

CANOEING.

CANOEING.

THERE is, perhaps, no mode of locomotion so delightful as gliding over the water in a canoe. At first the position seems a little awkward and it is not easy to balance one's self without feeling some effort in doing so. But with a little experience, it is possible to move around freely in these narrow boats without danger of upsetting. Then you may paddle about through narrow creeks, between floating logs and among the water-lilies and tangled rushes, pushing them out of your way with the paddle, where, with any other kind of boat, it would be impossible to go.

For this wild, beautiful country of ours, the canoe is the next appropriate and useful of boats. Our numerous little rivers, studded with islands, their rocky banks towering high on either side, with drooping trees casting their shadows over the water's edge would often be impassable in a row-boat, but the little canoe carries you safely along without even interrupting the impressive silence, except with the paddle's gentle, "drip, drip" that seems to blend with the occasional cry of a bird, or the noise of the busy woodpecker echoing across the water. The party in our picture are being paddled by dusky-looking Indians, the first builders of the light birch canoe. The Indian himself will make his canoe, but he is not fond of the exercise of paddling, and when out hunting and fishing in their canoes it is always the squaw's work to do the paddling.

LESSON NOTES.

SECOND QUARTER.

OLD TESTAMENT TEACHING.

B.C. 1739.] LESSON I. [April 1.

JACOB'S PREVAILING PRAYER.

Gen. 32. 9-12; 24. 30. Mem. verses, 28-30.

GOLDEN TEXT.

I will not let thee go, except thou bless me.—Gen. 32. 26.

OUTLINE.

1. The Evening Prayer, v. 9-12.

- 2. The Midnight Wrestle, v. 24-26.
- 3. The Morning Victory, v. 27-30.

TIME—B.C. 1739.

This is on the supposition that Jacob's flight was in 1760, and his life in Haran but twenty-one years.

PLACE.

On the eastern side of the Jordan, near the brook Jabbok, which runs out from the mountains of Gilead and empties into the Jordan.

CONNECTING LINKS.

Many years have gone since our last lesson from Genesis. Some say twenty or twenty-one years; others think forty. The solitary outcast has reached his kinsmen beyond the Euphrates; has married Leah and Rachel, and become the father of a large family. His estate is great: God has prospered him beyond his furthest expectation; and now he is on his homeward way. Esau, his brother, has meanwhile married his kinswoman, Ishmael's daughter, and has founded the Edomite nation. He has been apprised of Jacob's approach, and, with four hundred followers, is advancing from Mount Seir. Jacob is in terror. So opens our lesson.

EXPLANATIONS.

"God of my father," etc.—Here is an appeal to the faithfulness of God to the covenants he had made. "Saidst unto me, Return"—See Gen. 31. 3, 31. "All the truth"—All the faithfulness. "With my staff"—That is, with nothing else. A fugitive, who did not dare to ride horse or camel. "Two hands"—A very great company, which he had just parted in two. (See ver. 7., "Jacob was left alone"—He was the last to cross. All that human skill could do to care for his property and loved ones he had now done. "A man"—A heavenly visitant in the form of a man. "The hollow of his thigh"—"The socket of the hip joint. The hollow place into which the neck-bone of the thigh is inserted." "The day breaketh"—The rising sun breaks up the darkness. "Except thou bless me"—Jacob had found out who his opponent was. "No more Jacob, but Israel"—No more Supplanter (or Trickster), but Prince-with-God. This change of name was indicative of a change of nature. Christian baptism stands, as a rite, for exactly what was typified by this change of name. Each is the "outward and visible sign of an inward and spiritual grace." "Peniel"—This is elsewhere spelled "Penuel," which means the same thing, "The-face-of-God."

PRACTICAL TEACHINGS.

Where in this lesson are we taught—

- 1. To plead God's promises in prayer.
- 2. To be persistent in prayer.
- 3. To expect an answer to believing prayer.

THE LESSON CATECHISM.

- 1. For what did Jacob pray to God on his return from Mesopotamia? "For deliverance from Esau." 2. Where did he send his family and goods? "Over the brook Jabbok." 3. What took place there in the night? "An angel wrestled with him." 4. What did he say to the angel? Golden Text: "I will not," etc. 5. What new name did he receive from the angel? "Israel, the Prince of God." 6. What did the new name show? "His power with God and man."

