embodied in our Lord.

34. "Evermore give us this bread"—A superficial and unspiritual prayer. "These people were shallow; they did not comprehend the meaning of Christ's words, but if he had anything desirable to give they wanted it."—Abbott.

35. "Bread of life"—Bread that giveth life. "He that cometh"—That is, he that continually comes. "In one sense spiritual hunger and thirst are not ended when Christian experience begins."—Abbott. (6) But the true Christian has no heartache or unsatisfied yearning.

36. "Believe not"—They sought a feeder for their stomachs, not a Saviour for their souls.

37. "In no wise cast out"—(7) Christ's promise to cast out none is the sinner's warrant.

40. "Seeth"—Contempleteth.

HOME READINGS.

- M. Jesus the Bread of Life.—John 6. 22-40.
Tu. Bread from heaven.—John 6. 41-50.
W. Everlasting life.—John 5. 51-58.
Th. The manna.—Exod. 16. 4-15.
F. Broken for us.—Luke 22. 13-20.
S. None lost.—John 17. 1-12.
Su. With him in glory.—John 17. 20-26.

QUESTIONS FOR HOME STUDY.

1. Seeking for Jesus, v. 22-24.
Who came seeking Jesus?
When did they come?
Why were they seeking him?
Is there any danger of selfish seeking in these days?
2. The Meat which Perisheth, v. 25-34
How did they address Jesus?
Why did he say they were seeking him?
What did he tell them to labour for?
Explain the "meat which perisheth."
What is the "work of God"?
Does work always follow faith?
What did they ask for? Verse 28.
How did Jesus answer them?
What did they then want him to do?
To what Old Testament miracle did they refer?
What was the "bread from heaven"?
3. The Bread of Life, v. 35-40.
Were the people pleased with Christ's teaching?
What were they seeking?
Of what did Christ complain? Verse 36.
What precious promise is given in verse 37?
What always accompanies God's promises?
Why came Christ to earth?
What does this teach us as his followers?
Can anything be lost that is given to Christ?
Need any be lost?
What is always necessary before we can accept God's promises?
Give Golden Text.
What in this displeased the Jews?
Who did they say he was?
How can we feed on Christ?

PRACTICAL TEACHINGS.

- Where in this lesson do we learn—
1. That not all persons who seek Jesus seek him with proper motives?
 2. That we can work best for God when we believe most in him?
 3. That Jesus is the bread of God which nourishes our souls as bread nourishes our bodies?

Alcohol is not a gift of God, but Satan's most powerful agent for destroying God's image in man.



THE BEAVER—THE FIRST AND ORIGINAL "CANADIAN ENGINEER."

tail, which lives about streams of water in new countries. These little animals often live in large bodies, and do an immense amount of hard work. They gnaw down trees and bushes with their sharp teeth, drag them across the creeks by their united efforts, and construct dams which form large ponds of water. In building dams it is said they use their tails for trowels, and when they swim they use them for rudders. There were many beavers in this country in the days of the early settlements, and the people who first settled in the country made much money by killing beavers and selling their skins to fur dealers. In these early days there were men who made hats by hand as a trade, and some of the very best and most stylish hats that were worn in those days were made of beaver fur. On this account fine hats are called beavers to this day. On account of the industrious habits of the beaver, we have the familiar and expressive saying, "He works like a beaver." Hence the appropriateness of the beaver as the emblem of the industrious Canadians. Some of the creeks in this country are named "Beaver Creek." They were so named by the early settlers of the country on account of the beavers that infested them. Several localities along those creeks are called "Beaver Dam" to this day. They, too, received the name from the early settlers because

markable intelligence in building their homes, and they arrange them so that the entrance may be at all times beneath the water. When the home of the beaver is in a stream or lake deep enough to secure this important object, there is no necessity for a dam, or for the erection of houses, and their dwellings are then hollowed out in the banks. But if the stream is shallow, dams are needed to store up a sufficient quantity of water to conceal the entrance to their homes, as well as to prevent the possibility of their being blocked by ice.

In order to build these dams, trees must be cut down and dragged or floated to the spot, stones and lumps of earth are then brought to keep the timbers and boughs in place, and everything is securely fastened. Twigs and pieces of wood are also stored up for winter food in case the beavers should be compelled to resort to such indoor fare.

All the wood-cutting, as we have seen, is done with the sharp front teeth, and it is accomplished very rapidly. Sitting upon the tail and haunches, a single beaver gnaws a circle around the trunk of a tree, going round again and again, gnawing the groove deeper each time. At length, when the trunk is cut nearly through, after examining it frequently, the careful worker nibbles only upon the side toward which it wishes the tree to fall, taking care to dash away at the first crackling of the timber, that it may not be crushed by the falling weight. The trunk is next cut into the desired

the day of the feeding of five thousand. "The other side of the sea"—The writer's point of view is changed; and the "other side" here is the eastern side, the side where the miracle had been wrought. The meaning of the close of verse 22 and of verse 23 is simply this: On the evening of the miracle only one boat was in sight; but most of the people having come from the west of the lake, in the morning several boats crossed over for them.

24. "They also took shipping"—Not, probably, the whole five thousand. "Came to Capernaum, seeking for Jesus"—They knew that he had not gone with his disciples in the one boat that had left; they would learn from the ferrymen of Tiberias that he was not there; so most naturally they went to Capernaum.

25. "Other side" in this verse means western side.

26. "Saw the miracles"—Better, "saw the signs." Their miraculous meal of bread and fish was meant to be an emblem of the heavenly food which Christ could supply; but it had awakened in their hearts no "hunger and thirst after righteousness," only a desire for another meal of bread and fish. (1) How many there are to-day who turn from the living God to "loaves and fishes!"

27. "Labour not"—Rather, work not. (2) We should live as being in the world, but not of it. "Meat"—Food. "Endureth unto everlasting life"—This food is not consumed, like physical food, but