DOCTRINAL SUGGESTION.—The power of prayer.

CATECHISM QUESTION.

What is the Gospel history?

The account contained in the New Testament of the coming of Jesus Christ into the world, of his teaching, his manner of life, his miracles, his death, his resurrection, and his ascension.

Burst into Bloom.

BY HEZEKIAH BUTTERWORTH.

FAIR morn of the ages, the sealed tomb is broken;  
Proclaim it, melodious chimes:  
The sweet word "Rabboni" in wonder is spoken,  
The hope of all peoples and times.

The chorus cherubic bends rapturously o'er him,  
The gates are uplifted above;  
The nations are waking to hail and adore him,  
And share the long reign of his love.

Now to their bright altars are gladdened hands bringing  
Fair buds from the life-glowing seed,  
And palm-lands and pine-land are joyously singing,  
"The Saviour is risen indeed."

Sing, children of light, sing that wonderful hour,  
And perish ye oracles vain;  
No prophet like Jesus o'er death had the power  
To rise in life's beauty again.

Burst, burst into bloom, then, ye gardens of roses;  
Sing, voices of spring, in the light;  
Full of joy is the hope that in Jesus reposes,  
And with immortality bright.

BAND OF MERCY BOYS.

A SHORT time ago, as I was crossing Market Street, near Twenty-second Street, a boy not over ten years old, who had been walking just before me, ran into the street and picked up a broken glass pitcher. I suppose he intended the pieces as missiles, since the desire to throw something seems instinct in every boy. Consequently I was much surprised when he tossed the pieces into a vacant lot on the corner and walked quietly on. As he passed me whistling, I said:

"Why did you pick up that pitcher?"  
"I was afraid it might cut some horse's foot," he replied.

My next question was a natural one:  
"Are you a Band of Mercy boy?"

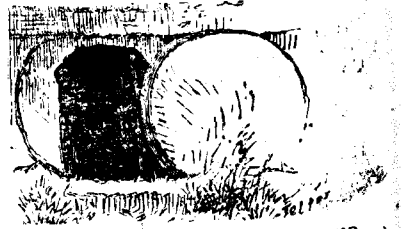
He smiled as he said, "Oh, yes; that's why I did it."  
The bands of mercy were drawn very closely around the dear little fellow's heart, I assure you.

WHY CHINA HAS NO TELEGRAPH POLES.

THERE are no telegraph poles in China. Not because there are no telegraph lines, nor yet because there is not wood suitable for use as poles. Strangely enough, the reason is purely religious. The Chinese worship their dead fathers and grandfathers, and regard the resting-places of their remains as so sacred that they deem it a sacrilege to allow a shadow to be cast upon their graves. When the linemen of the first Chinese telegraph companies began operations, they were greatly embarrassed in their undertaking by crowds of inhabi-

tants, who followed them about, and with the most frightful blasphemies cut down the poles as fast as they were erected. For some time no explanation could be obtained, but at last the working parties discovered that in the more thickly settled districts of the Celestial Empire graves were everywhere to be found, and scarcely a pole could be erected anywhere but that at some time of the day it cast its shadow on a grave. The difficulty was insuperable; and the Chinese government, anxious as it was to render assistance, stood powerless. So all wires went underground, and it is said the system proved perfectly efficient.

THE STONE AT THE TOMB.



THE STONE AT THE DOOR OF THE TOMB.

WE have reached Easter Sunday, and our attention is again directed to the glorious climax of the central tragedy of history. On the evening of his death (Friday) our Lord's body was buried by Joseph of Arimathea in his new rock-hewn tomb. The next day (the Hebrew Sabbath, our Sunday) by Pilate's authority, the stone door of the sepulchre was sealed, and a guard of soldiers placed around it. It had been conjectured that this doorway was not the outer entrance, but the passageway between the outer and inner chambers of the tomb. A circular stone, in a groove, was rolled across this doorway, to close it, and must be rolled back before anybody could enter. The small cut annexed shows the nature of this stone, which is exactly like one we saw at the Tomb of the Kings near Jerusalem, in April, 1892.

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